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The BRETHREN
MISSIONARY

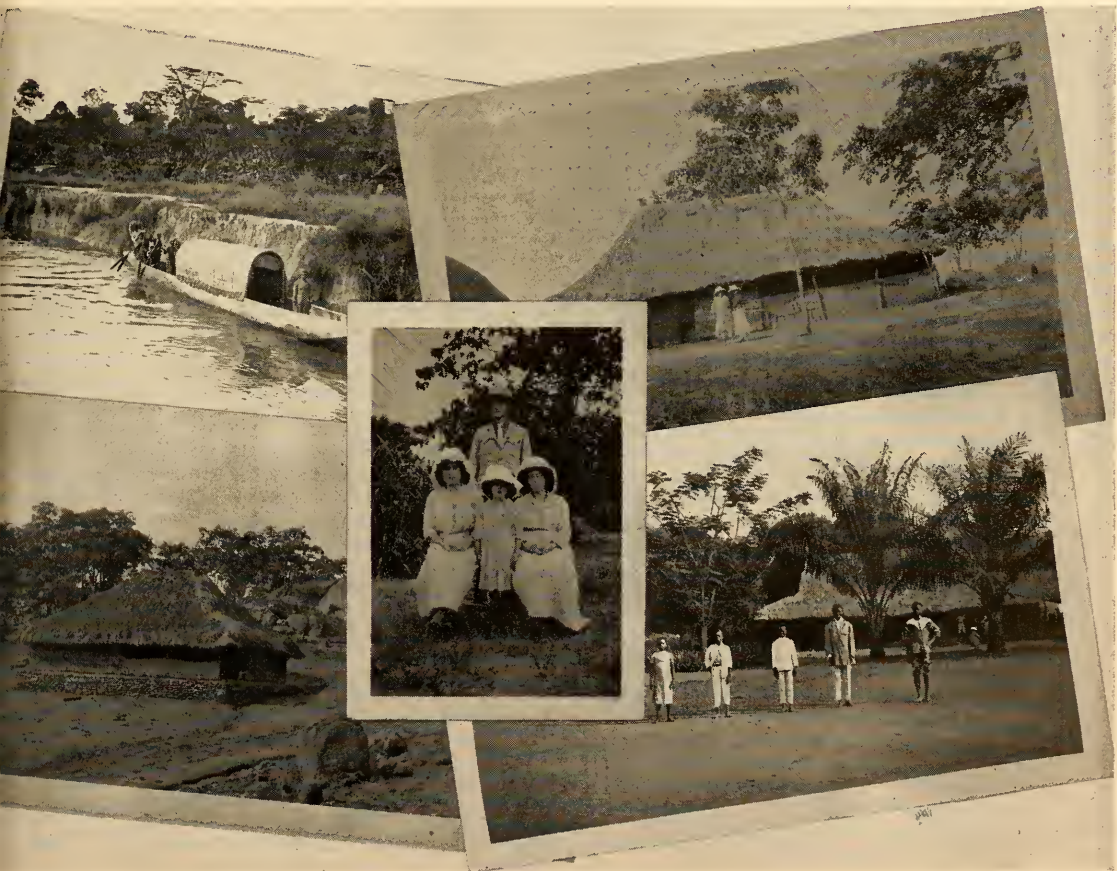
HERALD



FOREIGN MISSION NUMBER

JANUARY 5, 1957

In the Early Days of the Brethren Africa Mission



See inside cover for identification

GRACE THEOLOGICAL SEMINARY
WINONA LAKE, IND.

Just to Remind Us!

By Russell D. Barnard

"All things new"

"... Behold, I make all things new..." (Rev. 21:5). This glorious prospect is to those who are new creatures in Christ Jesus. Every day is a new day! To the one who is a new creature all things are new—they are continually and perpetually new, finding their glorious fulfillment in the Scripture quoted above. And the wonderful part is that these new and abiding things are because of what Jesus Christ did, is doing, and will yet do. In this new year let us set our hearts to the new things, knowing that the old things have passed away.

A new undertaking

Grace Theological Seminary and Grace College have announced a building program which they purpose to have underway by March 1 or soon thereafter. All of us who are acquainted with these fine institutions, now so terribly overcrowded, know of the pressing needs. As they build, there will continue to be the current needs. We urge all our foreign-mission enthusiasts to be enthusiasts also in the relation to these needs. These institutions train most of our foreign missionaries and are very vital to us.

Charles Tabers soon to sail

After six months of furlough, the Charles Taber family by their own request will be leaving for France and will spend some months there before returning for a second term of missionary service in French Equatorial Africa. They will sail for France on or about January 23.

IDENTIFICATION OF COVER PICTURES

Left top: Early mode of transportation—large canoe made from one huge log hollowed out. It could be loaded with as much as seven tons of palm kernels.

Left bottom: James Gribble's first house which he built at Bassai. This was also the native store, tool-house and general mission storehouse.

Right top: Miss Estella Myers and Miss Charlotte Hillegas (now Mrs. Orville Jobson) and their first home, built by James Gribble at Bassai.

Right bottom: House of the trading company which the Lord opened to the pioneer party soon after their arrival at Carnot. Picture shows the boys who worked for the missionaries.

Center: James Gribble standing. Miss Myers, Marguerite Gribble and Dr. Florence Gribble seated.

Foreign-mission rallies

Our foreign-missionary rallies will begin on February 3 in the Northwest District. These rallies will continue from district to district during February, March, April and May. Most churches will have several meetings. Unique and interesting programs are planned for every service. The district ministerial group plans the schedule in each district. We have been happy for those who have attended in past years; yet often rather disappointed, especially in week-night attendance. Won't you become a member of our "Week-night Brigade" and plan to attend every possible service? We promise you will be happy if you do!

Miss Bertha Abel home

Miss Abel has completed five years of service in Argentina, and we know you will be happy to meet her again. We hope she can be in many of your churches and have the privilege of meeting especially with WMC and SMM groups. She will live at her home in Columbus, Ind., but can always be contacted through our Winona Lake office.

What of 1957?

It is not too soon to think of our foreign-mission prayer goals for 1957. We'll have more to say about this in the months ahead, but it is good that we shall begin to ask the Lord what He will have us do for our Brethren foreign missions during 1957. Most American homes operate today on a project basis. We hear families say: "Well, our next project is—!" Well, when you ask the Lord what He would have you do for foreign missions in 1957, He will tell you. Then make that amount or that item of service **your** family prayer goal "project" for 1957. It will be a thrilling joy to watch as the Lord enables you.

Missionary song-chorus contest

For some time we have felt that there would be real value in having a missionary song and missionary chorus expressing the aims and desires for our foreign-mission work. We realize that there are Brethren people who could write such a song and/or chorus. Therefore, we are asking our Brethren pastors, during our four-month period (February through May) to encourage their people to submit original songs and choruses to us. Judges will be announced. These judges will pick the best four songs and the best four choruses of all that are submitted, and appropriate prizes will be awarded on the basis of first, second, third and fourth places. Now is the time to begin thinking about this!—**C.K.L.**

(Continued on Page 6)

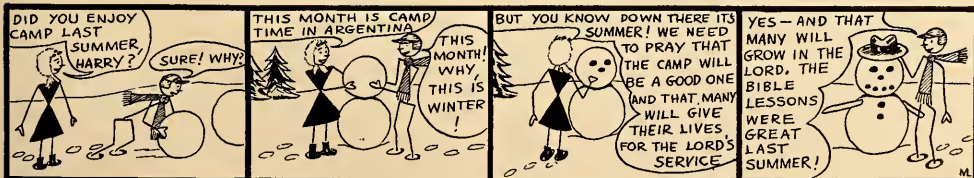
THE CHILDREN'S PAGE

Something New

19	JANUARY					57
S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

This is a "Missionary Helper's Calendar." That means it should be **your** calendar. Every boy and girl should be a missionary helper. And of course every missionary helper should pray every day. Here is something for you to do. Color the square for every day that you pray for the missionaries. If you pray for the missionaries on January 4 (if you have this magazine by that time), you might color the square red. If you pray on January 5, why not color that one green? Then use other colors in the other squares for the days that you pray for the missionaries. Talk to your Sunday-school teacher about this. And if you get your teacher to have the class pray that Sunday for the missionaries, put in the letters "SS" for that Sunday. Let's see how many squares you have colored by the end of the month. See how pretty you can color your missionary helper's calendar!

MARY MISSIONARY—

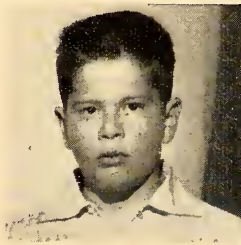


SECRET MESSAGE

(Secret Message)

There is a secret message in the numbers shown here. See if you can figure it out. Use the letter "a" for the number 1, "b" for 2, "c" for 3, "d" for 4 and on down the alphabet. 7 15 4 12 15 22 5 19 20 8 5 3 8 9 12 4 18 5 14. 23 5 19 8 15 21 12 4 12 15 22 5 8 9 13, 20 15 15. (Check your answer at the bottom of the page.)

Missionary Helper of the Month



How many of you boys and girls know Johnny Howard? He is the son of our Mexico missionaries Rev. and Mrs. A. L. Howard. The Howards live at Calexico, Calif. Johnny visited some of your churches during the missionary rallies last year. He was with his father. Johnny has many opportunities to go across into Mexico. He goes across the border very often to Mexicali. He has taken trips with his parents deep down into Mexico, too. He and his parents are very much interested in winning the boys and girls and the men and women of Mexico to Christ. Johnny is 10 years old. His sister Kathy is eight, and brother Tommy is three. Be sure to pray for the Howards as they give out the Gospel to Mexico.

God loves the children. We should love Him, too.

Variety has been called the spice of life, and the life of a missionary in Africa is certainly full of variety. A missionary sooner or later becomes a jack-of-all trades and a master of some. The knowledge of almost any trade or occupation is found most useful on the mission field. There's no service man on the other end of the telephone—nor is there a telephone. When the drain becomes plugged, or the wind tears the shutter from the window, or the truck won't start—it's up to you.

The modern missionary has at his disposal many useful helpers to speed up his work and increase the possibilities of his ministry. I'm thinking of mechanical devices all the way from the typewriter to the station truck. Without this truck, for example, it would be impossible for us to visit the 27 local church groups throughout the Bekoro field where my wife and I have been serving for the past few years. With this truck we are able to teach in the station Bible school during the week and still meet with different church groups or congregations on the weekends.

In visiting all of our present chapels a round trip would cover a distance of 300 miles. Beyond these established chapels there lie yet unevangelized areas where the truck is able to deliver us for gospel preaching.

A very interesting sideline for us has been a part-time ministry of helping to keep the trucks of our 12 mission stations more dependable. Twice we were called out on motor breakdowns due to oil-line failures. Into our truck went a box of tools, a box of spare parts, and a block and tackle. Within a matter of a couple of days these trucks were back on the job serving the Lord. The one was a complete motor exchange; the other, the crank-shaft turned and replaced.

Usually we try to arrange a time for regular repairs on the mission trucks. Sometimes a missionary pays us a visit on our station, and sometimes we go to them. In order to care for these breakdowns and regular repairs, it is necessary to stock a considerable amount of parts because of the months it takes for these parts to arrive on the field. These are just a few of the expenses that may have never entered your mind when you give your missionary offering, but without the supply of parts, without new trucks, without the drums of gas and many other needed supplies, missionary work would be tremendously hindered. Modern missions cost money, but pay eternal dividends in the souls of men.

No doubt you have been reading the autobiography of "Operation Dodge." Those articles give an idea of just how helpful these trucks can be, and of the trials some of them come to during their time of service. I remember seeing one truck after it had plowed through high water over muddy, chuckhole-filled roads, limping into the station with two broken front springs, and a Coleman lantern for its headlights.

One of the interesting angles in this missionary sideline is the training of African men to help in this repair work. It was a real thrill when one fellow completed his first motor overhaul. He installed new rings and bearings, and ground the valves. All I did was to check each step after he had completed it.

Another occupation in which a missionary sooner or later will become experienced is that of building. Now for the past several years all the major building work has been done so wonderfully and beautifully by our Brother Albert Balzer, but on every station certain building needs present themselves from time to time, which may well fall to the individual's lot to undertake.

Last year it was most obvious that the old classrooms used for the station Bible school were soon to be overtaken by wind, rain and ants, so we decided to put up a more permanent school building with cement foundation and burnt mud-block bricks. Our workers had very little experience in this kind of work. What they lacked in knowledge and experience, we had to make up in patience.

Yes; I said a missionary needs to be a jack-of-all-trades and a master of some. One of the trades in which a missionary needs to be a master is that of teaching. You will be reminded that among the requirements of an elder is that he be "apt to teach." Whatever the missionary's particular field of service—nurse, doctor, pastor, teacher, builder, mechanic or printer—one of his most important functions as a missionary in an illiterate, pagan society is that of a teacher. Most of our time as missionary pastors is spent in training African church leaders, and the leaders of future years. How many times we could have wished to multiply ourselves many times over in order to fulfill our responsibilities.

The future of the church of God in Africa, humanly speaking, depends on the African leadership's ability to take the Word of God and teach it to their own people. We must teach them to teach others. These are exactly the words of Paul to his son in the faith, Timothy. "And the things that thou hast heard of me . . . the same commit thou to faithful men, who shall be able to teach others also." The success of this ministry depends upon that great teacher, the Holy Spirit, who leads us into all truth. Brethren, pray for us; pray for the African leaders. God has given into the hands of the Brethren Church the responsibility of a great people in Africa. It is our privilege and duty to speed the light of the Word of God to them now.

The harvest is indeed ripe, but the laborers are few! Young people, God has given unto you much ability and opportunity, which places on you great responsibility. Are you willing to give back to Him all that you have to be used wherever He would see best? There is such a variety of work that needs to be done, so many goals yet unreached. What are you going to do to help?

AFRICA IMPRESSIONS

By Mrs. Martin Garber

Yes; it has been around the calendar four times for us since we left America and arrived back home. Four years come and gone so quickly I still can hardly believe we are back in the States!

It was August 20, 1952, that we started out. This was the journey the Lord had spoken to us about one day, saying GO!—the fields are white unto harvest and the laborers are few and people are dying without the Lord. We had answered, "Lord, send us!" and so we



Martin and
Beverley
Garber

started out with Him. With Christ Jesus as our Captain and our Shepherd, we went with joy in our hearts and in faith believing that nothing could happen to us except what He willed.

After the first part of our journey, we stopped in France to study the French language. At times things looked rather discouraging, but our Captain was right beside us to cheer us on and to put new hope within us.

Then came the day for which we had been waiting so long, and when the plane at last rolled into the Bangui airport, I knew we were there. As I looked through the plane window I could see black people walking around, and as we reached the fresh air things seemed different. "Yes; we are here," I said to Martin. "It is Africa. We have reached the land which is 'white unto harvest.'"

We started on our journey to the station of Bozoum. Even though the roads were of dirt, the countryside was green and beautiful—it was the rainy season. We began to run into traffic—not cars or trucks, but goats and chickens and natives on bicycles. It was really something to try to dodge them all! The goats ran out of the way pretty well, but the chickens and dogs weren't quite so fast. But it was still different with the natives on bikes—when we'd honk at them they invariably turned around to look at us. Losing control of the bike, off into

a ditch they went. Wonder of wonders that no one was hurt! Even so, the people waved to us as we traveled along the road and we felt a warm welcome there.

It was good to arrive at Bozoum. Natives came up and shook hands with us, but of course, not knowing the language as yet, we could not talk with them. However, in their eyes was the warmth of friendliness that I shall never forget.

Next came three months more of language study. Everything was different. Now we were starting to talk a different language. I was learning to do things I had never done before, like boiling and filtering water, making bread, raising chickens, and many other things.

Finally came the day that I started holding women's classes. It is a real joy to see these women coming into our Junior Bible School, many of them not knowing how to read. We teach them right from scratch. Oh, to see them grow as they slowly begin to read by themselves! What a joy it is to see them learn to read the Bible, to see them grow in the things of the Lord, and to put their trust in Him and turn from their heathen ways.

Why do the heathen rage? It is because they live in deep superstition, in darkness and ignorance. They are without hope! However, the Gospel of Jesus Christ can change them. After one has seen and heard a heathen funeral, with drums beating for days and people screaming and throwing themselves, and then sees a Christian funeral where people trust in the Lord instead of spirits, he sees the real power of the Gospel. What a contrast! The people of Africa can find true freedom only in Christ.

Our last two years in Africa were spent at Bekoro. These were two years that I shall never forget—years of many experiences for me. We came to love the people in that field very much. There are some very fine native leaders there. It was there I saw my first Christian funeral, and it was there I saw a baby come into the world. In Africa a person sees and does things he has never seen or done before, and every day holds some new experience. One day we received word that one of our leaders was sick and could not come to the station. Martin, Mary Ann Habegger, and I started off, with three bikes tied on the truck. Why the three bikes? You see, this man lives in a village across a large river, and

(Continued on Page 14)

The River Spirit

By Mrs. William Samarin

A dirty brown hawk drifted lazily over the tiny bush village. The sun burned everything into drowsy indifference. Nothing moved on the ground except a happy chick wallowing in the dust. Then without warning the hawk swooped out of the sky and with a screech dove toward the hapless chick. Out of the cool shadow of a house tumbled a boy and girl and a skinny dog. They chorused their threats against the hawk, but too late. The great bird disappeared into the trees with the peeping chick in its claws.

With a shrug of disgust the sister and brother went back into the shade of the house. "Now Mother will be angry," sighed the girl. "All the chickens are gone and that last one looked like a little hen, too."

The dusty boy and girl and the yellow dog seated themselves against the mud brick wall of their house. "You know," continued the sister, "many bad things have happened lately. The mother goat broke her leg, Father cut his toe with the garden hoe, I broke one of our best waterpots, and now the hawk has taken our last chick. I think the spirits are angry because you have become a Christian. The boy grinned good-naturedly and said: "I suppose a spirit made you spill our dinner last night, too."

Sensing her brother's ridicule, she grabbed a handful of dust and tossed it at his face. With a quick movement he dodged the dust and laughed at her effort. "At least," she grumbled, "your new religion has made you more good-natured."

The girl rose and lifted an empty black pot to her head. The shadows were a little longer now and it would soon be evening. Her parents would soon return from the market and they would want some cool water.

Without a backward glance at her grinning brother she went down the path to the river. Entering the cool shade of the trees that grew by the water she began to smile a small smile. Perhaps her brother was right. He said that there was no need to fear the house spirit or the field spirit or even the river spirit. At the thought of the river spirit she shivered. But hadn't her uncle gone to bathe and never returned. Everyone was sure that the river spirit had grabbed him and kept him under the water forever.

Setting the pot on the ground the pretty black girl dipped up water. A noise behind her made her cover her face in fear. Before she could rise to run she heard a low wail. In a moment she had thrown down her dipper and her pot and was running for the village. To her horror she heard the footsteps of the river spirit following her.

It was not until she reached the safety of her house that she turned to see her brother, staggering with laughter, following her up the trail. Even the skinny yellow dog at his heels seemed to be enjoying the joke.

The girl grabbed a stick and began to chase the pair around and around the house. Minutes later the girl was the first to drop to the ground to rest. The dog, with tail between his legs, ventured near. But the brother, fearing her wrath, called from a distance: "I will not frighten you again, sister, but really you are silly to fear spirits." The girl stuck out her lip in a great pout and would not answer.

That evening when the Christians gathered on the rows of logs in the middle of the village, the boy with his dog went as usual. He bowed his head, asking God to help his sister to understand the "affair of God." Opening his eyes, his face filled with its good-natured smile. He had glimpsed his sister slipping quietly to a place on the logs beside some of her friends. She was not really angry he knew now. She had come to hear why he was not afraid.

JUST TO REMIND US!

(Continued From Page 2)

1956 figures to be given

In the next four issues of the **Missionary Herald** we will submit the figures on the giving to foreign missions during 1956. We will show total offerings by churches, amount of increase, percentage of increase, and per capita giving. We were praying for a total offering of \$304,000 in 1956, which would have been a 30 percent increase over 1955. However, as of December 18 our total offering stands at \$259,711.72, an 11.3 percent increase. This year we are praying for at least a 17 percent increase over 1956. Thus, in two years we would just about reach our 30 percent increase asked for last year.—C.K.L.



Miss Estella Myers



(Photo by Richard Maycumber)

Born at Williamsburg, Iowa, August 9, 1884

Home church—Pleasant Grove Brethren Church,
North English, Iowa

Went to Africa in 1918

Served as a missionary for 38 years

Went to be with the Lord at Bekoro, French Equatorial Africa, November 1, 1956

Buried at Bassai

“Precious in the sight of the Lord is the death of his saints” (Ps. 116:15).

Iowa Girl Obeys

By Russell D. Barnard

"Go quickly and tell!"

That was the angel's post-resurrection command concerning Jesus to those beside the empty tomb. Almost 2,000 years later an Iowa girl heard that injunction and obeyed. That Iowa girl was Miss Estella Myers, who grew up in the Pleasant Grove church near North English, Iowa, and spent her life in French Equatorial Africa. It was not in a burst of glory that Miss Myers

left for Africa. There was no mission to which she was going. She was to help in the pioneering for that mission. There were no stations, no residences, no chapels or churches, no believers, only a terrible, darkened, heathen paganism—thousands upon thousands of lost men and women without Christ and without any possible means of knowing of Him.



Dr. Barnard

During recent months you have read Miss Myers' account of those early years in Africa. I suggest you assemble these 13 articles and read them again. They will serve as an autobiography. You cannot possibly read them without being impressed by the greatness of soul of the author, even though she purposely kept herself in the background.

She was a woman of faith!

I have seen a more vital and effective faith in few if any others. Her usual expression was: "Leave it with the Lord, He will take care of it"—and He did! This faith and the exercise of it gave Miss Myers a calm and peace and quiet which was always a challenge and an inspiration to us. Hers was a faith that claimed blessings from the Lord, and the blessings, abundant blessings, came. Whether during the year-and-a-half of waiting at Brazzaville, the year-and-a-half at Carnot also waiting for permission to enter the African field, or in the long years of service in that field, that faith was demonstrated.

She was a woman of conviction!

In few people have convictions controlled more completely. She expressed those convictions freely, yet at proper times and with a kindly attitude that made most people greatly appreciate her and her doings. She was probably as little influenced by the thinking and doings of others as anyone I have known, sometimes being even misunderstood for this courageous, independent thinking. Those who knew her, however, could not but believe she was walking in that which she believed to be the center of the will of God.

She was a missionary!

Miss Myers did many things on the mission field. Through her long years as a missionary her service was varied and diversified. But above all she did she was a missionary—a "sent one"—sent especially by the Lord for a specific job in Africa. Her passion was that native people might have the Word of God in their own language, so during the years when she served as a nurse, and she was a graduate nurse—or as a teacher, and she was a very talented teacher—or as an administrator, and she was very talented in matters of administration—her chief passion was that those in the various tribes in Africa might read the Word of God in their own language. First she translated just verses and selected portions of the New Testament; then she dreamed of giving the entire New Testament in the Karre (Karne) language. It was a monumental undertaking, especially when in the earlier years she was still a nurse in charge of a dispensary, caring for hundreds of sick folk regularly. She was victorious—she completed the New Testament in the Karre language and it was printed by the British and Foreign Bible Society in 1940. Many thousands of native black folk now are reading and studying the Word of God in their own tongue because of Miss Myers.

No sooner had she completed the New Testament in Karre than she was challenged by the needs of a neighboring tribe, a kindred tribe to the Karre, and she began the second great undertaking—translating the New Testament in the Pana language. Illness came to Miss Myers before she had completed this work, and she returned to the States for treatment. Her illness responded to treatment, and at the end of furlough, upon the recommendation of the attending physician, she was returned to the field. Her plea was to return for at least two more years in that she believed the work of translation would be completed by that time. Her Lord had other plans, and arranged for her to return to Africa that she might have that for which she had pled and prayed—a grave in Africa, the Africa she loved, unless she should be privileged to tarry until her blessed Lord returned.

Few people whom I have known had a greater love for the Brethren Church than Miss Myers. Her love for her church was second only to her love for her Lord. She loved the teachings of the Word of God and fervently believed according to the convictions common to the Brethren. Conversation could easily be had at any time if that conversation dealt with these precious truths. And she loved Brethren institutions. Grace Seminary and College, the Brethren Home Missions Council, the

(Continued on Page 11)

She Hath Done What She Could

By Miss Ruth Snyder

A life poured out for God. Nothing could better describe the life of Estella Myers. She was happy in the Lord and enthusiastic in His service until her last breath. And how peacefully the Lord permitted her to pass from here to there.

It was such a short time ago she said goodbye to you in the home churches. Once again she crossed the Atlantic where many years before God had so wonderfully taught her that we wrestle not with flesh and blood. This her last crossing was made sweet to her by the company of new missionaries. What a privilege was theirs to be the last that our dear Stella took to foreign shores. May her mantle fall on them.

In France she embarked on a plane to make the last lap of the journey back to the home of her heart. Sometime after leaving Paris the plane had engine trouble. They were forced to return to Paris. Her fellow passengers asked her if she were frightened. "No," she said, "the Lord is going to take me to Africa." And He did.

Being always herself and thinking of others, she took the ham served to her on the plane ("It was good!" she said), wrapped it in her napkin and put it in her pocket to give to those who would meet her in Bangui. Being tired upon her arrival, she went to bed after requesting the folks not to call her for supper. She awoke in the night. Alas! she was hungry! She thought of the ham. Yes; she ate it, but she had guilty thoughts for days!

We at the Bible Institute were privileged to have Stella with us for 10 days. There were no idle moments for her. Immediately she concentrated on mastering the Sango language. All her energy was given to study. How we enjoyed the meal times as she told us of her experiences with you in the homeland.

Great was the joy among the natives. Their "mama" had gone away presumably to return no more. Here she was again. They ran to greet her. "Oh, mama, we thought you had gone away to stay." Smilingly she replied: "God opened the road so I could come back here to die." Less than two months later they told us these words as we gathered in the old church at Bassai to honor their mama and ours.

Stella was happy as she went to Bekoro. For her it was a new assignment which was supposed to have lasted for about three months. It proved to have lasted the rest of her life. Never did she let up in her activity. Classes? Yes. Witnessing? Yes. Truly redeeming the time.

It was not long until her strength began to fail. "Ah," the natives said: "she just came back and got sick so fast." How good the Lord was. She did not suffer physical pain, just weakness. The hours of necessary quiet were spent in prayer. How she loved the mission! How she loved the missionaries! How she loved the Africans! How she loved you at home! The Brethren Annual be-

came her prayer guide. All the pastors, all the churches, all were remembered before the throne. Brethren, look forward to great blessings; God honors such prayers.

Then came the day that she was to be loosed away upwards. There was no physical indication that today she would step from time into eternity. Those who cared for her were busy at the work. Suddenly the houseboy ran to them. "Mademoiselle is like she is asleep but she is not asleep." They rushed to her but there was no time for a last word. Already she was entering Emmanuel's land.

The transient temple in which she had served her God throughout her earthly pilgrimage was brought to Bassai. There we gathered to honor her memory and thus exalt the name of the Lord. As we looked at the walls of the old church which had sheltered her so often, we thought of the saints gone on before. Now they and she are serving in a new way where this creation no longer hampers them.

Many Africans spoke of what she had meant to them. Did she know what they said? Our hearts were touched to hear the old man who first taught her the Karre language saying: "She had the body of a white person, but she had the heart of a black person."

The hymns were all "hers," for she had given them to the natives in their own tongue. The Scripture was read from her translation of the Gospel of John. Brother Sumey brought a good message. He reminded us that



Miss Snyder

Stella had not died yesterday. She had died many years ago in America when she gave herself to the Lord. Dr. Taber spoke at the cemetery. He told how all her life had been an apprenticeship for death. Now her apprenticeship is over.

And so what was mortal of Estella Myers is sleeping on the sunny slope of Bassai Hill where the Gribbles also sleep. Great rocks surround that shrine of the mission. Hallowed spot! How many prayers have gone up from those whose remains are now resting there. How many tears came from those now sleeping eyes. Those tears are precious yet to the Lord.

An era has passed in the mission. The last of the pioneers is sleeping in Africa. Their hearts were truly given to Africa, and from thence shall they all four rise at the sound of the trumpet.

Thank you, Lord, for Stella. Thank you for her love. Thank you for her prayers. Let me die the death of the righteous, and let my last end be like hers. Amen.

A Tribute

to Miss Estella Myers

By Mrs. Orville D. Jobson

"... be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

As I think of Miss Myers' life, the outstanding word

in this verse comes to my mind—"faithful." Her loyalty to her wonderful Lord and her love and devotion to Him was a living testimony to others. No sacrifice was too great for her Lord, and she truly labored selflessly in all she did for Him. Many times Estella spoke of the waiting days when the pioneer party was detained at Brazzaville, but never in a complaining spirit. She mentioned

the hardships and the sufferings, but always referred to them as nothing compared with the joy of anticipating permission when she could tell the "old, old story of Jesus and His love" to the benighted Africans.

Mr. Jobson and I served on the same station with Miss Myers from 1921 to 1938, and we can testify that for her the joy of telling others of Christ never grew dim. In the early days when itineration was hazardous she would remain away from the station for weeks at a time, and upon her return would enthusiastically tell us of the new people she had reached and given the message of salvation. One of the greatest contributions of her early ministry was her faithfulness in village visitation.

As early as April 1923, Brother Gribble wrote that through the "two itinerating trips made by Sister Myers, she reached nearly the entire (Karre) tribe," and again a month later, "She has been in parts where no white man has ever been, and naturally no white woman either." Miss Myers was tireless in preaching the Word and in translating the Scriptures, working as if she had to make up for the waiting days when she could do neither of these things.

Yes; **faithful** is the word which best describes her. She had been in Africa a total of 37 years when she came home on a recent furlough. She could have retired and rested, but no, she must go back to the land of her adoption—"faithful unto death." Her last days on earth were days of prayer, and the petition was "Revival, Lord—revival." May the Lord hear that faithful prayer of His dear servant, for the Mission's sake and for Africa's sake, and that will be the crowning monument to the life of this faithful servant.

The three pioneers are buried on the eastern slope of the Bassai hill awaiting the resurrection morning. What great joy they shall have to see the redeemed ones coming home!

Because Estella was faithful unto death, she shall have a crown of life.

She Yet Speaketh

By Miss Mary Emmert

Our last pioneer missionary has been received up into glory where she can watch the redeemed go marching in. The Lord blessed Estella Myers' life among the black people of Oubangui-Chari, and He is also blessing her death in their land. To some in the homeland it may seem a mistake that she returned to Africa only six or seven weeks before her death, but they would have changed their minds if they could have attended her funeral.

The black people to whom she had ministered spoke simply but feelingly of her work among them. They sang songs she had set to music, and read the Scripture from the New Testament in Karre which she had translated. They spoke of her medical ministry and of her faithful witnessing to them. One spoke of her tears over the fallen. Several mentioned the hardships and privations of all the early missionaries.

Jean Noetemo, who had been with them in the Car-not days during the long wait and who is now an ordained elder, said: "Miss Myers was a true-hearted person. She loved us; she was one with us." And he went on to tell of her many labors of love for them. It made one recall Paul's words, "In labors . . . abundant."

The speaker who gave the highest praise from the natives' standpoint said: "She was a white person, but she had a heart like the black man," meaning that she felt with them and was one with them.

The missionary speakers, Brother Sumey and Dr. Taber, spoke of death in Christ Jesus to the things of this world which takes place when one surrenders his life entirely to the Lord.

The simple redwood box was opened for all to get one more glimpse of their friend in anticipation of that glad day when they would see her over yonder. They sang a song as they carried her out to the little cemetery, where her body was lowered to rest near her companions who had gone on before: the Gribbles, Mr. Kennedy and several African Christians. Together with them her body awaits the day of resurrection.

Yes; as she had told one of them, she had come back to die in their land. Her death was a visible seal of her life, which she had given freely, fully, first of all to her Lord, and through Him to them. The children of the Lord in Africa, both white and black, praise the Lord for her life and for her death. She being dead yet speaketh.



Mrs. Jobson



Miss Emmert

Estella Myers and Grace Seminary

By President Alva J. McClain



In a very real sense the home-going of Miss Estella Myers marks the close of an era in the foreign missionary work of our Brethren churches. For she was the last of the original party of four missionaries who sailed January 7, 1918, from New Orleans on the *City of Cairo* for French Equatorial Africa. And now, after 38 years, all the members of that original pioneering band are once more reunited in a better land, never again to be separated. What a reunion that must have been in the Father's house which took place on November 1, 1956!

I have many personal reasons for remembering vividly the circumstances attending the departure of the first missionary party for the land of Africa. In the preceding year, as a newly-elected member of the Foreign Missionary Board, I had cast my vote to accept and approve the four missionaries in the party, and in 1918 had become secretary of the Board with particular responsibilities for the new project. During those early years many letters passed between these Africa missionaries and the secretary, dealing with all kinds of things. As I have been reviewing a little of this correspondence as it concerned Miss Myers, I am once more deeply impressed with the firm purpose and missionary consecration of this very remarkable woman. From the day that God called her into His service on the missionary field to the hour of her death, there was never any evidence of the slightest doubt in her mind with reference to the divine will for her life. No matter how great the obstacles and disappointments—and they were many—her career always seemed to be like a strong ship moving steadfastly through the troubled waters, often buffeted by wind and storm but never driven off the appointed course. Surely she could say at the end of the journey: "I have finished my course."

During the early and difficult years of the infant mission, just to receive a letter from Sister Myers was like tonic to some of us whose faith in the success of the African project sometimes wavered. Often carrying burdens which might have daunted those of lesser courage, she endured as seeing Him who is invisible. Together with her fellow missionaries she faced many problems about which it was easy to be wrong. But as one reviews the history of the Mission, her excellent judgment in important matters may be found often upon its pages. When necessary she could speak with unmistakable forthrightness, but humility and graciousness were never absent from her letters. In 1932 she had been passing through deep waters in the matter of health, and being concerned lest the Board might not approve her for return to the field, she had written with some bluntness about certain matters. But the letter ended

beautifully with these words: "So forgive me and let me begin all over again. With a heart burdened for souls, Estella Myers."

She was always interested in careful and thorough educational preparation for missionary candidates. She rejoiced when the seminary was established in 1930 at Ashland as a Graduate School of Theology, and was among its first financial supporters. To aid in furnishing a residence for students she sent to me a gift of \$50, saying: "I am so glad for this department in the college. May God bless it, and may our theologian for Africa come from its walls." She had always felt the need for someone trained in the Biblical system of truth who could present it effectively to the African native mind.

When in 1937 Grace Theological Seminary arose to carry on the educational ideals and missionary purpose of our churches, those who were present at the memorable rally held at Winona Lake were electrified by the announcement of the first gift of \$1,000—from Estella Myers—for a new building for the school. Through the years she gave regularly to its support, and left a substantial annuity. We also had the great privilege of having her as a student for a semester in the first academic year of 1937-38, when the entire student body felt the profound influence of her missionary zeal. We shall ever count it an honor to number Miss Estella Myers among the alumni of the seminary.

IOWA GIRL OBEYS

(Continued From Page 8)

Missionary Herald Company, as well as the Foreign Missionary Society, were recipients of her kindness and generosity, and claimed a great place in her days and hours of prayer.

She was always a woman of prayer, but never was it more evident than during the closing days of her life when, shortly after returning to Africa at her own expense, her heart had weakened until she found it best to spend much time in rest and quiet. We are told her last days were spent in writing, reading the Bible, and in prayer, mostly in prayer.

We cannot call Miss Myers back to her work again. We would not if we could. But we plead for others to offer their lives in loving service to the living Lord, in the completing of tasks, some begun and some not yet begun. We need many more young people for foreign service, and older people to hold the ropes here at home and to obey the Lord's words: "Go quickly and tell," just as this Iowa girl obeyed.

Excerpts from letters

to the FMS office from fellow-missionaries of Miss Myers:

It was indeed sad news for all of us that the Lord has seen fit to call Miss Myers unto himself so soon after her departure from us. She leaves a great void on our Africa mission field, and in the hearts of all of us.

Her life was lived for the glory of God. No matter what she undertook, her first question was always: "Will it please my Lord, is it for His glory?" She lived a life of sacrifice. Often she did without the necessities of life

that she is content to be with her Lord and resting in Him.—**Marvin Goodmans.**

The sudden homegoing of Miss Estella Myers certainly was a shock to me. The Lord doeth all things well, and now He has taken another one of His servants to be with himself. What a glorious entry she must have had into the courts of heaven.

I will miss Estella. She was very dear to me, as she was to countless others. I shall never forget the help and inspiration she was to me the term I spent in Africa. I am thankful for the privilege that the Lord gave me to know and work with her.

The loss of a tireless worker in the translation work and witnessing is really felt on the Africa field. My prayers go up for the missionaries and African Chris-



The Fosters, Miss Myers, and the Kennedy children—May 1931

in order to have more for the Lord's work.

How she must be rejoicing in the presence of the Lord. But how much the natives among whom she worked will miss her.

Her passing on impels us to pray earnestly that the Lord will raise up faithful laborers to fill the gaps. Our time to labor for Him may be short, so very short.—**Rose A. Foster.**

Our hearts have been saddened this last week by the news of the homegoing of the last one of our first pioneers. We worked together in the beginning days of this station and Miss Myers was to return and work with us after a short stay at Bekoro with Miss Cochran. But the Lord called her to be with Him. Miss Myers had a great burden for the work here and was translating the New Testament into Pana, the tribal language. We have lost a wonderful friend and missionary, but we know



Miss Myers translating, with two native helpers

tians. How she was loved for her devotion to her Lord and His work!

Estella looked well when I last saw her. She said that she was happy to be back home. She had expressed her desire to die on the field. That desire the Lord granted her even though He did not grant her the privilege of finishing the translation of the New Testament in the Pana language. The Lord has someone to finish that work. My prayer is that it may not stay unfinished for long, and that the missionaries appointed to that district will be able to learn the language sufficiently for that purpose.—**Edith Geske.**

I Saw Estella Myers Once

By Mrs. George E. Cone



Mrs. Cone

We were at the Bangui airport on a typically hot African early afternoon. The parking area was crowded with cars from various countries and the airport veranda shaded the bare shoulders of French women and the bare legs of French men. A big dark Italian-looking man stood in front of me matching the heat of the day with the smoke of his cigar. I wondered how

Miss Myers would look through a smoke screen.

Our eyes searched the skies for the big silver bird and our ears strained for the hum of its voice. And then it came, a graceful monster bearing precious cargo.

"Now, don't tell me who she is," I said. "I want to guess." A half-dozen priests filed out in their long black robes from which dangled their holy jewelry. I could not help but wish that six such as Estella Myers were descending, and one Catholic priest, instead of the reverse. A tired-looking couple with a child stepped down next. Freedom was so delightful to the little fellow that he darted from his mother, stumbled, and sprawled on the gravel in his French, white bloomed romper. I sympathized with the distressed mother and the howling child. Hadn't I left the same plane with two little ones just six months before? Others passed, and then, of course—it was no one else but Miss Myers! Who else would be coming to Africa at 72? She looked lovely—all in pale blue against the silver of the plane. Her light blue hat rested on soft white hair, and her well-tailored blue suit and nylon jersey blouse became her perfectly.

The others greeted her enthusiastically, but of course she didn't know me, so I introduced myself. The usual round of questions ensued. Good trip? Yes. Feeling well? Yes. How did conference at home go? Very well. What's the latest news from the Board? And on and on.

Finally the African sun beating down on white gravel impelled us to get into the trucks and move on. We stopped near the native quarters for our oldest pastor, Marc Volongou, who greeted Miss Myers with profuse joy, barely noticing the rest of us until later. His hearty laugh burst forth often as the words flew back and forth in their Sango conversation. I longed to understand but my slow ears could not keep up.

When Miss Myers arrived at Yaloke she went out on the veranda to see the children playing. My almost-three-year-old looked up at her as if he were seeing an old friend and said: "Where have you been?" Yes; where—all had Miss Myers been in the heart of an untamed Africa? Doubtless she was the first white person to set foot in many parts of this area. Wherever she went she brought hope and comfort and salvation to a



A group of Africa missionaries in 1941; Miss Myers seated at left

shunned and needy people. Where had she been? Thirty-eight years in Africa. Where is she now? Receiving a crown of glory that fadeth not away.

I saw Estella Myers once. "Until we meet again"—I shall see her in my heart.

Waiting!

They are waiting everywhere,
Where the fields of earth are fair,
Where the rivers nobly run,
Where the blossoms seek the sun,
Where the hills rise high and grand,
Looking proudly o'er the land—
Waiting! Waiting!

They are waiting in the wild,
Wicked, weary and defiled.
And the Saviour's healing word,
They have never, never heard;
Ever hungry and unfed
Left without the living bread—
Waiting! Waiting!

—Selected

Come and Help

Hark! what mean those lamentations
Rolling sadly through the sky?
'Tis the cry of heathen nations—
"Come and help us or we die!"
Hear the heathen's sad complaining
Christians! hear their pleading cry:
And the love of Christ constraining,
Haste the Gospel, ere they die.

—Cawood

(Continued From Page 5)

we couldn't take the car across the river. So we put the bikes in a dugout canoe, and after we crossed the river we rode our bikes to his village. Yes; there are new experiences every day.

One time a Frenchman was brought into our dispensary after being attacked by a leopard. The man was pretty well chewed up. Then there was the time, after we had retired for the night, when a native came running down the road toward our house, yelling: "Monsieur! Monsieur! Come with your gun!" A hyena was caught in a trap and was dragging the trap out in the grass. So off Martin went—at 10:30 at night—to hunt a hyena. Soon we heard a shot, and then the ringing of the church bell, which meant the hyena had been caught. Everyone was happy that the hyena was dead and that no more goats would be dragged off by this animal.

Yes; this is Africa—the land of contrasts, the land of darkness and light, the land of experiences. It is a land where one sees women loaded down—carrying water or bundles of wood or baskets of cotton on their heads, and babies on their hips. As I look at these women I think of another load which weights them down. That is the load of sin and superstition which puts fear into their hearts. The load of darkness blinds their pathway as they walk. The load of ignorance in which they live constantly crushes them to the ground. What can change their lives? What can help them? Only the Gospel of our Lord Jesus.

One, two, three, four years had come and gone and we were scheduled for furlough. We began packing our things away, getting ready for that long journey back home. Then came the day (July 5, 1956) that we were to leave Bekoro for Bangui to catch the plane. We told our African Christians goodbye, and gave our dog, Susie, over to the native pastor to keep for us until our return. I quickly thought of the day when we first arrived in Africa. So much had happened in the time between. I thought of those verses in the Bible which say: "O give thanks unto the Lord; for he is good: because his mercy endureth for ever"; "... lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy path."

With goodbys over, we drove away from the Bekoro station. Our eyes were filled with tears as we said: "God be with you dear people until we meet again." We started down the dusty road homeward-bound. As I looked at the villages that we passed, I thought—**fields are still white unto harvest**—but the laborers are few.

Fathers, mothers—what are you doing to help this cause? You can help by **praying and giving**.

Young people, I turn to you to give a special challenge. You are young, with a whole life ahead of you. Give your life over to the Lord so He can use you, and maybe one of these days He will call you into His service and you will answer: "**Here am I, Lord; send me!**" And that may even be to Africa.

Power in the Blood

By MRS. CARSON ROTTLER

Missionary on furlough from Argentina



Mrs. Rottler

Her voice was unusually soft for an Argentine, and her accent, typical of residents of the city of Cordoba, made her even more difficult to understand. Mrs. Ferrer had been saved years before and was a member of the Plymouth Brethren group in Cordoba; however, her son and his wife attend our church in Rio Tercero and it was through them that we came to know and love her.

We had just finished a delicious Argentine asado (charcoal steak), and while the men played with the children in the patio, Mrs. Ferrer entertained me with experiences from her colorful and rich Christian experience.

Just a short time before as she stood in her doorway and watched a neighbor lady pass by, the Lord had spoken to her heart by way of her conscience. She began to think: "This woman has passed your doorway every day for years now, and you have never once stopped her and talked to her about the Lord."

Mrs. Ferrer could hardly wait for the next day to arrive, and as she watched and waited she prayed that the Holy Spirit would have a prepared heart to receive the gospel message. That day right there on the street Mrs. Ferrer was able to lead her neighbor to a saving knowledge of Christ. As they parted, Mrs. Ferrer promised to take her a Bible.

Shortly afterward the woman, who was an elderly lady, became ill and sent for Mrs. Ferrer. On seeing Mrs. Ferrer her face lit up, and she asked Mrs. Ferrer to please read her that verse about the blood. As Mrs. Ferrer read I John 1:7 her face glowed, and she kept repeating over and over: "If I had only known this before."

As she grew worse and her son realized that the end was near, he pled with her to let him call the priest for the last confession, but her answer was always the same: "The blood of Jesus Christ God's Son cleanseth us from all sin."

Not too long after his mother's death, the son, although an ardent Catholic, began to read the Bible Mrs. Ferrer had given his mother. It fell open one night to the verse his mother had asked Mrs. Ferrer to mark for her, and as he read I John 1:9 the Holy Spirit spoke to his heart. A short time later he was knocking on Mrs. Ferrer's front door, Bible in hand, and in a matter of minutes he too became a child of God.

Women like Mrs. Ferrer with a burden for souls are few and far between in Argentina. Join us in prayer that we might see more of our Argentine believers willing and eager to give a testimony to the saving grace of our Lord.

KITTANNING, PA. The First Brethren Church, W. H. Schaffer, pastor, have voted to purchase a \$6,000 bus for Sunday-school and church work. It will be one of a seating capacity for 54 persons.

JOHNSTOWN, PA. The First Brethren Church has undertaken the purchase of a Plymouth Suburban car as their project for the Africa Mission field.

LA VERNE, CALIF. Chaplain Orville A. Lorenz, USA, was guest speaker at the First Brethren Church Dec. 9. He returned only recently from a tour of service in the Middle East. Dr. Elias White is pastor.

KITTANNING, PA. The boys and girls basketball teams of the Riverside Brethren Church, Johnstown, Pa., defeated the First Brethren Church teams of West Kittanning by the scores of 30-26 and 11-10 respectively.

WINONA LAKE, IND. Those desiring to have their 1956 Missionary Herald's bound should deliver them to the bookstore at once.

CHANGE OF ADDRESS. Rev. Forest Lance, 1205 Chevy Chase Drive, Anaheim, Calif. Please change Annual.

MIDDLEBRANCH, OHIO. The remodeled auditorium of the First Brethren Church was rededicated Dec. 16. Dr. Norman Uphouse, former pastor, was the guest speaker. The remodeling included insulation and replastering, oak paneling, new lighting system, recessed choir loft, new Hammond organ, "cushion-eze" pews, pulpit furniture, new carpet and floor covering and a sound system. Wesley Haller is pastor.

LEON, IOWA. The summation of argument by the attorneys was heard in District Court, Decatur County, Leon, Iowa, at 2:30 p. m., Dec. 16, and the (George Ronk vs. Leon Brethren Church) case was surrendered to the court for decision. As soon as a verdict is given by the judge it will appear in the pages of the Missionary Herald. Ministers present for the hearings, other than those named previously (Dec. 22 Issue) were: Rev. Richard DeArney, Waterloo, Iowa; Rev. Richard Grant, Cedar Rapids, Iowa; Rev. Glen Welborn, Winona, Minn.; Rev. A. D. Cashman, Dallas Center, Iowa; and Rev. R. H. Kettell, Garwin, Iowa. Dr. C. W. Mayes was not able to attend the trial.

INGLEWOOD, CALIF. Mr. John Wissmath, 90 years, and Mrs. Wissmath, 87 years, were honored Dec. 9 in the morning service at First Brethren Church, Glenn O'Neal pastor. They celebrated their 69th wedding anniversary on Dec. 12.

GRAFTON, W. VA. The Allegheny Fellowship ministerium met at the First Brethren Church, Dec. 17. Rev. Lee Crist was host pastor.

HATBORO, PA. Installation services for the new pastor, Lester Smitley, were held at the Suburban Brethren Church Sunday afternoon, Dec. 16. Rev. John Neely, pastor of the First Brethren Church, Allentown, Pa., was the guest speaker.

Executive Editor ..Arnold R. Kriegaum
Winona Lake, Ind.

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Winona Lake, Ind.
WMCMrs. Benjamin Hamilton
Winona Lake, Ind.
Home MissionsLuther L. Grubb
Winona Lake, Ind.
Grace SeminaryPaul R. Bauman
Winona Lake, Ind.

FREMONT, OHIO. A scotch-lite sign now properly identifies the Brethren Chapel, Granville Tucker, pastor. The bricklayers started work on the new chapel the third week in December.

NEW YORK. In view of the unprecedented increase in the world literacy and a growing nationalism the American Bible Society has initiated a 25-year program which will include the translating the Old Testament into 150 languages and the New Testament into 200, and the Gospels into 250 languages, according to Dr. Eugene Nida, associate secretary in charge of translations.

WINCHESTER, VA. The new Sunday-school annex of the First Brethren Church is reaching the final stages of construction. A new loud-speaking system was recently installed. Paul Dick is pastor.

LONG BEACH, CALIF. Evangelist Bob Munro, a faithful warrior of the Lord Jesus answered the call of his Lord on Dec. 9. He was engaged in evangelistic services in the West Covina Brethren Church, Dr. C. H. Ashman, pastor, where on Nov. 29 he was taken critically ill. He had many friends throughout the United States, Canada and Scotland. In addition to his evangelistic ministry he was greatly used of the Lord in rescue missions, prisons and youth camps.

FREMONT, OHIO. John Tierney concludes evangelistic services at the Grace Brethren Church on Dec. 6. Gordon Bracker is pastor.

SPECIAL. Rev. R. I. Humbert will be speaking Jan. 13 at the Grace Brethren Church, Denver, Colo., and Feb. 6, at The Brethren Church, San Jose, Calif.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Stoystown, Pa.	Jan. 6-13	Arthur Collins	Stanley Hauser.
Long Beach, Calif.	Jan. 6-13	C. W. Mayes	Merv Rosell.
Fort Lauderdale, Fla.	Jan. 6-20	Ralph Colburn	Bill Smith.
Winchester, Va.	Jan. 6-20	Paul Dick	A. R. Kriegaum.
Seattle, Wash.	Jan. 6-20	T. Hammers	Henry Dalke.
Temple City, Calif.	Jan. 10-12	John Aeby	R. I. Humbert.
Harrah, Wash.	Jan. 23-25	Don Farner	R. I. Humbert
Kittanning, Pa.	Jan. 27-Feb. 10	Wm. Schaffer.	L. L. Grubb.

PRAY!

GRACE SEMINARY—

Pray for the faculty and administration as they continue through January to contact churches in the interest of seminary and college.

Pray that the necessary \$100,000 may be received so that the ground breaking for the new building project may take place on March 1.

Pray that as the plea goes forth for funds for the new building project that the need for money for current operating expenses may not be forgotten.

Pray that God's blessing may rest upon the Grace Bible Conference which begins at the seminary on January 21.

Pray for the students as they register for the second semester also on January 21.

FOREIGN MISSIONS—

Praise the Lord for answered prayer in the special meetings in Argentina in the Rio Tercero field.

Pray for a serious problem as the result of persecution in the home of one of the believers in Argentina.

Pray for decisions and the rich blessings of the Lord in the summer camp this month in Argentina.

Pray for the John Zielaskos as they begin services at the new Capanema station in Brazil. Services were started on January first.

Pray for the possible opening of a work in the near future down in the interior of Mexico.

Pray for the rich blessing of the Lord as we enter into the foreign-mission season.

Pray for the blessing of the Lord in the carrying out of decisions made in the Africa field council last month.

Pray for the Spanglers, Fogles and Hockings, that they might not suffer hardships in France as the result of world conditions.

Pray for the Charles Taber family as they leave the United States for France this month for a period of language study.

WMC—

Pray for the national WMC officers (by name) as they work in behalf of WMC interests everywhere.

Pray that our council will meet the \$3,000 goal for Christian education offering, which will be used for needs of seminary, National Sunday School and Youth Boards.

Pray for the WMC executive program committees as they plan the programs for the coming year and for the writers who shall contribute to this work.

Pray for the WMC missionaries for 1957, and that the birthday offering will be so generous that still more missionaries can be supported next year.

PRAY!

January 15

BRETHREN DAY OF PRAYER

Pray for our WMC sisters in foreign lands—both the native Christians and our missionary sisters.

SMM—

Pray for the national SMM officers as they plan for the coming year and for the district officers as they plan their rallies.

Pray for the Sisterhood patronesses, that they will have the wisdom needed to influence girls for godly living in their daily lives.

Pray for all Sisterhood girls, that they may have the vision needed to see that daily prayer and Bible reading and regular church attendance are imperative to Christian growth.

Pray for Mrs. Leslie Moore, national patroness, as she recuperates from injuries received in an automobile accident.

HOME MISSIONS—

Pray for an early completion of the new chapel at Fremont, Ohio and also for the ministry of Brother Granville Tucker to his colored brethren.

Pray for the Los Altos Brethren Church, Long Beach, Calif., that the union may not hinder the Brethren Construction Crew in building, causing any further loss of time.

Pray for the Fort Lauderdale, Fla., Sunday school that many of the new ones attending during the contest will be retained and won to Christ for the church.

Praise the Lord for the victories in the Lansing, Mich. work, and pray for the Lord's plan to be revealed in the new church plans.

Pray for the rapid development of the new Hatboro, Pa., work with the new pastor, Lester Smitley, who just arrived on the field.

Pray for Sandra Button as she conducts a child evangelism class which is being attended by children of Christian Science, Catholic and Jewish backgrounds.

Pray that the many Jewish people who have promised to attend the classes of the Brethren Messianic Witness, will come with open minds to learn of Jesus Christ; and pray that our Brethren Missionaries will so teach God's Word that these Jews will be converted to Christ.

MISSIONARY HERALD—

Pray for the ministry of the bookstore in the dissemination of Christian literature, that the Lord will use the printed page to enlighten the saints and convict the lost.

Pray for the writers and teachers of our Brethren Sunday school literature that God might use them to instruct our Brethren Sunday schools in the eternal truths of His Word.

Pray for the entire staff of the Missionary Herald in the many intricate and minute responsibilities related to the printed page.

PRAY!

The BRETHREN MISSIONARY HERALD



WMC NUMBER

JANUARY 12, 1957

Camp Bethany



**Brethren Youth present a great challenge
to the Women's Missionary Council**



"Open thou mine eyes"

Psa. 119:18



National Women's Missionary Council ~ 1956 ~ 1957

Desire + Parents = Tragedy

By Kenneth B. Ashman

The story you are about to read is true! It is a story with a tragic ending! It repeats itself much too often in America today! Yes; even in so-called Christian homes, these tragedies are occurring repeatedly. The story is summarized in three simple statements. It was at the close of the commencement address at a nearby high school. The speaker had challenged the class to hear the call of the Lord above all others. A promising young man stepped forward after the benediction and said: "I feel called of the Lord to preach the Gospel, where should I attend school for preparation?" Advice was given, emphasizing the wisdom of choosing a Christian college and a fundamental seminary.

Two months later, in August, we checked with this promising young man—headed for the ministry. His second statement was the forewarning of trouble. "My parents are glad that I am headed for the ministry, but they do not want me to go away to school. Therefore, we have decided on a local college." Though this young man was willing to go away to a Christ-centered college, and though the parents had the means to finance his education anywhere he might choose, yet they let selfish interests sway their better judgment as to the choice of atmosphere, teachers, philosophies, and attitude toward the Bible under which their son should train for the ministry. It was a tragic choice indeed.

Two years later. We picked up a college student asking a ride to the local business district. It was the young man who had approached us after that commencement two years earlier. His third statement came as a result of our questions pertaining to his ministerial training and his fellowship with the Lord. "Well, I've changed my mind, and I guess my faith too. You see, here they teach us about all religions and we make our choices. I guess I'm quite a little confused, but one thing I'm certain about—I just don't believe in the Bible and the Lord like I once thought I did. I've learned that much of the stuff my parents believe and my preacher teaches aren't so true and important after all."

Yes; a God-given desire for spiritual service was destroyed, along with a young man's faith in God, by the poor advice and direction of well-meaning parents. These parents are not alone in this misdeed, for the same thing is being repeated in young lives daily. Could you be guilty of doing the same for your aspiring young believer?

The pursuit of education and the getting of wisdom is a good thing. But, as Solomon warns: "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels" (Prov. 1:5). True wisdom begins with God, is obtained through the Word of God, and is applied by the Spirit of God. All other learning must fit into the spiritual to be accepted and fruitful. The Christian college endeavors to present a well-rounded curriculum with the truth as the hub of all educational pursuits, whether these be in the field of mathematics, education, music, science, etc.

The objects of Christian teaching are fivefold: (From NACC.)

1. To help the student develop a sound and beautiful body. "Know ye not that your body is the temple of the Holy Ghost which is in you, which we have of God, and ye are not your own?" Christian education inspires intelligent care of the body that it might be used in the service of the Lord. The moral standards, and high ideals, and the lofty goals of the Christ-centered school alone can fulfill this need.

2. To encourage the students to think God's thoughts and do God's will. "Let this mind be in you, which was also in Christ Jesus." This type of training, alone found in a Christian college, gives a positiveness to the mind and will of the pupil; it sets a life course pleasing to God and assures a life of happiness in future years.

3. To develop emotional stability in the student. "Be strong in the Lord, and in the power of his might." A Christ-centered and a Christ-controlled personality is the goal. There is developed a complete trust in the goodness of God, and a complete assurance that He doeth all things well. This stability of heart and mind are not to be found among those educated outside the realm of the Bible.

4. To develop a missionary sensibility. "No man liveth unto himself." The Christian college assures a vision to the pupil, a goal outside himself, a purpose in life, and a passion for the salvation of souls. He becomes sensitive to the needs of others round about. He thus becomes one who shares, who helps, who testifies, who lifts. Here again, in a non-Christian school, these high challenges are usually lacking.

5. To develop the spiritual man. "Let the word of

(Continued on Page 20)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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Youth in Argentina

By J. Paul Dawdy

Youth, in certain respects, constitutes the most important age-group in any society. The responsibility of the future of the nation with all its institutions rests with this group. Just what young men and women will do with that responsibility, depends largely upon the preparation they receive from parents and schools. Unfortunately, far greater attention is given to preparation for the acquisition of material goods than is given to spiritual growth. Such a reversal of God's order can bring only disaster. Our Lord's command is: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Young people of Latin America are faced with the same responsibility, and their need of preparation for life's work is just as great as in our own land. In many respects, Argentine young people are very much like those of our own country. It should be observed however, that their opportunities and outlook on life are different. Youth in the United States is surrounded with an abundance of everything calculated to make life easier and more comfortable. This is not so in Argentina, nor in any of the other Latin American countries. There, young people grow up accustomed to a far simpler mode of existence, and for many of them, life is scarcely more than existence.

Class distinctions due to financial status are more obvious in Argentina than here. Among the young people these distinctions become quite evident in their educational experience. The children of rich and poor may sit in the classroom together through the primary grades, i.e., grades one through six. On finishing sixth grade, the children from the poorer families usually drop out. This is inevitable for those who live in small towns in which there are no secondary schools. Then of course, there are those who must work to help their parents provide for the family. In some towns, boys from poor homes have the opportunity to attend an industrial school for three or four years and thus learn a trade. In the cities there are industrial schools for girls also.

Those whose parents have sufficient money may go to secondary school even though it may be necessary to go away to another town or city. This secondary education may be acquired in a general course of five years leading to the bachelor's degree. Young men and women who wish to enter the teaching profession take a six-year course in Normal College. With the bachelor's degree, a student may go on to university for the profession of his choice.

Once in the university, young people realize that they occupy a position of privilege, which has become also a position of influence. It is very common in South American countries for university students to take the initiative in movements for reform in government. On several occasions revolutions have been started by the students. This is not necessarily due to a love for fighting. Students of those lands are more politically minded than those of our country. Through their studies they become aware of injustices in government. The influence

of their professors, and the example of their heroes of history, often are sufficient to fire their zeal and cause them to launch into situations that older men fear to touch.

Thus we may say that in Argentina we are dealing with young people who are seriously concerned with the political and material welfare of their country. Many who cannot become prepared for a profession are being trained in the mechanical skills, thus making their contribution toward the economic betterment of the nation.

Our problem is to reach those young people for Christ. This, of course, is attended with a variety of difficulties. The class distinction mentioned above makes it difficult to get members of the different groups together. Family prestige and social position are strong influences which hinder the bringing of the well-to-do, educated young people into a group composed mostly of the poorer and less educated.

It is true also that higher education often tends to weaken or destroy religious inclination, and leaves the student indifferent or even hostile toward the gospel appeal.

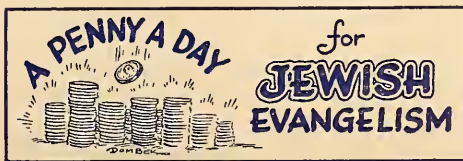
In spite of the difficulties, the Lord has given us some contacts with this class of young people, and a few have been won to Him.

Another thing which proves to be a hindrance is the Argentine's love for sports and diversions in general. Soccer (they call it football and spell it "futbol") is the great national game. It is played by all ages all the year round. Games are usually scheduled for Sunday. Automobile and bicycle racing are quite popular also, and Sunday seems to be their best day.

In addition to all these things, just the burden of study and work also makes it difficult to interest young people in the Gospel. They are just too busy.

Nevertheless, the picture is not all dark. The Lord has given us a goodly number of young people in Argentina. Many of them are quite faithful, and are serving the Lord in their local churches. Our Sunday schools, youth organizations, camps, rallies and special meetings, all serve as means of reaching and teaching this important age-group. For those who desire to prepare themselves to serve the Lord more efficiently, our Bible institute offers, in addition to the regular three-year course, night school and correspondence courses. Also, post-graduate studies are given for those who are to become full-time workers.

May the Lord count on you to help in this work among the young people of Argentina.



Christian Home and Marriage Forum

By Althea S. Miller

SELFISH PARENTS?



Their childish voices were lifted high in song. A spirit of reverence pervaded the room as words came sweet and clear: "For mother's love and father's care, We thank Thee, Lord." Who could have known that underneath that melody at least one little heart was heavy with hurt?

The children stood holding hands as they prayed. Suddenly, a little voice, charged with emotion, broke the silence. "Dear Jesus, please make my daddy and mama to live together again so Grandma doesn't have to take care of me. I want my mama and daddy to take care of me."

A six-year-old girlie had painted a tragic picture with the vivid strokes of a few words which tumbled out of her bewildered heart.

"How lightly some parents take the responsibility and privilege of the rearing of children," a childless teacher virtually trembled as she spoke. "Marty is an adorable child, and what do her parents do for her? They push her around, confuse her little heart, help develop a complex by dividing her love for them. Oh, they are just ruining that child's life!"

My own heart stood still as the prayer of little Marty echoed again. "How selfish can parents become?" I asked of no one in particular.

"Is there a limit to selfishness?" another teacher countered.

"I suppose not," I answered as the painful fact of the "exceeding sinfulness of sin" swept over my soul with new meaning. If Marty's were an isolated case of parental selfishness, the situation would be bad enough. But the same story with different names abounds everywhere, to the grief of countless hearts, and to the breakdown of our nation's most important citadel, the home.

As love grew cold (which they had promised on their wedding day to cultivate and cherish), and they decided nothing could be done but call a halt to their marriage, Marty's parents never gave their child one thought. How their separation and the broken home would affect Marty physically, emotionally, spiritually, never crossed their minds. They did not think they were neglecting her. She is the best dressed little girl in her set. She has enough toys to stock a store. No expenses are spared when it comes to medical care; her food is the finest obtainable. With the combined care of a doting grandmother, a nurse, an excellent private school, and a live wire Sunday school, what more can Marty want or need?

What more, indeed! Can plying a little girl with "things" take the place of "mother's love and father's care" and discipline? Can a cuddly teddy bear nestle a sick or distraught child's head like that of a mother's breast? What can give more joy and heart satisfaction—an expensive bicycle, built to size, or a happy romp with Daddy on the living room floor? What gives a child more stability—an unlimited expense account, or the steady, warm love of two parents who live together in a tightly knit family circle?

How selfish can parents become? Selfish enough to cast aside a holy bond in favor of warped thinking, a

We are in the second month of the quarter which we devote to our youth and to the Christian education program. Our goal for this offering is \$3,000, one-half to be given to Grace Seminary and the other half to be given to the youth and Sunday-school boards.

Our offering for Grace Seminary is to be used for the providing of student mailboxes, the need for which we touched upon last month.

Our offering for the youth and Sunday-school boards is to be used for the providing of additional equipment for the office and the provision of teaching materials.

Each of us as WMC members must do our share to put this offering over the top. The greatest investment we can make in giving and in praying is in the youth of our church for upon them depends our future strength.

DESIRE

(Continued From Page 18)

Christ dwell in you richly." Only that life that is Christ-centered will be the "abundant life." Faith in the Word, trust in the Lord, devotion to the church, and loyalty to the right—these are the virtues that are developed in a Christian educational institution and are destroyed in the secular educational atmosphere.

So, we parents had better choose the way of right and wisdom and encourage our young people to enroll in Christian colleges and universities. For the Brethren Grace Seminary and College are the answer to this pressing educational need. Right now, as so many more see the wisdom of such a course of educational pursuit, this institution stands in need of expanded facilities, faculty, and equipment. The Women's Missionary Council is putting forth that "extra effort" to assist in their splendid way. Let all the Brethren, during this first month of a new year, put "first things first" and provide a Christian college for Christian youth. Let's have fewer tragedies along the educational pathways.

result of unresolved personality quirks. Selfish enough to regard not the spiritual and personality needs of their own flesh and blood, but to blandly ignore them in favor of immature reasoning. Selfish enough to give their children "things" which this life can offer; yet fail to give that one thing which is needful—a home which radiates love because Jesus Christ is the center and circumference of all lives and living there.

The army of selfish parents grows daily in alarming proportions. And with the growth there is increase of warped personalities in innocent children, a steady deterioration of the home life, and a mockery of God's express commands. The picture isn't very pretty, and it may reflect a likeness of some of us. There is not a parent among us who ought not stop in our tracks and take inventory. If there is any sign of selfishness creeping into either hearts or homes, the time is now to conduct a vigorous cleaning campaign. And lest we say this is impossible, I hasten to remind us of the promise in God's Book: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Reaching African Youth in Bangui

By Orville D. Jobson

The presence of the mission in Bangui has opened many new doors of service for the Lord. Not least among these is the ministry to the Protestant youth of the capital city.

Probably in no other area of the world today is it more important to pay special attention to the youth than in Africa. It is conceded by all that it is the present generation of young people who will step into the place of leadership in the emerging new Africa. How important it is to the Christian church that the leadership be evangelical.

It is estimated that 10,000 young Africans are now attending European and American colleges and universities. Over 3,000 of these are from the Gold Coast alone.

The greater part of these Africans receive their elementary education in mission schools, and the Christian background they received should have a telling influence on their lives. Secondary education, on the other hand, is not always available in mission schools. For this part of their education they attend public schools and it is at this period of their lives that they need Christian fellowship and Bible study. It is with such groups that we have had a real fruitful ministry in Bangui.

In the "college" (junior and senior high) there are about 40 Protestant boys for whom, up to a few years ago, there were no Christian activities. In the trade school we discovered 16, and in the school of handicrafts eight more. These also were without youth meetings of any kind.

With the cooperation of the French Protestant (military) chaplain, who is a genuine evangelical believer, we conduct three weekly Bible classes for the different age groups in these schools. Also, with the same cooperation, we have organized two Boy Scout troops.

These contacts have done a great deal to encourage these Christian boys and to help them resist the temptations of the big city. They have invited others into their fellowship who are now showing an interest in spiritual things. Several of these have confessed Christ as Saviour.

Included in the Scout troops are some of the other Protestant boys who are still in elementary schools throughout the city. The Scouts are under the direction of the church and participate in its activities. Occasionally they attend Sunday morning service as a body, dressed in their uniforms.

These efforts mark a new beginning in our ministry to the youth of Africa. So far the work has been confined to the boys, but we hope that very shortly we might be able to launch some sort of a movement among Christian girls, where the need is so great and the problems complex.

OUR COVER PICTURE

We present this month a composite of Camp Bethany, held each year at Winona Lake, during National Conference. Brethren young people from across the nation gather for this week of fellowship and Bible study.

Our cover gives us glimpses of some of the activities enjoyed. At the center top is a picture of the staff and counselors of the last camp. The center is an informal shot taken in the auditorium as a meeting was breaking up and the group was preparing to leave on an outing. Lower left shows us the Bethany choir, and lower right gives us a glimpse of the informal activity in the "Crackerbox," that ever-popular place to obtain those late evening snacks with the indigestible-sounding names.

We appreciate the zeal and planning of our Youth Council which makes possible for our young people a well-rounded summer-camp program, not only at Camp Bethany, but in all the district camps across the Brotherhood.



MISSIONARY BIRTHDAYS FOR MARCH

Africa—

Mr. Albert W. Balzer	March 1
B. P. 10, Bossangoa via Bangui, French Equatorial Africa.	
Mrs. S. Wayne Beaver	March 2
Bozoum via Bangui, French Equatorial Africa.	
Verna Marie Dunning	March 10, 1945
Bozoum via Bangui, French Equatorial Africa.	
Barbara Jean Miller	March 18, 1951
Mission a Bekoro. Paoua via Bozoum via Bangui, French Equatorial Africa.	
Mrs. C. B. Sheldon	March 21
Bossangoa via Bangui, French Equatorial Africa.	
Paul Marvin Goodman	March 25, 1951
Mission a Nzoro. Bocaranga via Bangui, French Equatorial Africa.	

Argentina—

Kenneth Paul Churchill	March 5, 1947
Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.	
Mrs. Hill Maconaghy	March 21
Bdo. de Irigoyen 564, Jose Marmol, F.C.N.G.R., Argentina, S. A.	

Brazil—

James Melvin Zielasko	March 17, 1955
Caixa Postal 861, Belem, Para, Brazil.	

France—

Beckie Maurita Fogle	March 17, 1948
79 Chemin de Vassieux, Caluire et Cuire, Rhone, France.	

Hawaii—

Rev. Foster R. Tresise	March 20
2377 E. Manoa Road, Honolulu, T. H.	

Mexico—

Thomas Alden Howard	March 17, 1953
406 Mary Avenue, Calexico, Calif., U.S.A.	
John Leroy Howard	March 20, 1946
406 Mary Avenue, Calexico, Calif., U.S.A.	

In the United States—

Judith Lynn Kennedy	March 16, 1953
c/o Box 588, Winona Lake, Ind.	
Diana Ruth Taber	March 25, 1954
c/o Box 588, Winona Lake, Ind.	
Miss Gail Jones	March 31
c/o Box 588, Winona Lake, Ind.	

Another WMC Missionary of the Year

Born on a farm on the plains of Saskatchewan in Canada, Mrs. J. P. (Freda) Kliever met her husband-to-be when she was a little girl, for the Kliever family lived not many miles away. However, in those days Jake and Freda were not the least bit impressed with each other. When she was quite young, Freda's parents, Mr. and Mrs. Neufeld, and their family, moved to the United States to a farm in Oregon. Strangely enough, the Klievers also moved to Oregon and to the same community. After a few more years, the Klievers moved again, this time to California, and a number of years passed before Jake and Freda saw each other again.

In Freda's family, the German language was always spoken at home—"low German," that is—but at their church "high German" was used. Freda did not learn to speak English until she started to school, so by that time she could really speak three languages. Although her family did not favor higher education for girls, Freda managed to get through high school and then went on to work her way through the Bible Institute of Los Angeles.



Mrs. Kliever

her daughter Freda—how she had changed! It might have been called love at first sight—except that this wasn't exactly "first sight," was it?

It was not until they were attending seminary at Ashland, Ohio, several years after their marriage, that Jake and Freda felt the call of the Lord to go to the mission field. After a time of study in France, they arrived in Africa in 1938. Their daughter Anne was a very little girl when the family went to Africa, and their other daughter, Donna, was born on the field.

Mrs. Kliever is a member of the First Brethren Church of Johnstown, Pa.

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A Chat With Your National WMC Prayer Chairman

The January hand on our WMC clock will be entitled: **We Must Call!** Certainly this implies the subject of "Prayer."

"I wonder if a lot of us are not guilty of doing a lot of writing and talking about prayer, but not actually practicing what we preach? The Devil does not care how much we discuss and applaud the subject, so long as we do not pray! A book on how to pray is good, but the best and only way to learn to pray is to do it! **Let us place ourselves at God's disposal as pray-ers!**"

"However, when we do want to pray, have you noticed how we are hindered and assailed from all quarters? Who has not gone apart to pray and found his mind to go blank, or to be flooded with distracting thoughts? Some, on the other hand, fall asleep while at prayer. Again, it is surprising what a lot of things you remember that you have to do when you decide to pray! Have you ever associated these hindrances with the power of evil?" (If you are interested in reading a fine booklet about this, send for "How to Resist the Devil" by F. J. Perryman, price 15c, from Back to the Bible Publishers, Lincoln, Nebr. Quotations from this book in above paragraphs).

My Impressions of Our WMC

By Elizabeth S. Clark, La Verne, Calif.

As I pause and ponder
O'er our WMC

I am made to wonder—

Can I of service be?

Leaders here are so efficient!

Work well done as planned!

Each and every one sufficient

To do the work at hand!

There are many projects

The sisters wish to sponsor;

Yet often, some object,

And few their service offer.

These women heed the cry

Of so many in distress;

Yet undertake with spirits high

Their deeds of righteousness.

They form the nucleus for prayer

As needs are here expressed.

And those who gather there

Are sure of being blessed.

We call to mind that band

Of faithful women and men

Working in every land

To tell God's love to them.

Daily at the throne of grace

For some we intercede,

As those in every place

Make known to us their need.

Let not one sister say:

"There is nothing I can do!"

For each and all can pray,

And to their Lord be true.

Pray for those we choose

To lead on in the cause of right;

Not in our strength to move,

But—in His might.



"VESSELS of HONOR"

II TIM. 2:20-22

SISTERHOOD THEME 1956-1957

The King's Standards

By Mrs. Arthur Carey

Does a princess have to conform her life to a standard that is not set up, or does she do as she pleases? You say: "Of course she must act like the king's daughter should." Yes; you are right! The princess conforms her life to the royal standard—not the standard of the people of the world, nor yet to the fads of the girls of her age. She is considered neither ignorant nor neglected for behaving as a princess, but rather she is respected and often copied.

You, as Christian girls, constantly have the problem of worldliness to deal with, and some girls find it almost impossible to cope with. First of all, each one of you, if you have not already done so, must come to the place of decision, deciding whether you are going to put God first in your lives, or put the world first. It is a decision that you must make yourself. You can sidestep it, dodge it, or put it off, and live a sort of off-and-on existence for a while, but all the time you will be deciding in favor of the world, and finally you will be blind to the fact that God is taking a back seat.

There are many people today who I believe are really Christian but have so neglected their spiritual life that as far as Christian influence is concerned are like a burned-out bulb, a dead battery, a broken spring, or a clogged drainpipe. Their spiritual self is an anemic little dwarf, too weak to say or do anything it should, while their physical life is well fed and robust, their social life flourishes, and perhaps their intellectual life is keen and sharp. What a lopsided personality this! Solomon, in Proverbs, tells us: "The fear of the Lord is the beginning of wisdom."

So, I wish each one of you, before you go to bed tonight, would kneel and talk heart-to-heart with your Heavenly Father, and inquire of Him for wisdom and strength to clean out the cluttered-up places in your life so that He may occupy them. The very best of Christians and the most learned of Bible scholars have to do this periodically throughout their lives.

There are decisions to make every day, and they will determine who is first in our hearts and lives. Our Scripture verse which we will use as a guide is: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

One of the first things that confronts us is music. "Music?" you say. What could possibly be wrong with music? Nothing is wrong with music, but music is the avenue by which we approach many of our activities. It can lead us to sublime heights of worship of our Maker; it can help us give expression to our joys and our sorrows. But it also can draw us to the sensuous dance, the suggestive movie, or places where intoxicating drinks

flow freely. A girl gifted in music will find flattering offers to use her music to make money in a worldly way, and she will need the grace of God to help her shun them.

Sometimes athletics becomes a problem. Some say that athletics are worldly, but I am reminded that Jesus loved the great out-of-doors and the Apostle Paul was a great athlete. He used the footrace as an example of the Christian life. God wants us to honor our bodies and develop them in the best way possible. He tells us that they are temples of the Holy Ghost and should be kept fit for Him. Athletics are a wholesome outlet for the energy of young Christians, but when wrongly used, can lead to evils too, so we must be careful to use our guide verse in this regard too.

Then, of course, there is a whole list of amusements that are always a source of argument with young people. All these have been proved to have harmful effects on Christian life and growth. Modern dances arouse our emotions in an unholy way. Movies teach us the worldly ways of life. Smoking and drinking tear down the bodily temple of God's own Holy Spirit. Obscene pictures and literature fill our minds with thoughts foreign to holy living. Indecent clothing and garish makeup certainly do not lend a testimony of the saving power of Christ. Cards and gambling are definitely the Devil's tools and not necessary for the happiness of one who has her life bound up in the love of Christ. There are many others, but space does not permit, but once more read our guide verse, Colossians 3:17.

SUGGESTED PROGRAM FOR FEBRUARY

SONGS—Sing some of your favorites and close with the year's theme song, "Channels Only."

SCRIPTURE—Read from I John 3:1-24.

PRAYER TIME—Use the requests found in the "prayer closet."

DEVOTIONAL LESSON—Seniors and Middlers study "The King's Standards" by Mrs. Carey, and Juniors study and discuss the article on "Language" by Mrs. Brenneman.

MISSIONARY LESSON—Seniors and Middlers study the mission biography of Mrs. Orville Jobson, and Juniors continue the next story in the life of Pondo.

BUSINESS MEETING—Be sure to read Marie Sackett's reminders.

BENEDICTION—Psalm 145:1-2.

Koly and Pondo Go to Work

By Miss Mary Emmert

Nana's little sister, Yadoly, had come to live with her since the arrival of the twins. Taking care of twins complicated Nina's work so much that it was necessary to have someone to help her. Even Pondo was often asked to take care of one of the babies while his mother went to beat cassava roots into flour.

But Pondo was not fond of staying home with the twins when his friends were out hunting field rats or having a good time in the stream, so he ran off whenever possible.

"It just seems that everything has gone wrong since the twins were born," Nana would say. "They surely are bad luck."

In fact, anything bad that happened would all be blamed on the twins, where Yadoly stumbled and broke the water jar, or the leopard came in the night and killed the dog. By the time they were four, they were quite accustomed to being accused of whatever misfortune came to the family.

Koly had been sent to work on the new road which the white man had ordered. Sambey had chosen him, together with a number of other villagers, for steady work on the road. Work day after day clearing the ground and chopping dirt was not to Koly's liking, especially without pay. But Sambey's word was law.

"A white man's road is much work," he explained to his wives. "I don't like it."

"Those twins," grumbled Kogara. "You have had nothing but hard luck ever since they were born."

Nana could not say much as she had often remarked the same thing. It made her very angry, however, to hear Kogara say it, so she flung out: "Is that your affair? You've never had any children!"

The taunt was too much. The quarrel that followed was long and bitter. Both of them talked at once and kept it up endlessly, never stopping to listen to what the other said. Koly walked away as was his habit. What was the use of ordering them to stop when they would not listen to him anyway? Pondo disappeared too.

By evening, when they ventured to return, the wives had settled into a sullen silence. Koly ignored it philosophically and started talking about the guard.

"That guard has taken a liking to me," he said. "He has made me a captain over the other men. Perhaps I shall get to be a big man."

His family looked at him with a new respect; but they did not think of crediting the twins with the good luck, which would have been just as reasonable as blaming them with every misfortune.

As time went on, Koly grew in favor with the guard, as he understood more and more the work of road building, and showed himself adapted to overseeing a gang of workmen. The guard could leave the work in Koly's care while he went to inspect another

part of the road. When he returned they invariably got together in the evenings and enjoyed a pot of beer. Soon they became very good cronies, and the beer flowed freely.

The morning after one of these drinking bouts, Koly appeared much elated. "What do you think?" he bragged. "The guard has made me a big captain over the whole roadway, and I am to travel with him. You two are to be released from the village work, too. You will no longer need to work in Sambey's gardens."

"Really?" Kogara exclaimed. "Do you suppose it could be true?"

"He was probably drunk when he said it," chimed in Nana. They knew that all the village women had to work in the chief's garden. Even the chief's 20 wives were not exempt, except his first wife, of course; and then any woman with a tiny baby was also excused for six months or so; but it was almost too much to expect that they would be relieved of all work for Sambey, and free to work in their own gardens all the time.

"Oh, he means it all right," said Koly. "He has already given the order to Sambey. When everyone is called together to report for work in the morning, you two just sit still. Do not go to the chief's doorway with the others."

Nana and Kogara were delighted with their new freedom, and of course lost no time carrying the news to their friends. It made quite a stir in the village, and not a little envy among the other women.

"They think they are madames!" the villagers said about them. This meant that they were privileged like the guard's wives, who did no work either. The guard's wives called themselves "madames," probably patterning after some government official's wife they had seen in their travels.

The guard and his wives were originally from a distant colony where civilization of a sort had long since touched. They were the forerunners of the half understood and abused manners of the white man.

"Theresa, the guard's first wife, wants you to work for her," Koly abruptly announced to Pondo one day. "You are to be a boy."

"What is that?" asked Pondo.

"She means you are to be her servant, to carry wood and water, to sweep and to work in her garden."

"But that is woman's work," objected Pondo.

"You know the guard's wives do not work. That is why they need a boy to do their work. It is a new way of doing things."

"I do not want to be a slave of anyone," Pondo declared with feeling.

"But she will give you clothes for your work. Think what a big man the white official's boy was. Besides, the guard may not like it if you refuse."

Charlotte Jobson

By Mrs. Don West

So Pondo was finally persuaded to serve as boy to Theresa. The thought of owning some real cloth was a big inducement, for he had worn nothing but a strip of bark cloth all his life. But the guard and his wives had cloth all over them; and even the chief, Sambey, had been given a blanket by the white man, which he proudly wore wrapped around him, the upper corners tied together back of his neck.

It took some time for Pondo to overcome his dislike for steady work, for he had always been free to come and go as he pleased. But Theresa was kind to him, and he found that he still had many hours of free time. What he liked best about his job was that he daily learned many new things, and heard much of the outside world.

One day when he was taking the heavy water jar off his head, and setting it in the corner, it slipped from his hands and broke like an egg shell. The water ran all over the dirt floor. Pondo expected to see a storm of abuse like that which he had often heard in his own home when anything was broken. But to his surprise, Theresa only said, "Nzapa ayeke" (God exists).

The boy was puzzled. "Why did she not beat me, or at least scold me?" he thought. "What does she mean?" Finally he asked: "Who is Nzapa?"

"Oh," she said, "don't you know? Why he is the One who lives up in the sky, and makes the rain come."

That is all he heard about Nzapa that day, but he thought to himself: "Nzapa must be very good to keep me from getting a beating."

One of our first missionaries to Africa is Mrs. Charlotte Jobson. In 1921 she left for her field of service and she has spent 35 years of faithful witnessing there for her Lord and Saviour.



Mrs. Jobson

Miss Charlotte Hillegas was born at Berlin, Pa., and 14 years later she was born again, also in Berlin. As for plans for the future, she hoped to be a teacher and to fulfill those plans she attended Juniata College. She did fulfill those plans and taught in the primary grades awhile. She also attended the Moody Bible Institute. While attending Moody, the Lord called her to full-time service for Him in Africa. At first,

Miss Hillegas struggled against this call, but finally yielded to the call of the Lord by reading from His Word, the great commission (Matt. 28:18-20) . . . "Go ye into all the world . . ."

After her graduation from Moody, Miss Hillegas sailed for Africa. There was a few other missionaries sailing at the same time also for Africa. One in particular, who became very important to her, Orville Jobson. Needless to say, he was young and handsome. Mrs. Jobson recalls the voyage as most pleasant and the sunsets on the ocean most beautiful. Perhaps, these things meant more to her because of the one sharing them with her, at any rate these two young people found they had a lot of things in common and their friendship blossomed into courtship. They were married in Africa in 1922 and have faithfully served the Lord together there.

Mrs. Jobson works with the women and girls there. The WMC and junior church she thinks is the most thrilling part of her work. Seeing souls accept the Lord and then watch them grow in grace and then serve Him is most gratifying. It takes much patience, and Mrs. Jobson thinks that perhaps that is the hardest part of all—to wait and watch.

(When Mrs. Jobson returns to Africa for her next term, she will be taking supplies with her to organize a SMM in Africa; pray for her and our sisters over there that they might "do God's will"—Editor.)

MEET YOUR OFFICERS!



Mrs. Leslie Moore, national patroness

Mrs. Moore is the busy wife of one of our Brethren ministers. She lives in Meyersdale, Pa. She sort of mothers (counsels) all the officers and keeps them on their toes so they'll get everything done on time.

Jeanette Turner, national editor

Jeanette is a sophomore at Grace College. She edits all the material for publication each month.



Mrs. Russell H. Weber, national assistant patroness

Mrs. Weber is another busy wife of one of our Brethren ministers, this time from Hagerstown, Md. Mrs. Weber's duties include overseeing the activities of the Junior SMM work, being responsible for the SMM prayer pointers each month on the "Prayer pointers" page, and conducting the candlelight service at national conference.



SISTERHOOD OFFICARY

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Vice President—Rachel Smithwick, R. R. 1, Harrah, Wash.

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Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagerstown, Md.

"LANGUAGE"

By Mrs. Max Brenneman

When we go to a circus, we see all kinds of wild animals that have been tamed. At home we are able to tame our pets. But in God's Word, James 3:8 tells us that "the tongue can no man tame."

Girls, that red thing in your mouth called a tongue, which is the thing that helps you talk, is, according to the Bible, untamable. But whatever would we do without our tongue.

God gave us our tongue to use in spreading His Word. And without our tongue we would be speechless.

Too many times our tongues get out of control. They say things that are untrue or not nice. Oh, that when we girls speak, we could be proud of what comes out of our mouths! Our language is a spoken language. We must depend on our tongues to talk and be understood.

Sometimes words are used by girls in their talking and they don't know what they are saying. And Christian girls are guilty, too.

The Bible tells us in Leviticus 19:12: "And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord." Did you know that some of the things you say are abbreviations of the name of God? When in saying them, you sin because the Bible says not to use His name in vain.

Here are a few and their meanings:

Gee—Jesus	Heck—Hell
Jeepers—Jesus	Golly—God
Gosh—God	Lordy—Lord
Darn—Damn	Ye Gads—You God

Now we as Christians have no business saying these words. God clearly tells us in Exodus 20:7: "Thou shalt not take the name of the Lord thy God in vain." And if we use any of this slang, we are hurting God by disobeying His commands.

Also, the Lord gives us a command in Psalms 34:13: "Keep thy tongue from evil, and thy lips from speaking guile." Sometimes our tongues wag and what comes out is wrong—evil—and not true. Now if we have Christ in our hearts, our conversation will be Christlike. Because in Luke 6:45 it says: "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." With Christ in our hearts there can be no evil. The old Devil tries to put evil things in our hearts, and when he succeeds, unkind words, slang, gossip, untruths, etc., come out of our mouths every time.

Proverbs 31:26 describes a wonderful Christian lady who lived in California. Never once can anyone recall hearing her say one unkind word. Why? Because she had Christ in her heart—and out of the abundance of her Christlike heart, her mouth spoke. She never said anything about anyone unless it was something kind. Try that motto and see how many times you will have to stop talking.

Surely our tongues and mouths should speak for Christ. He has done so much for us. Let us use our tongues—controlled by Christ—to spread the good news of salvation to those who have never heard. "Let your conversation be as it becometh the gospel of Christ" (Phil. 1:27).



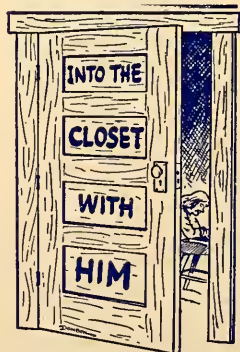
(For February 1957)

NATIONAL PROJECT OFFERING DUE. This is the month that your offering for the National Project, a modern bath and central heating system for Missionary Residence in France is due. Our goal is \$1,700. Are we going to reach it? We will if you send in your offering!

SPRING CABINET MEETING. Now is the time to plan for your spring cabinet meeting and make plans for the summer months. This is one of your local organization goals.

JUNIORS AND MIDLERS ONLY! Are you working on your memorization of all the foreign missionaries' names and their fields? This is your own personal project and is new this year. The award is either the SMM stationery or SMM scarf.

PRAYER REQUESTS



Pray for an increase in the offerings this year over last's year's goals.

Pray for a love for each one of the girls in your Sisterhood this year, and for a unity bound by the love of Christ.

Pray for each officer whose picture is printed this month. All are carrying loaded schedules and need your prayers to help them in Sisterhood work.

Pray for the ones who are writing your lessons for the next year, that they may write exactly what

God wants each SMM girl to study in the year's lessons.

NEWS



JOHNSTOWN, PA. A record attendance for an evening service was set Dec. 23 at the Riverside Brethren Church when 186 were present. Bruce Baker is pastor.

AKRON, OHIO. Rev. Russell Ogden has tendered his resignation as the pastor of the Ireland Road Brethren Church, South Bend, Ind., and has accepted the call of the First Brethren Church of Akron, Ohio.

LIMESTONE, TENN. There were 141 present recently for Sunday school at the Vernon Brethren Church, which was 30 more than the yearly average. Harold Arrington is pastor.

LANSING, MICH. The first communion service of the new Grace Brethren Church was conducted Dec. 16 with 23 participants. There were four present at the tables that had only recently accepted Christ, and three of these gave public testimony. Richard Sellers is pastor.

MODESTO, CALIF. New sidewalk is to be laid in front of the McHenry Avenue Grace Brethren Church, Raymond Thompson, pastor.

SAN BERNARDINO, CALIF. A record attendance for a local communion service was set Dec. 16 at the Grace Brethren Church with 77 present. Lyle Marvin is pastor.

WINCHESTER, VA. The Mid-Atlantic youth rally was held Jan. 4-5 at the First Brethren Church. Arnold R. Kriegbaum was guest speaker at the banquet Jan. 5. Paul Dick was host pastor.

GRANDVIEW, WASH. The average Sunday-school attendance for the new First Brethren Church here was 77 for the month of December. Robert Griffith is pastor.

INGLEWOOD, CALIF. Glenn O'Neal, pastor of the First Brethren Church has passed his final oral examination for a Ph.D. degree from the graduate school of the University of Southern California in the speech department. Congratulations to Dr. Glenn O'Neal.

SAN GABRIEL, CALIF. Walter Polman, the father of Rev. Leo Polman, departed from this life Dec. 20 to be with his Lord. Christian sympathies are extended to the Polman family.



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Winona Lake, Ind.

DEPARTMENTAL EDITORS

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Winona Lake, Ind.
Home MissionsLuther L. Grubb
Winona Lake, Ind.
Grace SeminaryPaul R. Bauman
Winona Lake, Ind.

CHICAGO, ILL. The ninth Annual Christian Writer's Conference will be conducted Jan. 24-26 at 108 N. Dearborn, in the spacious quarters of the Christian Business Men's Committee Building, in the heart of the Chicago loop. For information write to Christian Writer's Institute, 33 Wacker Drive, Chicago 6, Ill.

TAUQUITZ PINES, CALIF. The Winter-Snow Conference will be held here Feb. 1-3.

LONG BEACH, CALIF. The foundation and rough plumbing is in for the new North Long Beach Brethren Church. The concrete slabs have been poured. George Peek is pastor.

GLENDALE, CALIF. A special telephone-prayer circle, in which special requests will be cared for, has been organized by the WMC of the First Brethren Church. Gerald Polman is pastor.

GRACE ALUMNI BIBLE CONFERENCE

January 21-24

at

GRACE THEOLOGICAL SEMINARY

Winona Lake, Indiana

BAUMAN MEMORIAL LECTURES BY DR. O. D. JOBSON

Special Missionary Feature Every Night

THE BOARD ON MINISTERIAL RELIEF, INC.

By Russell H. Weber
Secretary-Treasurer

As early as 1947, a recommendation was adopted at our national conference to "Appoint a board for the purpose of forming a non-profit corporation to solicit, receive and disburse funds," to meet the need of our "aged and incapacitated ministers." A little over two years later, on November 8, 1949, the articles of incorporation were approved and filed with the Secretary of State of the State of Indiana. Thus your Board on Ministerial Relief, at the direction of the National Fellowship of Brethren Churches, came into being.

THE PURPOSE

The purpose of the Board is "to have funds available to aid the ministers of the NFBC, when they face a crisis, or when they reach an age when they can no longer earn a livelihood in the active pastorate." The Word of God instructs the people of God to care for the needs of those who preach the Gospel (1 Cor. 9:7-14, et. al.).

THE PLAN

The plan of your Board is briefly, "That the Board on Ministerial Relief be permitted to ask the churches of our brotherhood to contribute 3 percent and the ministers of our fellowship to contribute 1 percent on the basis of the pastor's salary." (Adopted in the national conference 1950.) This plan is designed to have every church and every pastor in the NFBC cooperating. We have not nearly reached this goal. Of the 160 churches in our fellowship, we have only had 100 churches to cooperate in the plan, and of the 100 churches, only about 40 have paid into the fund during the year 1956. Another interesting figure is that only 40 ministers are cooperating in the plan. Brethren, if your Board on Ministerial Relief is to succeed in its work, you—the churches and ministers of our fellowship—will

need to give us your cooperation.

YOUR BOARD AND SOCIAL SECURITY

The greatest decline in cooperation from our churches and pastors has come since the social security laws have been broadened to cover ministers who may choose to have social-security coverage. However, we feel that both our churches and our pastors are not fully considering all the implications to the work of our Board. In the first place, the Board on Ministerial Relief, is a Board designed to meet several needs that are not covered by Social Security under any circumstance. (1) We have an emergency fund from which we are able to help our ministers who, at any age, face a crisis; social security benefits are paid only when the applicant reaches the age of 65. (2) Some of our ministers are conscientiously opposed to Social Security, and we ought to respect their convictions. (3) All funds, in excess of the amount needed for operation, are invested with the Brethren Investment Foundation, and help in the building of new Brethren churches. It might prove interesting to attempt to secure a loan from the social security fund to build a Brethren church!

Under the social security laws for a minister, he is considered a self-employed person, and, by law, he is required to pay his own social security payments. A church that assumes the social security payments for its pastor is, in the first place, violating the law, and secondly, is failing to meet its obligation to all our ministers. There is, however, no objection on the part of the government, to raising a pastor's salary to enable him to make his social security payments. We would heartily endorse such gestures, but we strongly encourage all our churches to see that we have a definite responsibility to our ministers as a group, and not only to individual pastors.

We are sorry that sometimes the pastors encourage their churches to

discontinue their cooperation with our Board. From a letter from a church in Pennsylvania, we have the following: "In July 1955, our former pastor, _____, decided to go on social security and terminate the minister's plan. Therefore, our church is now paying toward the pastor's social security instead of Ministerial Relief Fund. Our present pastor, _____, chose the social security plan rather than the minister's plan, . . . our church has not been, and will not be, contributing to the Ministerial Relief Fund." We heartily commend every church that endeavors to care for its pastor, but why not include the Board on Ministerial Relief even if the pastor does not cooperate? In a letter from a California church, the following is noted: "May I quote from the minutes of the quarterly business meeting held November 1, 1954: 'A motion was made, seconded and passed to discontinue the participation in the Ministerial Relief Fund.' This decision was reached following a discussion which, while bringing out the worthiness of such a fund, called attention to the fact that the present pastor was not participating in the plan." Are we to understand that our churches do not feel an obligation to our pastors, who for the most part, are paid less than the average wage earner?

At present three pastors and two pastor's widows are receiving a total of \$230, per month from the Board. There may be others, who, in the future, will be eligible for benefits; must we say to them: "We are sorry, but the churches have not seen fit to provide the necessary funds, and we cannot help you?"

We urge every church, and every pastor, to consider thoroughly the work of the Board. "Look not every man on his own things, but every man also on the things of others." We need your cooperation; the Board and its future rests with you. Any questions or suggestions are welcomed by the Board.



THEME FOR 1957—UNITED FOR SOUL-WINNING

LAYMEN IN THE NEWS

Palmyra, Pa. A new laymen's group has been organized here with Richard McCarthy as president; Earl Cassel, vice president; Jesse Gingrich, secretary, and Albert Custer, treasurer. The first meeting of the newly organized North Atlantic District Laymen's organization will be held here February 28, 1957.

Stoystown, Pa. Seventeen men were present for the organization of a new laymen's group in this home-mission church. The new officers are: president, Carl L. Rice; vice president, Elmer T. Steckman; secretary, James G. Steckman; treasurer, James G. Kimmel. These men have already formed a Crusade band with a full program of visiting and soul-winning with an active gospel team witnessing at the county jail. They also hold a men's prayer meeting each Saturday evening in Pastor Arthur F. Collins' study.

Ebensburg, Pa. There were 32 men present for the first meeting of the newly organized East Fellowship. Rev. Ray Streets of Emanuel Baptist Church, Johnstown, was speaker. A nice offering was received for the Student Aid Fund.

Fremont, Ohio. The men are very active here in Crusade work, visiting and soul-winning. Mr. John Kope, who was recently saved out of Catholicism, is their secretary. Rev. Gordon Bracker is pastor.

Elkhart, Ind. The men here have just completed installing a new ceiling in their church, which has proved a great benefit in insulating the building. Brother Glenn A. Cripe is president of their men's group. Rev. Lowell Hoyt is pastor.

Hagerstown, Md. The laymen at Calvary Brethren are very active in gospel team work at the local Rescue Mission. Rev. Jack Peters is pastor.

SUGGESTED PROGRAM FOR FEBRUARY

Opening Hymns—"Jesus Saves"; "Bring Them In."

Scripture—Acts 1:1-11.

Prayer Time—Receive prayer requests and pray for unsaved men in your community, also for revival.

Hymn—"Only A Sinner."

As this is Evangelistic Crusade Month, have someone, or several

men, give personal testimonies of blessing they have received from personal work or gospel team work. Business Session (keep this very brief).

Lift offering for Board of Evangelism, noting that our goal is \$6,000.

20-minute Bible study—Mark 2:1-5.

Closing Hymn—"Win Them One By One."

Closing Prayer.

Topic: Bring Them In From the Field of Sin

A 20-minute Bible study From Mark 2:1-5

The churches of today that are reaching the lost are using the method of providing legs for the paralyzed (Mark 2:3). In the 20 cases of healing in the four Gospels only four or five came on their own, the rest were brought or accompanied by others. "Go to church" is not a Bible slogan for sinners, but, "Go to sinners" is the Bible summons to believers (Luke 14:23). The Bible method is "Go ye" (Mark 16:15), "Go home to thy friends" (Mark 5:19), "Goeth forth" (Ps. 126:6). Paul used the house-to-house visitation method (Acts 20:20). The Christians in The Acts "in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). In Mark 2:4 of a quartet, so to speak, "raised the roof" in order to get a man saved. It was not the crowd (Luke 5:17-19) that helped get a man saved that day. Many were selfish bench-warmers who had no thought of bringing others. The frantic efforts of four burdened soul-winners helped Jesus to get a hard case saved (Mark 2:5).

To pray for sinners and not go after them is dishonest. Compassion that is genuine leads to action. "No prayer is sincere unless we do our utmost to get our prayer answered." Christ's healing of the paralytic man

actually laid in the hands of his friends (Mark 2:5).

In Mark 2:1 it was advertised that Jesus "was in the house." Jesus "preached the Word" with convicting power (Mark 2:2; Jer. 23:29). "The power of the Lord was present . . ." (Luke 5:17). A soul was saved because four men cooperatively worked hard to bring him. Sinners do not take the initiative to get themselves saved. Four people can get one to Jesus when one cannot. It takes extreme measures and an "all-out" effort to get people saved. A willingness to break up a roof for Jesus and pay for it will get somebody saved. Plenty of people are willing to do church work, but the soul-winners are few (Luke 10:2). The miracle-working Saviour is waiting for us to do our part (Isa. 45:11), and He will do the rest. If we bring the sinners to Jesus, Jesus will not fail to do the rest (John 1:42, 45, 49).

With Jesus, salvation of the soul came before healing of the body (Mark 2:5-12). Unfortunately, some people seem to be interested in healing only and do not care for salvation. Forgiveness was first, and to the gainsayers, the healing of the paralytic was proof, and as compared to a soul, nobody's possessions or business matters (Mark 5:10-17).

Is the Bible Reasonable?

Reason is the mental faculty in man which enables him to deduce inferences from facts and to thereby distinguish between right and wrong. The act of reasoning is the exercise of this faculty. Much could be gained if we made full use of this faculty and did not jump to conclusions before we had considered (or reasoned) all the facts. This is especially true in our thoughts about God, creation, eternity and the Bible. In this short article I would like to present some facts about the Bible and you may exercise your power of reasoning.

The Bible is known as the world's best seller. More Bibles are sold than any other book, however, it really is the world's most neglected book. It is used to keep family records, as a flower press, newspaper clipping file and as a sort of psychological prop to have laying around. It has many other uses and some people even read it and study it. But—what is it? Is it fiction? Is it just good literature? Is it history? Is it mythical or truth? Let us ask the Bible itself. It claims to be the Word of God—a message or letter from our Creator to us. Giving the Bible its correct place in our lives is a vital necessity and our eternal destiny hinges on this question. Most all people will agree that the Bible has something to do with God, and if you pin them down, they will admit that they think it is God's Word to man. It is only reasonable to believe that.

Why did He find it necessary to give us this Book? There may be many answers to this question. Perhaps He had some information He wanted us to have. Maybe He wanted us to know why we were created and placed on this earth. Maybe He has a great plan for us in which we may have a part. Yes; we would receive many answers to this question, some good and some not so good, but, isn't it only reasonable to again look into this Book He gave us for the answer?

Let us imagine that you are man-

By Mr. Rex Morris
Mansfield, Ohio

aging a distant farm for me and I would write you a letter containing instructions as to how I wanted the fields planted and how to do many other jobs around the farm. Could you possibly follow my instructions if you never opened the letter? No, of course not.

Therefore, isn't it only reasonable to open God's letter to us and find out what He wants us to know? I have a machinists handbook which is full of information on mechanical procedures and mathematical formula. Now, I believe that it is correct and the information given is right, but unless I open the book and follow the instructions given, I cannot solve my mechanical problems. From these few simple examples we can logically conclude (reason) that by just believing something is correct doesn't mean a thing unless we make use of the information given. So it is with our Bible. Many believe that it is God's Word and that it is good and correct, but unless you know what is inside and act on the information God has provided, your belief is in vain.

The Bible is full to the very brim with information. Any personal problem can be answered from it. It tells you how to rear your children, how to treat your husband or wife, how to get along with your fellow man; but most importantly, it tells us why we are here and what God expects of us. God makes definite promises and will prove himself to us if we follow His plan. So I would like to ask you: Isn't it only reasonable to try Him out on His promises? Shake the clippings, locks of hair, pressed roses and such out of life's recipe Book and check up on God's promises. See with your own eyes what is said within. Surely, something this important should not come second hand. This is God writing to you.

If the reason for this earth being

created and you being placed here is revealed by the One who caused it all, then this letter He has written to you must be of the utmost importance and merits your careful consideration. In the Book of Isaiah, chapter 1, verse 18, I quote: "Come, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow." God was pleading with a neglectful people, who had gone far astray from His purpose, to reason with Him. Today, He is pleading with those of us who neglect Him and leave Him out of our lives to come and reason with Him. How? Through His written and proclaimed Word and the witness of His servants.

Bible reading can be very dry and boring or it can be very exciting and enlightening. Behind every story, parable, prophecy and chapter there are many great truths and lessons along with much vital information. For example, we will take the story of the mad man, or lunatic, who, when Jesus landed on the coast of Gadara, came running to Him to be cured. He (the Bible tells us) was possessed of many demons. Now, you and I cannot see demons, but God says they exist and this man was possessed of many demons. When Jesus ordered the demons to come out of the man, they pleaded with Him to be cast into a nearby herd of pigs. So this He did and the pigs stampeded and ran into the sea where they drowned. The story goes on from here and says that the swineherders ran into the town and told what had happened and many people came out to see for themselves. They saw this mad man, of whom they were afraid, sitting among the disciples clothed, cleaned up, calm and completely healed (Luke 8:26-39). They also saw the drowned pigs and then they came to Jesus and asked Him to leave their land! Let us stop here and go back and analyze our story so far.

What is this story about? Why

did God put this in His book? How can it apply to us? What is God trying to get across to us? We can just visualize Jesus and His followers coming ashore and this sick man coming to Him for healing, but what was a large herd of pigs doing here in the country of Jews who by Moses Law were forbidden to keep, raise, eat or have anything to do with pigs? There must have been a reason for them, so we must put two and two together. The whole country was at that time occupied by Caesars troops who could eat whatever they pleased and brought provisions from the Jews. They, no doubt, liked pork and the Jews of Gadara had hired some outsiders, probably Greeks, to herd swine for them. They (the Jews) provided the money for the deal and took of the profits. By going about it in a sort of "around the bush" manner they foolishly thought they were outwitting God. They had a large investment in those pigs and here comes this Jesus who caused their illegal enterprise to be completely destroyed. Jesus had performed a great miracle before their very eyes and all they could see was lost pigs. They didn't like that so they asked Jesus to leave.

I am sure that God didn't intend this story to be used just to show up those poor money-blinded Jews, but we can apply it to our own lives and to many others who let money, pride, or position so blind our spiritual lives that we cannot see the wonderful things of God. The rest of the story tells about the healed man begging Jesus to let him go with Him. He loved Jesus and wanted to be where He was, but he was not permitted to go. Jesus told him to return to his own people and to tell them of his miraculous cure.

The Bible is the Word of God. He caused it to be written for a definite reason and every word was given for a purpose. It is only reasonable to believe this. Without God and His Word life is just a footrace of survival while we gather material desires in a frantic effort to satisfy the cravings of a sinful nature. If there is a way through this life where you can rise above the daily conflicts and emotional strain into the real purpose of God for your life.

God's Plea for

EVANGELISM

By Scott Weaver
Chairman, Board of Evangelism

In Revelation chapters 2 and 3 we hear the Lord speaking to seven local churches. Each of these churches represent a different period in church history. The church of Laodicea would be our own church age. God tells us two things concerning the lethargy of our day. He first describes the churches; then makes a plea for repentance.

The Lord knows the awful condition of the church today. We would make ourselves believe that God is only speaking about the modernistic churches, but somehow I feel He is describing many of our Brethren churches. It isn't that we are not preaching the Gospel, but rather we aren't living it. Our lives are empty and shallow, and we are trying to make the poor lost world feel that we have something to offer them. Our plea is that men are blind and don't see their need of salvation.

Jesus speaks of this present church age in exactly the same way—"blind." The Brethren Church today is blind, for we have lost our vision for souls. All the time we boast of our churches and material goods, we are poor and wretched, for souls are not being saved. Our greatest need in these dark days is to see our own miserable condition, repent, and regain our burden for lost souls. The church that has no burden is the church that is dead!

The Brethren Church needs the eyesalve that the Lord spoke of in Revelation 3:18. The church does not have to be in such a miserable condition. It is entirely up to God's people, for He has told us what to

do. It takes a humble spirit to find ourselves before God's throne of grace confessing our sin and crying out for a burden for lost souls.

The flesh would tell us not to worry, things are not so bad. Yet, our records show that about one-third of our churches are showing losses instead of gain each year. Many of our churches do not have baptistries, and many that do have them never use them because souls are not being saved. What is wrong? "I know thy works, that thou are neither cold nor hot: I would thou wert cold or hot. So then because thou are lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked" (Rev. 3:15-17).

After God deals with coldness and gives the remedy for their condition; then He offers an invitation to poor lost sinners. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

Men who are lost in sin will never hear God's knocking at their hearts door as long as we are living cold and indifferent lives. We need revival and God wants us to experience it. However, it does cost something. The vital question that we need to ask ourselves is: Are we willing to pay the price? The cost is: confession, prayer, witnessing, sweat, and tears, followed by a godly life. This is God's will for the Brethren Church in these last days.

Floating off to sleep was a delightful experience to a weary, weary mother. This was to be just a catnap because it was about time for the evening meal, and the babies had to be bedded down before church time. In spite of its brevity, Mother reveled in every precious moment. Six hours a night do not always meet her sleep requirements.

Relaxing has always been Mother's long suit. As she lay on the bed "unwinding" the taut nerves and knotty muscles she reflected that this was a good time for her to be lazy—if there ever is a good time for such a state of affairs in the life of any mother. The children were all outdoors; it was such a lovely day. Daddy sat in the living room with his nose in a book, oblivious to the world around him.

A panoramic parade wafted across Mother's mind. "How are Bob and his precious Betty doing this Sunday afternoon far away in Indiana?" she asked herself. "If only I could see Betty's sweet, slow smile, and hear Bob laugh over some cute trick of Mark's. I could appreciate one of those hard, quick hugs from that first born, too. The five months since their marriage has gone on wings in one respect, but have seemed like an eternity without having seen them. How I love that boy!"

Mother's thoughts naturally turned next to her Bill. In her half sleep she smiled, and fancied she heard his deep voice say: "I'm certainly glad you gave me the name of 'Bill.'" "But your name is not really Bill," Mother heard herself insist. "On all official documents and for any important signatures you will always have to sign yourself 'William Ward.'" "I know, Mother. But otherwise I'll always be just plain Bill."

"You will never be 'just plain Bill' to me," Mother tried to tell this dear son as she lay half-dreaming, half-sleeping. "Oh Bill, if only you

could feel the outreach of your Mother's heart as she prays for you, and with longing tenderness yearns over you. I cherish every precious moment of those times when you and I exchanged sweet spiritual fellowship, or laughed together over some mutual experience, or helped each other over some rough spot along life's road. Yes, Son; you've helped me more than once as you matured in love and understanding for me. I'd love to tell you so now, my Boy, but I am sure you know I love you and miss you more as each day goes by.

"Do you miss us as much as we miss you, Bill? Of course you do, but you cannot afford the luxury of too much sentiment as you buckle



DREAMS

down to the man-sized job of earning your way through college. But as you discipline your mind to the rigors of higher learning you'll not relegate all sentiment to your Mother, will you? Keep a little corner of your heart for the cultivation of sentiment's flowers because then you will always be approachable, and will develop a character of strong and lovable understanding."

"Are you 'fleeping,' Mommie?"

"Go away, please. Don't you know I'm talking to Bill and am not in—"

"Are you 'fleeping,' Mommie?"

What were those pricks Mother was feeling all over her arms? Now

someone was patting her face. Slowly, reluctantly she was being called back into the present and the needs of her seven children yet at home.

"Are you 'fleeping,' Mommie?"

The voice was Mark's. Mother raised herself groggily on her right elbow, wondering all the while where this three-year-old had come from. Pointing to the door with her free hand, the "Lady of Dreams" ordered her young son from the room without a word. Evidently her motions were imperious enough, for the little fellow knew his presence wasn't appreciated. He left the room in dignified disgust.

Once in the living room Mark headed for Daddy, mumbling all the while about Mama. The latter was now thoroughly aroused by Daddy's hearty laugh as he called: "What did you do to your young son? He's been mumbling something quite beyond my ken—except that you seem to be the villain."

Joining Daddy in laughter, Mother entered the living room and tried to "butter up" the little fellow as she told Daddy of her unfinished dream conversation with Bill which Mark had put to an abrupt end when he awakened her.

"There doesn't seem to be much room in life for your dreams, Dear. Apparently Mark has no respect for them. I don't know how he slipped past me into the bedroom."

"That's alright, Honey. I must get the youngsters a bite to eat if we are to be ready at church time. And about my dreams, Robert Miller, may I disagree to the point of saying that the dreams of my heart cannot be denied? My dreams would be frightfully limited if I only had them when I sleep. But dreams otherwise—well, they are the stuff my life is made of. You have helped fulfill some of my dreams, and have been the cause of the crash and untimely death of others—lest you become too smug.

"Dreams may not be considered practical by you logical and level headed men, but to me they are stronger than TNT. When I dream about being an overcomer, I do so on the basis of 'I can do all things through Christ who strengtheneth me' (Phil. 4:13).



JANUARY 19, 1957



First '57 Issue Dedicated to Jewish Missions

Which Way, America?

Nations face new decisions and new years, as well as individuals. With the advent of a new year our own America is facing new decisions in many realms. Our foreign policy; our social, political and economic problems are many. But the worst problem facing us as a nation is the spiritual problem. In fact, most of our other problems stem from the fact that we have failed to attend to the spiritual needs of our country. It is time to do some retrospecting and to objectively face these issues which have caused us so much national difficulty. **Which way will America take this year?**

There are Only two Choices

America can continue as she has been doing for two decades and longer, losing spiritually with immorality, crime and godlessness sweeping her borders like a flood. Or, she can begin to fear God and to regard His Son, Jesus Christ, as the only answer to our national problems. There is no middle ground in this matter. Failure to make a clear, distinct choice will simply result in a continued degeneration of American culture and civilization. One of our basic difficulties has been that those in authority and many average Americans have been endeavoring to evade the awful truth and even when squarely facing the truth have been unwilling to accept the fact that Christ and He alone is the answer to our problems. **America must make a choice this year!**

The Lessons of History

Archaeologists and historians tell us that 16 civilizations have been born, have matured and then passed from the face of the earth. Even though not many of these scholars are willing to admit the promiscuous sin was the average basic cause for the failure of these civilizations, this is the truth. When men become slaves to the "flesh" and think of nothing but the lustful satisfaction of their own desires God gives them up to these things and ultimately they are devoured by their own sin (Rom. 1). Will America be next on this list of nations and civilizations fearfully judged by a holy God? Is she destined for an early decease? Can we expect God, the thrice-holy One, to overlook indefinitely the growing sin and unbelief in America? Some feel that they are being justifiably optimistic by expecting this. But God says: "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17). If God is true to His Word, and He must be true to His Word in order to remain God, then America is headed for disaster unless she repents of her sins and turns back to God.

The Church's Responsibility

Nations are composed of individuals and not of inanimate objects. It is the individual American in each

realm of life who has defied God and who is responsible for this precarious national position under God's wrath. He is shaping the destiny of this most important nation in God's world.

But, to a very great extent the opinions and attitudes of these average Americans are shaped by the church. Many of the reported 33 million Roman Catholics in America will follow the voice of the church in practically all matters pertaining to their daily lives. Is the Roman Catholic Church giving its constituents what they need to overcome the inherent sin of man? Are they actually directing these millions of Catholic souls to the Saviour? What about the other 67 million church members called Protestants? Included are Buddhists, Jews, many different cults, religious beliefs and shades of all types many of whom deny the deity of Christ. There are neo-orthodox, modernists, liberals, evangelicals, fundamentalists until the average man who is in no sense a theologian is so confused in his religious thinking that he says: "What's the use, I don't understand all this jargon. I give up!"

What are these 100 million church members getting by way of real spiritual help? What about the additional 65 to 70 million people in America who have no religious affiliation whatever?

It is the certain responsibility of the church to open the Bible, the Word of God and to make its truth clear and understandable first of all to its own members. Then those members should proclaim the message everywhere to those who have never heard the story of God's love in Christ.

The problem is that the church has not properly discharged its responsibility to God or to Americans because in so many quarters it has perverted the calling and purpose of God. God made this matter very clear. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14). It is God's purpose to gather out from all men of all times "a people for his name." This is the true church of our Lord Jesus Christ, His bride and His body. It is composed of all of those who are truly born again (John 3:3). The sovereign God has also arranged the process through which this purpose should be accomplished. In the words of Jesus Christ just before He ascended into heaven we find the formula, "... ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The question is clear. How many churches in America are preaching this gospel of our Lord Jesus Christ? There is an extremely grave and serious responsibility resting upon each pastor, each church, and upon each child of God to be true to the message and to its Author.

Only then will America be able to make the right decision which may save her from the visitation of God's wrath because of sin!

Our Brethren Jewish Work

By Bruce L. Button

It is with praise to God that we dedicate this first home-mission issue of 1957 to the Brethren Jewish mission work. The Lord has blessed in such a marvelous way the establishing of the Brethren Messianic Witness that we want to bring some of these blessings to you who have so faithfully prayed and given to its support. We thank you for your support in the past and beseech you to continue in 1957. The seed is being sown by faithful missionaries and the harvest will come. (Ed.)

Each year it is my privilege to contact some of our Brethren churches relative to the Brethren Jewish work. At such times Brethren people ask questions concerning our ministry, the area wherein we minister, and the people to whom we minister. May I take a few minutes of your time and list some pertinent facts concerning these phases of the Brethren Jewish work?

Our Ministry:

The Brethren Jewish mission became activated on January 2, 1950, with the ringing of the doorbell at 459 North Alford Street, Los Angeles 48, Calif. This does not mean there was no previous Brethren interest in Jewish missions, for Brethren have always been interested in giving forth the gospel to the Jew first, and also to the gentile. It does mean, however, this was to be the first attempt of the National Fellowship of Brethren Churches to reach the Jew for Christ through one of its own denominational mission boards. Almost a year and a half earlier The Brethren Home Missions Council had decided to retain Mrs. Button and me as its representatives to Israel. Upon completion of my seminary training with the fall term of 1948, I spent months receiving instructions in the field of Jewish evangelism and missions in several of our larger cities.

September of 1949 found me in the city of Los Angeles investigating the possibility of establishing a Brethren Jewish work in the Fairfax district, a Jewish community. Upon finding this community of over 125,000 Jewish people located in an area of 30 by 30 city blocks and without any Jewish mission testimony, it was decided to establish the first Brethren Jewish mission here. A property in the center of this area was purchased. It was located at 469 North Kings Road. The house, a seven-room residence with double garage, was to provide housing for the mission family, as well as offices and meeting place for the mission work. Mrs. Button and I along with our family arrived on the field December 22, 1949, and on January 2, 1950, the work was activated. The work proceeded with this staff until April of 1951. At this time Miss Isobel Fraser joined the mission staff. There have been no additions to the staff since that time.

It might be well to state here that the Brethren Messianic Witness is not connected with any other Jewish mission in any way. The Brethren Messianic Witness is controlled directly by the Board of Directors of The

Brethren Home Missions Council. The support of this Brethren Jewish work is obtained from funds which are sent to the Brethren Home Missions Council designated "Brethren Jewish Work." It is needless to say that support can only be obtained from Brethren people because of the denominational affiliation of the work.

The Area Wherein We Minister:

The area comprises a great part of western Los Angeles. There are approximately 900 city blocks in the Fairfax area. When the Brethren Jewish mission was established, there were about 125,000 Jewish people living in the area. There were no resident Jewish missions and only sporadic attempts were made by one or two missions located in other sections of Los Angeles to reach the Jews of Fairfax. Since the establishment of our mission, the Jewish population of the area has increased until there are now over 200,000 Jews living in this area. This increase was made possible by the gentile exodus from the Fairfax area and by the many apartment buildings that have been built on vacant ground or have replaced single unit dwellings. Within the last two years other Jewish missions have vindicated the judgment of locating the Brethren Jewish work in Fairfax in that they have left the sections of the city where they have been located for years and, following the Jewish people, have moved to the Fairfax area. Of Fairfax it can be truly said: "A gentile looks out of place."

The People to Whom We Minister:

The people to whom we minister are the most important part of the Brethren Messianic Witness. They are the lost sheep of the house of Israel. Many of them have been contacted many times. We are soon able to tell the ones who will show any interest. Those who will listen as we call house to house are usually the ones we can return to and gain an entrance for a sincere discussion concerning Messiah, His identity and work. It is from this group that we are able to find those who are willing to attend our Wednesday evening Bible class.

So far the work has seen eight confessions (one of them gentile). The last confession was that of Mrs. Bella Smith, a Jewish woman, who was baptized by me in the First Brethren Church of Inglewood.

Last year in the Fairfax area the mission staff contacted 4,324 homes where testimony was able to be borne. Nine thousand copies of the mission Jewish paper were distributed, as well as 10,000 tracts and other pieces of literature too numerous to mention. Each week a group of Jewish people gather at the mission home to study God's Word. The same is happening this year. We need the prayers of God's saints again this year in order to meet the challenge in Fairfax of "to the Jew first." And we need their prayers for more workers also.

The Jew and I

By Isobel Fraser

"Oh, I wish I weren't a Jew." "You know the Jews didn't kill Jesus; it was the Catholics." These remarks by a dear Jewish girl friend have burned in my heart and ears since they were expressed some 15 or more years ago. At that time I knew not Israel's Messiah as my own Saviour and was quite ignorant of the events relative to His death, so could not have corrected her charge nor informed her of the whole world's guilt for His death. But, one thing it did accomplish; it gave me an insight into the Jewish heart and a compassion for them.

After coming to know Messiah Jesus as my Lord and Saviour, my interest in the Jew was intensified. There was never another people for whom I had this specific burden; but fearing it was my own heart's yearning rather than His leading, I never voiced my interest. However, my senior year in college, I had the assurance from Him, that my place of service was among His people Israel.

I have heard others, even Christians, say: "It takes a special love to work among the Jews." I disagree; the trouble too often is that in gentile thinking the Jew is stereotyped—**wrongly**. Actually I have found no people more loving or generous than they. The Jew often has a barrier or "hedge" around him; it is a protection because he has so often been discriminated against and persecuted. Break through this barrier and you will find a people who respond to love and friendship.

It is true that the Jew does not readily respond to the gospel, but would you if the name of Christ, His cross and persecution were synonymous? This was not only true in the days of the crusades and the inquisition but, alas, is even today. Not just in Europe, but even in our beloved America is it true. Are the unsaved the only offenders? No; all to often those who bear His name are guilty. Therefore, I can understand and make allowances for their rebuffs because I come in His name. And if by my contacts and life can demonstrate what true Christianity is, the Lord may use it to break down this barrier and bring some to faith in himself.

Today as I called, a Jewess said to me: "How can you people who worship a Jew have such attitudes toward His brothers? I want nothing to do with a belief that treats us so; I have no respect for it." Then she recited to me several incidents that gave foundation to her attitude. Though she resented my coming to her people, she was quite pleasant in discussing the situation. She wondered why we who claimed to be followers of Jesus and to believe in the teaching of the Old Testament did not keep the Jewish holy days. This gave opportunity to tell of the new covenant that Messiah consecrated with His own blood. As we discussed the Passover in particular, the fact that we Christians do have a Passover was pointed out. Messiah Jesus is our Passover. She had no knowledge of the blood at Passover time, only of the motzos (unleavened bread), and

opportunity was given to read Exodus 12 to her. It is such experiences as this that give joy and blessing in ministering to Israel. Though there may be occasions of indifference, rejection, and rebuff, such a contact brings a life to the soul, joy in the heart and a prayer that the Lord will bless His Word and enlighten blinded eyes.

Why am I a missionary to the Jews? First, because it is His will for me. Then because I can truly say with the Jew, Paul, "My hearts desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). Also, because of the great joy and thrill in seeing a Jew receive Christ as Saviour and God. Not that a Jewish soul is more precious than a gentile's. "There is no difference" (Rom. 10:12), but it is the barriers, prejudices and blindness that they must surmount to come to Him. Not to mention what it often costs them to confess Him as Lord, especially in obeying Him in baptism. Then too, my hope is bound up in the destiny of Israel. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead" (Rom. 11:15). Oh, the joy in having a part in preparing Israel, as individuals to know their Saviour, and as a nation for the coming of **King Messiah**. Even so, come, Lord Jesus!

YOUR MISSIONARIES TO THE JEWS



Rev. Bruce L. Button

Mrs. Bruce L. Button

Miss Isobel Fraser

Showers of Blessing

By Leaneore M. Button

And so another year has passed. Has the Lord showered us with blessings? Of course He has! Doesn't He always? I have been privileged to spend many mornings in calling house to house. Each house contacted has been a blessing and a different experience. Some rejected the literature; some had problems which they eagerly poured into my ear; some were frankly interested in the Word of God—but each person contacted was in need of one thing—a sacrifice for his sin found only in Jesus, the Messiah.

In the spring I received a notice informing me that I would be called for jury duty in superior court. My first reaction was one of frustration—jury duty when there was so much to do! My second reaction was: well, why not? It won't last forever and someone has to do it.

On October 8, I presented myself at the Hall of Records in downtown Los Angeles, wondering if there still wasn't a way out. After instructions, we were all sent out to the different courtrooms in groups of 24. There we waited until 12 jurors were selected from that group. I was selected almost at once. My husband had told me that when they "swear" the jury panel in, they would notice that I didn't raise my hand and would then affirm me. I stood up with the others and waited, but no one noticed. What to do without being conspicuous? When the others sat down I remained standing "I wish to be affirmed, please," I said, and every eye turned toward me. (I became quite used to this later and it didn't bother me at all.) After a shocked silence, I was duly affirmed. The other jurors could hardly wait until we were excused so they could ask me about why I wouldn't swear. It was an excellent springboard for a testimony and I made the most of it.

At the end of the first day I had spoken to three people about their soul's salvation in addition to what testimony I had managed among my own jury panel. At the end of the 16 days we served together on one case, I had spoken to all of them about their sin, their need of salvation, and the One who could save them. Among them were two Jewish people. One, a woman, has been to the mission since and the other, a Jewish man, has promised to attend our meetings. He asked many questions and I supplied him with quite a lot of literature which he would take home and read and then report to me the next day.

In addition to our own jury panel, I was able to give out many tracts, both Jewish and gentile, in the city hall to prospective jurors who stood around in the halls waiting to be called into the courtrooms. I made quite a few Jewish friends and was able to speak to them about the Lord. Strangely enough, they listened. As you will remember, those were anxious days during the involvement of Suez. People were worried and upset and the Word of God held a little more weight than usual.

At the end of the month, I felt the Lord had given me unlimited opportunities during that month. In fact, one of the Jewish women I was particularly friendly with is moving into our neighborhood. All in all, it was time well spent and certainly I received a real blessing during that time.

Perhaps the biggest blessing of all came just before Christmas. Diane, our eight-year-old, called in three of her little friends (Jewish). Before they went home on Christmas Eve, she had them sit around her chair while she read them the Christmas story. When she finished, she said: "This might be the very last Christmas before the Lord comes back. You should believe in Jesus before it is too late."

"But I'm Jewish and we can't believe in Him," her little friend said.

"It doesn't make any difference what you are. If you don't know Jesus, you can't go with Him when He comes. I know where I'm going, and you had better find out."

There was silence for a second or two. Then the little boy from next door spoke up. "I believe, Dee Dee. I believe in Him."

I went into the front room and began to play, "Silent Night," thinking over what I had just heard. As I played, the same little boy came in and stood beside me, his brown eyes wide as he looked at me. "I can sing that, Mrs. Button. I have the record at home."

"Sing it for me then, Ira," I told him. I played softly while he sang "Silent Night, Holy Night." Only six, he had, as yet, no antagonism for the King whose birthday we were celebrating. If only time could stand still for him! Another few months—a year, perhaps, and he would no longer believe so innocently in the One who died to save him. His parents would see to that.

Yes; 1956 has been filled with blessings, and I couldn't even begin to name them all. We couldn't possibly name them "one by one" because there are too many. How about you? Isn't your life filled with them, too?

OUR COVER PAGE

The center of the David Star shows Bruce L. Button at the pulpit with Mrs. Button and Miss Isobel Fraser seated behind him. The picture was taken at a National Conference home-missions rally and it represents the entire staff of missionaries to the Jews. The top point of the star is an aerialview of the Fairfax area where our mission is located. The bottom point is the Brethren Messianic Witness at 469 N. Kings Road, Los Angeles, Calif. The point at the left is our missionary witnessing to a Jewish family, and the right point is a typical street in the shopping area of Fairfax.

Beginning at Jerusalem . . .

By A. B. Machlin



The story of the Jew in relation to the gospel is a strange mixture of romance, tragedy and promise. There is nothing equal to it anywhere in the world.

Search the records of the nations of antiquity and see which of them can boast of such divine endowments as are ascribed to Israel by St. Paul in Romans 9:4-5.

God's choice of Israel and His gracious dealings with them through many centuries is the romance of romances. "He hath not dealt so with any nation" (Ps. 147:20). They were a people small in number to begin with, insignificant even when compared with the tribal peoples that inhabited the land of Canaan, but God set His love upon them and they became great.

Over against this exalted romance in which the love of God has had so great a part, stands the tragedy of tragedies—Israel's inability to recognize the day of the Messiah's visitation.

By the grace of God, the Jews are prisoners of hope, a people destined for a great salvation. But in the way to the fulfillment of the promise stands as a barrier the pronouncement of the Saviour: "If ye believe not that I am he, ye shall die in your sins" (John 8:24).

How great and how painful is the contrast when we look from the high position and blessings God gave to Israel to their actual condition of unbelief and darkness. As Jesus is the center of Israel, their life, light and glory, death has been the consequence of their rejection of Jehovah manifest in the flesh. They are therefore compared to dead bones—very many and very dry. They are dead because God-manifest, is the life, the spirit of the nation, and in rejecting Jesus they have forsaken the fountain of their life, the strength and substance of their existence. "Behold their house is left unto them desolate."

They dwell in a desolate house and cannot find rest for their souls or see the beauty of the Lord. Their house is left desolate. Jerusalem is trodden down of the gentiles. The Scriptures and the services are to them empty and void, without power and without peace. The glory has departed, Israel's glory, the Shekinah, for the glory of God is beheld only in the face of His Son, Jesus Christ.

Sorrow must fill our hearts when we think of the Israelites without Christ, but this sorrow ought to express itself in the exercise of love, as it ought to seek consolation in the hope of a bright future. Israel scattered among the nations is a witness for God. Israel is the fulfillment of prophecy, the monument of God's faithfulness and truth. No greater evidence can be given for the truth of Scripture than the existence and history of the Jews.

While they confirm the truth and while they have been the channel of blessing to you, remember that they have been placed within your reach in order that you may bring nigh unto them the Gospel of Peace. Through your mercy they are to obtain mercy. You owe them a

debt of gratitude by the most tender of sacred ties. The Scriptures, which make you wise unto salvation, the apostles who have brought the name of Jesus to the nations, the Lord of glory himself, have come from Israel. There are in our day many Israelites who, through the prayers, love and mission of the Christian church, have come to faith in the Messiah.

The future of Israel is bright and glorious. Bound up with the manifestation of Christ, it has a special place in the Christian's heart. We cannot regard the Jewish mission as one among missions, for the nation has a position, central and unique, according to the divine purpose. We cannot measure the importance of the Jewish mission by the numerical greatness either of the nation or of converts. We measure it by the value assigned to the Jews in Scriptures, by the constant love with which God regards them, and by the special influence they are destined to exert over the whole world. The Jewish mission is not one among many equally important missions. You cannot pass over it by reason of your preference for some other evangelistic enterprise. You may single out India, China or Africa, one appealing to your reason or interest more strongly than the others; but in the mission to the Jews you must take an interest. You cannot pass it over without disregarding the plainly revealed plan of God. He divided all nations into Jews and gentiles. His purpose and will is that we should commence with Jerusalem, and His promise teaches us that through the restoration of Israel the golden era of the world will be ushered in.

As the mission to Israel stands out pre-eminently, so there is a special blessing for all who bless Abraham. Oh, become partakers of this blessing, and be in this also a follower of the Apostle Paul. Encouraged by so many tokens of God's presence and grace among the Jews, look to the Word which cannot fail; to the crucified One, over whose cross was written: "Jesus Christ, the King of the Jews"; to the God of Abraham, Isaac and Jacob, whose faithfulness is above the heavens. And let all means by which God brings Israel to your remembrance, recall Israel's claim and deepen your love for this people.

The Brethren Home Missions Council expresses its appreciation to Dr. A. B. Machlin and the American Association for Jewish Evangelism for their assistance in the work of establishing a witness among the Jews of Los Angeles, Calif. Dr. L. L. Grubb is a member of the American Association for Jewish Evangelism Board and in 1954 accompanied Dr. Machlin and others on a trip to the Holy Land. (Assist. ed.)

Testimonies . . .

PRAYER REQUESTED FOR MISSION ATTENDANT

By Bruce L. Button

PRAY THE LORD WILL THRUST FORTH LABORERS

By Mordekai (Max) Israle

I would like to give my testimony regarding the activities of the Brethren Messianic Witness meetings in Los Angeles, Calif., where our dear Brother Button is director. While I was yet in Chicago, I attended a Jewish Mission Center, but I did not expect to find such a mission in Los Angeles. To my surprise I found such a mission in the Brethren Messianic Witness. In attending the meetings for more than four years, I have had the opportunity to experience the friendliness of those attending the meetings, as well as the friendliness of Brother and Sister Button and Sister Fraser. It is a joy to come to the meetings, for there is a homelike feeling. We start our meeting with songs, Scripture reading, and prayer. Then Brother Button delivers the message that even a child can understand. He is blessed from God with the gift to explain so clearly the riches of glory in Christ Jesus, and the way of salvation. With his knowledge of the Hebrew language he helps the Jewish people understand the Scriptures. The friendship Jews find there causes them to understand and love Christians more.

Our Jewish community is growing bigger. Some are hungry to hear the gospel story. I do not believe there are enough evangelists to visit all of them and to bring them the gospel. We should pray the Lord of the harvest that He will thrust forth laborers into the harvest, for it is great and the laborers are few.

Oh yes; we have a question box at our meetings. We put questions into this box and Brother Button answers our questions so that we all understand. On leaving the meeting we look forward to the next time we shall gather at this Brethren Messianic lighthouse. But there should be more workers to spread the Light of the world that the Jewish people also may find their Messiah, and peace, and joy, and the great Saviour.

ANSWERED PRAYER GIVES NEW LIFE

By Mrs. Bella Smith, Mission Convert

It has been two years since I first confessed Jesus as my Messiah and Saviour, and almost a year has passed since I submitted to baptism in obedience to the Lord's command. To say that this has been a blessed experience is to speak lightly. This has been new life itself. This is the life! The fellowship I found at the Brethren Messianic Witness, as well as that which I later found among the people of the First Brethren Church of Inglewood, Calif. (where I now have my church membership), has been very dear to me. May I thank all those who were faithful in holding me up in prayer before the Lord. In turn I shall be faithful to pray (and I trust you will be also) the Lord to continue to use the Brethren Messianic Witness, as well as the rest of the Brethren people, in winning countless Jewish souls to the Lord Jesus, our Jewish Messiah.

Following are excerpts from a paper prepared by Mrs. Mary Segall. The paper entitled "Religion" was prepared in connection with a course in English Composition taken at Los Angeles City College. Mrs. Segall



Wednesday evening Bible class

attends our Wednesday evening Bible class and is in search of truth concerning the Holy Scriptures and Jesus, the Messiah. She and others who attend here would appreciate the prayers of God's saints to the end they might know the truth as it was revealed by the Lord of glory.

"Religion is a science, there can be no conflict between knowledge and religion because the highest knowledge is religion. Religion lifts us from ignorance to knowledge and power, it gives us illumination, warmth and energy, the only power we can trust implicitly. . . . Those who haven't found out the real meaning of religion are those who don't know the real meaning of life and their existence. They live in darkness and in a retarded spiritual growth. . . . Millions of church goers claim to believe in Christ but don't know that He is also an example to follow. He was also sent to us to teach us how to live fully, selflessly and nobly. . . . How wonderful it would be if we were all big enough in mind to see no slights, cherish no jealousy, or envy, and admit into our hearts no hatred and prejudice. Samuel Nowell Stevens said: 'As life is never a complete adventure, so religion can never be confined to any single form or fixed expression. It is as broad as human needs, as enduring as human hopes, and as unique as individual experience.'"

PRAISE GOD FOR A FUNDAMENTAL BIBLE TEACHER

By Dr. Arthur Rose

I deeply appreciate the warm hospitality and sound fundamental Bible teaching I have found at the Brethren Messianic Jewish Mission. I am a Jew by race and a Christian by grace (Gal. 2:20, "I am crucified with Christ"). As a learner of the great Lord of light and love I regularly attend the mission class and attempt to bring with me those who lack knowledge of our wonderful Jewish Messiah.

Changes in Home Mission Personnel

HATBORO, PA., PASTOR INSTALLED



Rev. Lester Smitley was installed as the first pastor of the Suburban Brethren Church, Hatboro, Pa., on Sunday, December 16, 1956. Pastors from the immediate area who were present and assisted in the service included Rev. William Male, Rev. Robert Crees, and Rev. John Neely. At the same time the first full schedule of services was started with fine response to it.

MARTINSBURG, PA., PASTOR ACCEPTS FINDLAY CHURCH



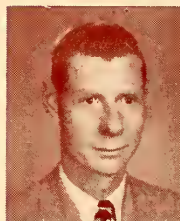
Rev. Gerald Teeter, pastor of the First Brethren Church, Martinsburg, Pa., has accepted a call to the home-mission church in Findlay, Ohio. Rev. Teeter will be moving to Findlay this month and taking up the work there. Rev. Forest Lance was the former pastor of this church.

EVANGELIST MILLER BECOMES GOSHEN PASTOR



Rev. R. Paul Miller, Sr., a Brethren evangelist for a number of years, became pastor of the Grace Brethren Church, Goshen, Ind., on December 1, 1956. Brother Miller has served in the capacity of pastor before and for a number of years was secretary of the Brethren Home Missions Council. A radio ministry is being conducted by Brother Miller, and your prayers for it will be greatly appreciated.

GLEN WELBORN STARTS WORK IN MINNESOTA



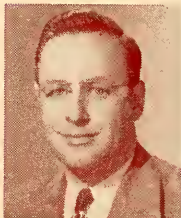
Rev. Glen Welborn and family moved from Albany, Oreg., and arrived in Winona, Minn., on November 1, 1956. Bro. Welborn has experienced the development of a church from its very beginning to a self-supporting stage and is now working on such a development in Winona. He is the first pastor of a new group, and this is the first Brethren testimony in this state.

ANOTHER GRACE GRADUATE ENTERS HOME MISSIONS

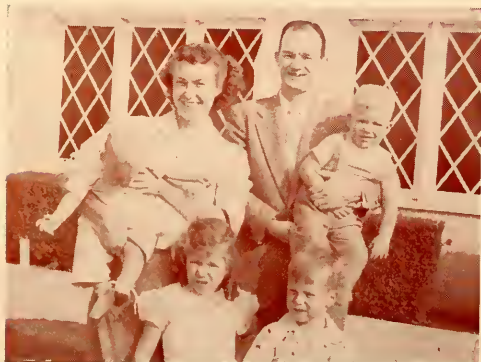


On December 1, 1956, Mr. Richard Placeway, a Grace Seminary graduate of 1956, with his family arrived on the field in Parkersburg, W. Va. Brother Placeway had been working for an engineering firm following graduation and is now serving the Lord in Brethren home missions. Possibly the engineering experience will prove helpful in future home-mission work.

FOREST LANCE CONTINUES IN HOME MISSIONS



Rev. Forest Lance, former pastor of Findlay, Ohio, is continuing to serve in home-missions work. He arrived in Anaheim, Calif., on January 1, 1957, to become the pastor of a thriving new work in that city. Rev. Harold Dunning, foreign missionary on furlough, has been serving as interim pastor.



Lee Burris family

MEET ALBANY, OREGON'S SECOND PASTOR

Rev. Lee Burris with his family pictured here took over the work at Albany, Oreg., on November 1, 1956. This church has had only one pastor prior to this time, Glen Welborn who is now in Winona, Minn. Bro. Burris is a graduate of Talbot Seminary and was a member of the Community Brethren Church of Los Angeles, Calif.

Bro. Burris arrived on the field in the midst of an expansion program. A new Sunday-school unit is under construction in addition to some remodeling of the original building. This church was one of the home-mission churches to go self-supporting in 1956.

Two New Home Missionaries Join Staff



Mr. Robert Foltz at the drawingboard

Robert E. Foltz and his wife, Betty J., came to Christ February 27, 1953, at an evangelistic meeting in Carlisle, Pa. Bob graduated from Penn State College in 1946 with a Bachelor of Science degree in architectural engineering, after having his educational career interrupted by a three-year span in the air force. While attending college, he worked for an architect and in 1946 accepted a position with the Bell Telephone Company in its engineering department building division.

It was through the witness of Mr. Charles R. Hulbert, a member of the Melrose Gardens Brethren Church, Harrisburg, that started Bob thinking about salvation. From the beginning of his new life in Christ there was a desire to be in some phase of full-time service. Soon after becoming a member of the Melrose Gardens Brethren Church in 1954 he was elected Sunday-school superintendent and served in this capacity, as well as a teacher, until his moving to Winona Lake, Ind.

In recent years the home-missions construction program has come to the place where a full-time architect was needed. The Holy Spirit used this need to cause Bob and Betty to yield their talents to home missionary service. Doing architectural work for the Council, he will draw plans for new churches, additions and Bible-school annexes, remodeling plans, etc. By cutting the usual fee in half, we expect to save additional dollars in building programs and care for the expenses of this department.

Here again we must stop to praise God for leading in the establishment of this home-mission church in Harrisburg. Here is another indication of His blessing in sending out this fine home missionary family into full-time service. Pray that wisdom will be given to Brother Foltz as he takes the various state examinations to gain registration and for God's richest blessing upon this new ministry.

Mr. Elmer Tamkin spent 36 years of service as technical assistant in the tax ruling division of the Bureau of Internal Revenue, Washington, D. C. During this time he worked with corporations, their reorganizations, liquidations, taxable status, evaluation of stocks and bonds, etc., piling up a wealth of experience to equip him for his place in the Lord's service. Brother Tamkin could have continued for seven and a half years at a sizable increase in salary but explains his coming to the home-missions work as follows: "All my life I have been engaged in secular work, and I want to give the rest of my life to the Lord's service."

Brother Tamkin assumed the financial secretary's position in the Brethren Investment Foundation December 1, 1956, and will handle the financial transactions of the Foundation. When this need arose, Brother Tamkin volunteered to take this position at a limited salary figure of approximately one-third of that received by our missionaries, the major portion of his income coming from his retirement from government service. He was a member of the First Brethren Church of Washington, D. C., since 1926. He and his wife, Marian W., have purchased the Max Fluke home of Winona Lake.



Mr. Elmer Tamkin behind a home-missions desk

LANSING, MICH., NAMES RED LETTER DAY

February 10, 1957, has been designated as "Red Letter Day" for the Grace Brethren Church of Lansing. According to the pastor, Richard Sellers, everyone who usually attends is going to be present if possible. They are planning for 75 to 80 to be present.

The Lord has been answering prayer in numerous ways for the Lansing brethren. In recent weeks there have been first-time decisions for Christ, rededications, baptismal services, and new members added. Also new families have been coming from Sunday to Sunday, and the Lord sent them a much-needed songleader in answer to prayer.

The new home-mission architect, Mr. Foltz, has made a survey of the new Lansing location and is now working on some preliminary sketches. A building is needed at once here to conserve the growth that the Lord is giving in this work.

Mansfield Grace Brethren

Remodels and Rededicates

By Lester E. Pifer

The Grace Brethren Church of Mansfield, Ohio, had its beginning in the living room of the John Guthrie home at 128 S. Foster St. There the first Bible class was held in October 1939, with Rev. John Aeby of Middlebranch, Ohio, as the teacher. According to the records, there were five persons present, four members of the Guthrie family and the teacher. This class met weekly, first in the Guthrie home, then in the Prospect Park Pavilion, and again in the Guthrie home. Attendance during the first year was small, ranging between five and 17 persons. Sunday services were begun in the Prospect Park Pavilion on August 17, 1941, and were continued there until April 1943, when a small store building was rented at 423 S. Main St. Different pastors served the church as teachers and shepherds during those days, including John Aeby, Charles W. Mayes, Arthur D. Cashman, Henry Rempel, and H. E. Collingridge.

The congregation was accepted by the Brethren Home Missions Council for supervision and financial assistance in October 1942. This relationship continued until December 1948, at which time the church became fully self-supporting. During that period of time the Brethren Home Missions Council invested in the work in Mansfield, Ohio, \$22,783.62 in pastors' salaries, building appropriations, and other expenditures.

The present pastor, Bernard N. Schneider, arrived on the field in April 1944. At that time the attendance on Sunday mornings was between 25 and 30 persons who worshiped together in the store building. Under the direction of the new pastor the Grace Brethren Church was formally organized on July 9, 1944, with a charter membership of 49. At that time a constitution was adopted. In the same month lots were purchased on the corner of Marion Avenue and Forest Street. An architect was engaged for the planning of a house of worship. Because of war-time restrictions and the necessity of priority permission, the actual construction of the new church building was delayed until March 23, 1946, when ground was finally broken and the foundations were poured. The progress on construction of the new building was slow and beset with the frustrations and anxieties of the post-war years. Shortages of materials had to be overcome. There were many delays in the delivery of such items as steel and stone. Prices increased from one day to the next, and the building



The new Grace Brethren Church, Mansfield, Ohio, with a new Sunday-school annex at the rear and new entrance on the front.

which was estimated to cost \$42,000 finally cost \$75,000.

Much prayer went up in those days, and finally came the day of rejoicing. The new church was dedicated on May 4, 1947, with Dr. Alva J. McClain as the dedication speaker. By that time the congregation had grown to an average attendance of 65, which looked like a little handful of people almost lost in the spacious new auditorium.

During the years which followed, the congregation enjoyed the evident blessing of God and steady growth in membership and attendance. Approximately five years from the date of which the church went self-supporting, it became evident that the building was going to be too small, and several actions had to be taken to provide for the future. First, the property adjoining the church at 534 Forest Street was purchased to be used as a parsonage and to give more ground for building purposes. Secondly, the Woodville Grace Brethren Church was organized in the eastside of Mansfield, thus providing a new opportunity of service for some of their people. This step of faith and missionary activity certainly brought a new impetus to the folks and the evident blessing of God.

On February 18, 1953, a special business meeting was called and a building committee was appointed for the purpose of bringing back to the congregation

plans and recommendations for the construction of a Bible-school annex. After considerable time and much study and prayer the congregation finally adopted plans which called for the construction of a three-story Bible-school annex and the remodeling and enlargement of the existing church building.

Actual construction on the new annex was begun in April 1955. This part of the building program was completed in December of that year. During the spring and summer of 1956 the remodeling of the old church building proceeded. A completely new entrance was added with the old building lengthened by 15 feet. A balcony was also added and the auditorium redecorated. The completed auditorium will seat well over 600 people, and facilities are adequate for a Bible school of 700. The present membership is 400, and the average attendance for the services during the month of December 1956, was morning worship 443, Sunday school 396, evening service 263, and prayer meeting 151.

The entire floor space of the combined buildings is 16,400 square feet. The cost of the Bible-school annex and the remodeling of the church is \$105,998.42, including equipment. At least half of this amount has been raised in cash by the congregation during the time of planning and construction. The general contractor over all the building was Mr. Howard Lehnhart, a member of the congregation. He was ably assisted by the chairman of the building committee, Mr. Rex Morris. A considerable amount of time was donated by the members of the congregation.

This congregation last year (1956) gave over \$80,000 to all purposes. Over \$27,000 of this amount went to the Brethren missionary projects; namely, home missions, foreign missions, Grace Seminary, and the Breth-

ren Missionary Herald Company. During the last 12 years, 11 members have been sent forth into full-time service of the Lord, and at present 29 of the young people are attending colleges or seminaries with 15 of these in training for the service of the Lord in the ministry or missionary service.

The Brethren Home Missions Council wishes to take this opportunity to express its deepest appreciation to this congregation for their outstanding missionary vision at home and abroad which has certainly been demonstrated in their passion for souls. They have not only backed up their pastor in his projects of expansion and reaching souls in their own community but they have encouraged him to help in the organization of the second church in Mansfield. Also, they have permitted him to go to Columbus, Ohio, and teach the Bible class there which gave us a nucleus for the starting of a new Brethren church in that area and have also encouraged him toward the promoting of a possible third church on the west side of the city of Mansfield, which will be a project for the future. It will be interesting to our readers to know that the \$22,000 which was invested in the Mansfield home-mission project has certainly paid rich dividends for the Lord. To date the Mansfield church has given in home-mission offerings \$32,294.43. It is estimated that this year's home-mission offering from this church may be in excess of \$12,000. Here again is another piece of evidence that God blesses a missionary-minded church. Our congratulations go to Dr. Bernard N. Schneider, the faithful pastor of this church, and his corps of workers on doing a splendid piece of soul-winning, missionary activity, and physical expansion of their church facilities. May the Lord bless you as you continue to move ahead for Christ.



Top: Left, the original church building when dedicated in 1949. (Inset) Dr. Bernard N. Schneider, pastor. Right, Mr. Howard Lehnhart, building contractor; Mr. Rex Morris, building committee chairman; and Mr. Harold Wilging, trustee chairman. Bottom: Left, a recent congregation. Right, the choir with the following in the foreground. Left to right, organist, Mrs. Paul Hailey; Woodville Brethren pastor, Gene Witzky; associate pastor, James Cook; pastor, Bernard N. Schneider; Wesley Jones, and Sunday-school superintendent Robert W. Boroff.



NEWS

CHEYENNE, WYO. The average attendance for Sunday school during October-November was over 100. Russell Williams is pastor.

WAYNESBORO, PA. The new Mid-Atlantic District laymen will meet at the First Brethren Church Feb. 28. Rev. Wm. Gray will be host pastor.

SIDNEY, IND. Mayor Jack Engle of Warsaw, Ind., was guest speaker at the Indiana District Laymen's Fellowship on Nov. 13. The meeting was held at the Sidney Brethren Church, Archie Keffer, pastor.

NOTICE. Lesson 3 (Jan. 20, 1957) of the Brethren Teacher's Quarterly should have the title "David and His Mighty God" rather than "David and His Mighty Men."

CHANGE OF ADDRESS. Rev. Edward Peters, 6314 NE 22nd Ave., Portland 11, Oreg. Rev. Norman Nelson, P. O. Box 1416, Manila, Philippines. Rev. Gene Witzky, 235 Blymyer, Mansfield, Ohio. Please change Annual.

PORTIS, KANS. The WMC-SMM of the First Brethren Church joined the WMC-SMM of the Grace Brethren Church of Beaver City, Nebr. in a rally at Beaver City Dec. 27. Divided sessions were led by Mrs. Dayton Cundiff, district president and Mrs. Thomas Inman, district patroness. A carry-in luncheon was served and an evening youth rally was held emphasizing the bless-

ings of attending Christian schools and colleges. District pastors present were: H. H. Stewart, Portis, Kans., Thomas Inman, Denver, Colo., and Dayton Cundiff, Beaver City, Nebr.

BEAVER CITY, NEBR. The last Sunday of the old year was finished in comfort at Grace Brethren Church due to the installation of a new gas furnace for the sanctuary. Dayton Cundiff is pastor.

AKRON, OHIO. Russell Ogden, pastor of the Ireland Road Brethren Church of South Bend, Ind., will assume his new duties at the First Brethren Church about Feb. 1, 1957.

SOUTH BEND, IND. The building committee of the Ireland Brethren Church has approved preliminary plans for the new building drawn by Mr. Robert Foltz of the Brethren Home Missions Council. It is hoped that construction can begin early in the spring.

WINONA LAKE, IND. Dr. Alva J. McClain was one of the speakers at the interdenominational Bible conference held at the Central Presbyterian Church in St. Petersburg, Fla., Jan. 13-20. E. R. Barnard is the pastor and James Engleman, graduate of Grace Seminary, is the assistant pastor.

BERNE, IND. There were 91 members and friends present at the grocery shower which the Bethel Brethren Church gave in honor of their pastor, Irvin B. Miller, and his family on Dec. 19.

DAYTON, OHIO. The First Brethren Church report 1956 the largest financial year in the history of the church; an increase in attendance at the worship services since being in their new location;

THE BRETHREN MISSIONARY HERALD

Executive Editor Arnold R. Kriegerbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions R. D. Barnard
Winona Lake, Ind.

WMC Mrs. Benjamin Hamilton
Winona Lake, Ind.

Home Missions Luther L. Grubb
Winona Lake, Ind.

Grace Seminary Paul R. Bauman
Winona Lake, Ind.

a gain in membership, and the call of their pastor, William Steffler, to be the pastor for the eighth year.

INGLEWOOD, CALIF. The Brethren High School young people are holding a district high-school conference at the First Brethren Church, Jan. 18-20. Glenn O'Neal is the host pastor.

CLAYTON, OHIO. The congregation of the First Brethren Church has approved the purchase of one and a quarter acres of land to the south and the east of the present property to be developed for additional parking area and part to be held for future expansion. Clair Brickel is pastor.

CHANGE. The telephone number of Rev. E. J. Peters is now AT 7-3554. Please change Annual.

WINONA LAKE, IND. The Grace Seminary Bible Conference will open Monday, Jan. 21 and continue through Thursday, Jan. 24. Dr. O. D. Jobson will deliver the Bauman Memorial Lectures and a special missionary feature will be presented each night. Fifteen alumni are expected to give their testimonies.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Harrah, Wash.	Jan. 23-25	Don Farner	R. I. Humbert
Kittanning, Pa.	Jan. 27-Feb. 10	Wm. Schaffer.	L. L. Grubb.
Dallas Center, Iowa	Jan. 27-Feb. 10	Arthur Cashman	Bill Smith.
Roanoke, Va. (Ghent)	Jan. 28-Feb. 8	Kenneth Teague	Crusade Team.



Paradise Creek and Josephine Lake in Glacier National Park —Photo courtesy Northern Pacific Railway

Never Alone

By Lewis Hohenstein

Pastor, First Brethren Church
Whittier, Calif.

"Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee" (Heb. 13:5).

The disease that kills more people in this world than any other is the disease of loneliness. The greatest deed that man can accomplish is to reach out and touch a lonely heart. Never is this sickness so painful as when the victim is surrounded with people. The loneliest spot on earth is in the crowd where no one knows you and you know no one. Never is this illness so severe as when the victim is surrounded by those whom he knows and yet he feels useless and unwanted, unable to communicate to them the inner feelings of his heart.

The area that is around us is filled with such spiritual responsi-

bilities as these who have lonely hearts. This is a disease that knows no age barrier. The baby in the cradle can be very much filled with loneliness. Children can be filled with loneliness. In my years of ministry I have had experience with many children who have been separated from their own brothers and sisters and from one or both of their parents by divorce and sometimes by death. As I have talked with them I have felt that they have been deeply hurt, affected by this disease of loneliness.

Young people can be lonely. We think of our youth in this age as being brash and self-assured, but you know often this is a fraud. Those who follow the "heister," the "hot-

rodger," the "bebopper," the "rock and roller," are just covering up and putting a veneer over their loneliness. Young people, youth want to be understood; they want someone who can know them and to understand them and when they don't have that, they are certainly affected by loneliness.

The mature man or woman can be very lonely. Oh, it's true that when we are in the prime of life, we cover the symptoms of loneliness by many methods. The businessman becomes so involved in business that he never stops to think about the loneliness that's in his heart. The wife who becomes so wrapped up in her own children and in the affairs of the family, and in the social

affairs of life that she never stops to realize that this great activity is covering up a heart that is often lonely.

Old age is that season of life when this disease bears its fruit, for we see people who have come to the sunset of life and they've been separated from those whom they love, their friends are gone, their relatives have passed on, and the children with whom the Lord blessed them are now engaged in making their own homes and establishing themselves in the world, so the older folks find that this fruit of loneliness hangs heavy on them. Medical science has added many years to their lives, but social science has not kept pace. We are not able, seemingly, to do away with that thing called loneliness. There's loneliness in pain. There's loneliness in success. There's loneliness in the professional life. There's loneliness in depression and in want. There's loneliness in the pursuit of knowledge. There's loneliness that is not associated with isolation and again there is the loneliness of isolation. The prisoner, the mentally handicapped and deficient, the crippled, the shut-in, the racially and religiously segregated, the political or socially segregated persons, all know the sting of loneliness. Someone has said: "Loneliness is hell," but I would like to reverse that statement and say that "Hell is loneliness," for one of the elements of hell, one of the things which will make hell, hell, is loneliness. We read in Jude 13, that the end of believing will be as "wandering stars, to whom is reserved the blackness of darkness for ever." I do not know what hell will be, I do not know what all of the flame of the gehenna is going to include, but I know the burning of a memory that is filled with the rejection of God's own love as it was manifested in Christ at Calvary, coupled with being separated and filled with the dread of eternal loneliness will be a hell in itself.

What is loneliness? Circumstances and environment create the awareness of loneliness but that is not loneliness itself. The "hot-rod" speeds and "lays rubber," "drags," and all the rest to keep him from being aware of his loneliness; the

drunkard drinks to change the circumstances; the socialite busies herself in order that she might cover up loneliness; the sports fanatic goes on and on, not seeking nor willing to accept the reality that is his life; the religionist seeks to cover it up by his religion; the businessman in his great activity, and the scholar often as he seeks after knowledge, pursues his course to keep from being alone. How often I have heard people say: "I can't stand to be alone." The irony of the situation is that these things are only shams and cover-ups.

Loneliness is a state of the soul: It is a disease of the soul. Being alone is not loneliness nor is loneliness necessarily being alone. There is only one answer to the soul that is filled with loneliness. That answer is seen very fully in the words of Ben H. Price's Christian song "Alone":

It was alone the Saviour prayed
In dark Gethsemane;
Alone He drained the bitter cup
And suffered there for me.

Alone upon the cross He hung
That others He might save;
Forsaken then by God and man,
Alone, His life He gave.

It was alone the Saviour stood
In Pilate's judgment hall;
Alone the crown of thorns He wore,
Forsaken thus by all.

Can you reject such matchless love?
Can you His claim disown?
Come, give your all in gratitude,
Nor leave Him thus alone.

Chorus
Alone, alone,
He bore it all alone;
He gave himself to save His own,
He suffered, bled and died for me, Alone.

Truly the Lord Jesus Christ knew something about loneliness that you and I can never know. In Matthew's Gospel the 26th chapter and the 56th verse we read these words: "But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples **forsook him, and fled.**" And then in Matthew 27:46, Christ is on the accursed cross of Calvary, so we hear the words as they come from His lips: "My God, my God, why hast thou forsaken me?" No man in life nor in death ever suffered this experience save the Lord Jesus Christ. He truly knew what it was and what it meant to be alone. He who suffered and died alone, He who became the very epitome of loneliness that we might never need be alone. In the words of the text which we quoted at the

beginning of this message: "I will never leave thee, nor forsake thee," we have the assurance that this One who became our loneliness, who became our sin is conscious of our need and will never allow us to go to that place nor suffer the malignant disease of loneliness if we come unto Him by faith. For we have discovered that "He is a friend that sticketh closer than a brother," and the assurance of His Word is "I will never leave thee, nor forsake thee," and also: "I will go with thee even unto the end of the age." He is not only one who sticks closer than the brother but this One is a lover. He is one who loves us and sticks by us no matter what happens, and the greatest need that any of us have in the world today is someone who really understands us and loves us. I can't understand His love, but that certainly does not keep me from accepting Him. Not only is He a lover but He is faithful. In II Timothy 2:13 we read: "If we believe not, yet he abideth faithful: he cannot deny himself," but when others would turn us down because of what we are, He still sticks by; He knows what we are and yet He loves us. He loves me in spite of me.

He is also my advocate. He is one who stands for me; others don't understand me but He is willing to plead my cause. In First John chapter 2 and verse 1 we read: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." He is also true, He rebukes me and I love it. He hurts and cuts me, but He does it gently and in love. Sometimes other friends, earthly friends, say: "I'm your friend but I want to tell you something," and this causes me to shrink within my shell, but when Christ tells me that He's my friend and wants to tell me something, I listen because He does it as no other friend can.

Not only that, but He also praises me, often when I condemn myself I hear Him say, "Well done." I've resisted temptation, I've borne a word of testimony, I've heard words of condemnation against me, and He has given me the assurance that He is still my friend. He is also gentle. "Gentleness," someone has

LIMESTONE, TENN.

"O sing unto the Lord a new song; for he hath done marvelous things. . . ." In our recent meeting with Brother Ralph Colburn we did see "marvelous things" done by the Lord. Those accepting Jesus as Saviour ranged from six to 81 years of age. Altogether we had the privilege of seeing 33 come to Christ, rededicate their lives to Him, or to obey Christ in Christian baptism. On December 16 we baptized and



received into our fellowship 17 souls.

We thank God for Brother Colburn and his ministry here in Limestone. God still saves when His Word is proclaimed faithfully.—**Harold Arrington, pastor** Vernon Brethren Church.

It was a joy to be with Pastor Harold Arrington and his people for two weeks and to see the Lord work, especially in the boys and girls of the Sunday school. Many decisions for Christ were recorded here.

We had the privilege of speaking in two high schools and four grammar schools in the area. Our home visitation led to the decision of an 81-year-old man for Christ.

One might well call this rural area "well-picked over" for Christ; nevertheless there are always gleanings to be made for the Saviour, as we experienced.—**Ralph Colburn, evangelist.**

ASHLAND, OHIO

We praise the Lord for His blessings during our special meetings December 2-16 with Brethren Dean Fetterhoff and Truymond Haddix. During the two weeks nearly 40 decisions for Christ were made, and a real spiritual impact was made upon the church. This impact evidenced itself in six additional decisions, two first-time, on the Sunday morning following the close of the special meetings.

We believe that the Lord has laid His hand upon the ministry of these young men for good. The musical program which they presented was well received and of real value in attracting the unsaved and preparing hearts for the message. Brother Haddix conducted "Junior Crusade" children's meetings each afternoon of the second week with an average of about 75 present.

The average attendance for the entire series of meetings was 241, the largest ever recorded in Grace

Brethren of Ashland. We covet the prayers of God's people for continued revival blessings in our own church and in the ministry of His servants in their further ministry.—**Edwin E. Cashman, assistant pastor.**

MANSFIELD, OHIO

The recent evangelistic effort at the Woodville Grace Brethren Church of Mansfield, Ohio, brought a distinctive blessing to me as the evangelist. Brother Gene Witzky, the pastor, is a humble, zealous man of God who keeps ever before him the primary goal of exalting the Lord Jesus Christ. It was a unique joy to labor with him. The members were most cooperative, both in attending the meetings and in seeking to bring the unsaved. The passion for souls which was manifested turned effort into blessing.

Should our Lord delay His coming, I am confident that the Brethren over the nation can expect Woodville Grace Brethren of Mansfield to become one of our most fervent, thriving churches.—**M. L. Myers, evangelist.**

The pastor and people of the Woodville Grace Brethren of Mansfield, Ohio, would like to take the opportunity of the printed page to lift a note of praise unto our God for the blessings poured upon us during the recent revival with Bro. Lee Myers. In spite of terrible road conditions due to widening and resurfacing work going on, we had good attendance and high interest all the way through our meetings Nov. 4-18. There were 14 confessions in all and nine of these were first-time decisions. Christians were stirred as the messages went straight home to the hearts and this first revival in our brand new building will not be forgotten for many years to come. It was a pleasure to work with Bro. Myers, for under his faithful ministry here there was a revival of sweet laughter, a revival of song and most of all in spiritual things which was needed. It was a refreshing experience to call with this evangelist, to eat with him, to pray with him, to sing with him, and to see souls come to Christ under his able ministry.—**Gene E. Witzky, pastor.**



Lewis Hohenstein

said, "is strength held in check." Kindness and gentleness are His virtues, when all fails, He leads. He is also strong. He is one that I can trust, the power of all the universe is in His hands, and yet His gentleness keeps that power from destroying me and uses that power for my glory. He is also rich: The cattle on a thousand hills are His. He leads me into a wealth of knowledge and experience for the Word assures me that "I can do all things through Christ which strengtheneth me," and again, "My God shall supply all your need according to his riches in glory by Christ Jesus." The worst thing the enemies of Christ Jesus could say about Him was that "He's a friend of publicans and sinners." Literally this is: "He's a lover of publicans and sinners."

Is there loneliness in your heart? Do you have a special need? Remember that the Lord Jesus Christ purposed in His own heart to cause you to become a part of His family, and you can by just acting in faith to receive Him into your heart. The assurance of His Word is that when you become a member of His family and trust Him and take advantage of your family privileges, you will never again be filled with the disease of loneliness.

Editor: This is another letter from Brethren in Denmark. The letter is word for word as received in the Missionary Herald office.

LETTER FROM DENMARK

19/12—1956

Beloved Brethren of the National Fellowship of Brethren Churches:

A blessed New Year! (Luke 27: 36.) God's eternal peace! We in the Assembly of Christ in Denmark and all Scandinavia greet you most heartily, and wish you much blessing and power from the Lord for the coming time. We pray much for you, our beloved brethren, with praising to the Lord, that He just before His coming has led us together.

We believe that it is His holy will to lead us who have the same precious origin and history, and who walk worthily of our high calling together into the oneness, which was in the former days of Schwarzenau. The Lord will not leave His people scattered, but united in himself, and as many as have this spirit hear and obey the gathering call up to the coming of the Lord Jesus Christ.

Many Christians do not believe in an outward oneness of the church of Christ, but that is our great privilege to believe that and to practice that. But we must go by the way of prayer, and then He will unite and heal the breaches. This is a great testimony to keep unspotted from the world, crucified with the Christ.

We have much blessing from your book: "The Faith Once for All Delivered to the Saints," which we have now translated into the Danish language because only very few of our brethren know English. We do not print it, but we read the handwritten translation among ourselves. There are many sound and blessed thoughts, and we seem it to be a great wonder that the first knowl-

edge we get to you is this book, also that is from the Lord. On this sacred foundation we shall be brought into the further oneness in the Christ which He always intends for His true members of the body. We pray much to the Lord that the time will soon come where we shall meet each other face to face and rejoice in the Lord together. And we hope that will be very soon. You are most heartily invited to our summer conference; the time is not yet fixed; we shall inform you about it duly.

We have much blessing from the Lord in our countries, and new converts are added to the assembly, and several are being baptized with our holy threefold immersion, baptism forward, and remain faithful to the Lord and to the assembly. There are many children of God who have sought the full truth in many other churches, whom the Lord has led under our preaching; and their testimony from themselves is that they have among the brethren found that which they sought to the honor of God.

Our message is the sanctification to the coming of Jesus to fetch His holy bride, and it is our great hope and endeavor to be found worthy before His coming, spotless and without shame, as faithful householders of the truth once delivered to the saints and to the old brethren at Schwarzenau, whom we honor in the best way in following in their footprints in Spirit and truth.

May the Lord richly bless you, our beloved brethren. Greet each other with a holy kiss. The grace be with you! Affectionate brother greetings. The Assembly of Christ. Brother E. J. P. Hansen.

Israel is moving ahead in the scientific field. She is now producing a pure uranium from phosphate ore mined in the Negiv area of the State. This is that long triangle of space south of Beersheba which the UN gave to Israel at the instigation of the partition plan. Formerly only a barren desert with great expanse of treeless waste, it is now a rejuvenated desert. It is reported that 12 oil wells, along with these mines, are now producing great wealth.

For the study of the structure of the atom a three-million volt Van de Graff proton accelerator is now in action. These scientific installations are now being demonstrated by men who speak both Hebrew and English; and, with an air of accomplishment, something of the research work of Israel is shown to visitors.

Israel is also making a contribution to the science of dating bone fragments. One exhibit from the Hebrew University shows how the age of archaeological studies may be determined by examining bone fragments for isotopes. Most of us remember that for years the scientific world has almost worshiped the bones of such supposed missing links as the neanderthal man, which was proved a hoax a few years ago. We will doubtless soon find many other so-called missing links to be also the product of some theories of men who invented these missing links. Some of the so-called archaeological signs supposed to date back millions of years are turning out to be but a few hundred years old. A classroom full of gullible college students may be fooled, but you do not deceive the "geiger counters" which check the information from the isotopes.

All this reminds us that the Christian has nothing to fear from the real and final facts of science. We have said many times that if we give time enough to science, it may catch up with the Bible. In the past, science text books have been looked upon as truth while the Bible has been called a myth; but we are seeing today, with the unfolding of some of the modern events, that the Bible still stands firm and strong.



JANUARY 26, 1957



EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

The Greatest Work in Life—

Agassiz, one of the most noted naturalists in American history, was once asked what he regarded as the greatest work of his life. Instantly he replied: "My greatest work of life, if anything I have done can be called great, has been the training of two men to live like life ought to be lived." The faculty of Grace Theological Seminary and Grace College is dedicated to this very task—the discovery of young men and women and infusing them with something of their instructors' spirit and knowledge of God's Word and God's world so that they will be able to take up the work laid down when those older than themselves leave the scene of action. In this task the faculty is endeavoring to follow the example set by the Lord himself. When Jesus came to do His work, He took 12 men aside, and for three years He taught them and drilled them and impregnated them with His own ideas and His ideals. That first Christian school laid the foundation for a work which was destined to shake empires.

We, at Grace, are endeavoring to train young people to "live like life ought to be lived." But, let us all remember that this work is not confined to a few men and women on a hill in Winona Lake, Ind. It begins with you in your local town and church where, first of all, boys and girls and young men and women are led to receive Christ as their Saviour. **Yours** also is the task of challenging them to "lift up their eyes and look" upon fields which are "white unto harvest." Responsibility doesn't cease here, however. **Yours** and **ours** is the mutual task of equipping them so that they can properly fulfill their responsibility of standing for the faith, facing new frontiers, and expanding the borders of the church, both at home and abroad. This they should be prepared to do, whether they prepare for the ministry, the mission field, or whether they prepare to serve Christ as laymen.

In the annual offering to Grace Seminary and College, received on January 27, or such other date as your church may set, you join hands with the faculty in what is certainly one of the greatest works in life. By making a substantial special gift this year to the building fund you help to guarantee that more of our young people will have an opportunity to receive the kind of training that only a thoroughly Christian school can offer them in these days of uncertainty and unbelief.

Why \$40,000 Is Needed in the Annual Offering—

The amount of gift income necessary to care for the work of the school for one year at Grace is \$80,000. This, of course, is in addition to monies received from tuitions and other sources. At this season of the year, especially, the need for funds is extremely acute. During the latter part of 1956, the monthly income fell far below the average of \$6,500 which is absolutely necessary to care for the running expenses of the school. For this reason, we are asking again this year that God's people supply us with not less than \$40,000 to care for the deficit in the operating fund and current needs. Pray for this offering, and give as the Lord directs.

Why \$100,000 for the Building By March First?

Elsewhere in the magazine this week members of the Grace faculty staff have outlined something of the desperate need for space, if the school is to care adequately for its present student body, to say nothing about those whom we know are planning to enroll. The board of trustees has authorized the building committee to begin construction on March 1, **provided** they have \$100,000 on hand for that purpose. For this reason we are asking that you plan to give now (1) your regular offering for the operating expense of the school; and (2) a substantial gift for the building fund. Will you join us in our effort to make March 1 a day of victory?

Students and Faculty Have Goal of \$7,500—

Shortly before their Christmas vacation the various classes of the seminary and college student body set individual goals which they planned to attain for the building fund by March 1. These reached a combined total of \$4,000. The faculty set a goal of \$3,500. Although it was the holiday season, the offerings were well on their way toward the realization of these goals when the students left for their Christmas vacation. We are sure that their zeal will encourage others who are far more able to give than young men and women, most of whom are working their way through school, and many of whom find it necessary to support families as they do so.

TIDAL WAVE ENROLLMENT

By W. A. Ogden
Executive Vice President

There is no doubt about it—America will be invaded. In fact, it is even now being invaded. The army of invasion is the youth of the land. During the first three-quarters of this century, 1900 to 1975, the population of the United States will increase from 75 million to more than 200 million. The birth rate has now passed the 4 million mark annually, and is expected to continue to increase.

This situation has imposed a major problem upon the educational facilities of the country. Reliable statistics say that enrollment in our kindergartens and elementary schools will be some 10 million more in 1975 than it is at the present time. The tidal wave of students is sweeping on through the high schools and into our colleges and universities, posing a problem that is taxing the resources of men and money almost to the breaking point.

Since we are interested in this article in college level education, I will speak only of this part of the problem. In 1900, only 4 percent of the college age group attended. Today, over 25 percent of those between the ages of 18-21 go to college. It is estimated that this number will increase to somewhere between 31 percent and 40 percent by 1975. In simple language, this means that instead of 2½ million, as of 1950, there will be 5 million young men and women enrolled in the colleges and universities of America within the next dozen years.

The extent of this situation tends to come into focus when we realize that already the facilities of these institutions are crowded far beyond normal capacity. In one of the well-known conservative Christian colleges enrollment is already limited to students whose grade point ratio is in the upper one-fourth of their high-school class. Even then, it is necessary to apply for admission two years or more in advance.

Grace College looks like a very small open door to education when viewed against this over-all population and college enrollment increase. Obviously, we do not expect to solve this thing alone. Nevertheless, we must make a real attempt to care for those who are our own direct responsibility and assure our Brethren young people that they will be given an opportunity to get an edu-

cation that will fit them to take their place in our complex world—whatever place it may be to which they feel the Lord is calling them. Only so can we, and they, serve our Lord and this present generation.

So far, we have no restricted enrollment at Grace, other than to those who profess to be Christians. We want to assure you, however, that we will always consider the young people of the Brethren church to be our first responsibility. If facilities are not sufficient for all who apply, Brethren students will be given priority. Some of you may be counting on sending your children to the state, or tax-supported, schools and feel that Grace College will not be needed. I would not be too sure about this. The plain fact is that unless we provide our own school, your children may knock in vain for admittance to such an institution. These are not idle words. Those who will attend college in 1971 are already born. We can count them now. The floodtide of enrollment by that date will completely overrun all existing facilities.

The "experts" tell us that by 1975 we must have 56,000 additional ministers to fill the pulpits of the churches that must be built to take care of the church membership of that date. Some of these—many, we hope—will be Brethren, trained in Grace Seminary and College. Our rapidly expanding home missionary program demands that we prepare an ever increasing number of pastors and leaders. A growing church, such as ours, must have a trained leadership. Neither the public institutions nor other private colleges will provide these leaders for the Brethren Church. They can only be prepared for this challenging service in our own school—Grace Seminary and Grace College. To do this job we must have \$300,000 for extension of our building facilities during this, our 20th anniversary year, 1957. Will you join with the thousands of others across the land in providing \$100,000 of this amount by March 1, and then pray and give throughout the period of building that we may be able to dedicate this building free of debt? Give through your home church where you can, otherwise mail you gift to Grace Seminary, Winona Lake, Ind.



God's Solemn Summons to the Brethren Church

By the Late Rev. Louis S. Bauman, D.D.

Note—Recently the editor found among the numerous manuscripts left by his father one which was written more than 30 years ago, the message of which, however, is more timely today in some respects than it was at the time of its writing. Evidently it was preached as a sermon, probably in the church of which he was pastor. Possibly it was delivered at our national conference. In it Dr. Bauman showed a remarkable insight into the tremendous importance of maintaining just such a school as Grace Theological Seminary and College, the organization of which he helped to launch years later. The manuscript of the message is of too great length to reproduce here in full. It was felt that a condensation of it would be appreciated by our people, many of whom knew Dr. Bauman. Printing it at this time is especially appropriate. This week the students have been enjoying the inspiration of the annual Bauman Memorial Lectures, given this year by Dr. Orville Jobson. The article shows something of the spirit and genius of the man whose varied ministry inspired the establishment of these lectures. The article is printed also because its message is greatly needed just now, as we prepare for the construction of a new building on the Grace campus.—P.R.B.

"For if thou altogether holdest thy peace at this time, then shall these enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14).

The eternal God had an eternal purpose fixed for this old world before ever a ray of sunlight kissed its face, or even its foundations were laid. And this purpose was "according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:11). Again it is written of Christ: "A lamb without blemish and without spot: who verily was fore-ordained before the foundation of this world" (1 Pet. 1:19-20).



Dr. Bauman

The single thought of Satan, the archenemy of God, is to defeat this eternal purpose of Omnipotence, and thus to gain the throne of Omnipotence for himself. "Fall down and worship me, and in worshipping me, the world shall be Thine without the cross!" It was a tremendous temptation; and had the Lord of glory yielded to it, He would have saved himself from the cross, but the throne of His Omnipotence would have passed to Satan.

THE CHRISTIAN CHURCH

In the great mystery of God, He has chosen to take men into His fellowship as helpers in the accomplishing of His purposes. With angels, archangels, cherubim and seraphim all at His command, it is astounding that God should do so. Even in the tremendous work of redemption: "We are ambassadors for Christ, as though God did beseech you by us: be ye reconciled to God. . . . We then as workers together with him, beseech you" (II Cor. 5:20; 6:1).

Yes; it is a solemn fact that God called us to a great work for Him. If we fail Him, His purposes will not fail. Mordecai reminded the "fair and beautiful" Queen Esther of this solemn fact as her very life and the life of her people hung in the balances. God will simply

remove us, and "deliverance will arise from another place." God's crown is not lost. We simply lose our own. If God's chosen vessels fail Him, He will command the vessel that was not chosen!

God's eternal purpose today demands a faithful church that shall not fail to bear testimony to His truth until Jesus Christ returns. He declared it when He said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). The faithful church may not be large, but here she must be unconquered by the forces of hell, holding the fort until relieved by her great Commander. Truth to tell, the faithful church will be a very small body indeed as this age deepens in its awful apostasy. What else can the words of the Master mean when He said: "As it was in the days of Noe, so shall it be in the days of the Son of man" (Luke 17:26). Small and insignificant to an apostate world she may seem; yet God's purpose hath been declared that He will have on earth a body of believers that are constant, "restraining now, until he be taken out of the way" (II Thess. 2:7 ASV).

THE CHRISTIAN SCHOOL

Outside her directly spiritual weapons, such as prayer, the mightiest weapon of the Christian church is the Christian school. Woe to the church that puts a premium on ignorance by her neglect to educate her children, her future ministry, and her missionaries in schools that are faithful to her doctrines and her ideals! But, let her found such a school and straightway expect Satan to gather his forces and assault it with every means at His command. He recognizes, if we do not, the sacredness and seriousness of imparting knowledge to the rising generations. Give me the schools of the nation, and you can have her armies, her guns, her fortresses, her factories, and her battleships. In 10 years, I'll conquer you! The teacher is the creator and molder of character, and as such, he may be said to rule the world. If the world is in sad straits today, God alone knows how much of it is due to the fact that the Christian church has been sleeping while Satan has been busy stealing her schools, and using them for his own evil purposes.

May not God be speaking to the Brethren Church today, even as He spoke to Queen Esther: "And who knoweth whether thou art come to the kingdom for such a time as this?" If there is to be salvation for the church today, that salvation will be brought forth by getting back to the infallible Word of God, and standing thereupon though the heavens fall. Deeply spiritually minded people are generally agreed on this. This being true, the Brethren Church is in a position to chal-

lunge the world to show an organization whose platform is more fundamentally true to the eternal and unchangeable Word of God than her own. Unquestionably, we have the message; and our ministry is more a unit in preaching that message than that of any other denomination. We may think ourselves weak and insignificant, but so did Queen Esther think as she went forth trembling to touch the king's scepter. So have the true prophets of God always been weak and insignificant in themselves yet mighty in their God. Our very weakness may prove to be our strength: "For when I am weak, then am I strong" (II Cor. 12:10).

OUR GREAT NEED

We have the message. What lack we yet? Unquestionably, our lack is that of a strong, virile, intellectually-equipped and spirit-filled ministry. Churches are constantly pleading for such men, and pleading in vain. Mission fields are calling for them, and calling in vain. Churches and mission fields drag along at snail's pace, and often perish for want of them. Recently, it was our privilege to make a trip to the great mission fields of South America. We found that in that vast continent, great universities are literally pouring forth vast armies of intellectual atheists. Against those vast armies of intellectually-equipped atheists shall we send a few non-intellectually equipped (i.e., untrained) men of God, and then marvel because one does not "chase a thousand, and two put ten thousand to flight"? Say what we will (and God knows we would be the last person on earth to undervalue the purely spiritual equipment), it is not God's way. When God sent a lone man to chase a thousand, He struck down the best intellectually-equipped man of the world in that day, and one of the best of all time—the mighty Saul of Tarsus, "brought up at the feet of Gamaliel." It was such a man that He sent to do battle with the intellectual giants of darkness on Mar's Hill, and in the imperial courts of Rome. If I learned anything at all in South America, it was the folly of any attempt to make any great impression against the intellectually-equipped forces that are more and more dominating the great republics of the lands of the Southern Cross without sending against them spiritual men of God who are able to "hang Haman on his own gallows."

It is necessary for us to stand before such men in the pulpit, in the schoolroom, on the platform, or in the mart, and meet, expose, and refute their theories by reason and facts. We must match brains with brains. We must understand science if we are to prove to men that the charge that the Word of God and the facts of the world of science are not at loggerheads, but in their confirmation of each other are rather the best of friends. It is only as we shall establish, equip, and support the church school that is spiritually minded that we can thus "match brains with brains." Truth, God, and faith have absolutely nothing to fear from the respectable infidelity that parades forth in the name of scholarship and the guise of piety, if truth, God, and faith have men able to properly represent them, and show to the world that the scholarship of unbelief is but the result of a false education.

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
While Error, wounded, writhes in pain,
And dies among her worshipers."

But truth rises only at the bidding of men who know her. "Ye shall know the truth, and the truth shall make you free" (John 8:32).

Queen Esther's task was one of life or death. This heroic girl arose to the occasion. To save her people from death, she threw herself unreservedly into the balance: "If I perish, I perish!" But her God was with her. Omnipotence moved the arm of the haughty monarch, and his scepter shot forth. Esther touched it, and went farther—she touched the heart of the king who saved her people for her sake, and hanged Haman on the gallows he had built.

OUR TREMENDOUS TASK

My brethren, we are facing these days a more tremendous task. Our children are threatened with absolute spiritual death—eternal death—beside which physical death is not worth mentioning—threatened with it in the faith-destroying schools of higher learning. To save them from it is a task worthy of the gift of life itself, if need be. "If I perish, I perish!" The only way to do it is to establish for them a school within the domain of the church we love—a school that the church can control—and see to it that the school is as true to the faith of Jesus Christ, as the needle is to the pole. It is worth not only every dollar we can command: it is worth life itself to accomplish it. What is our time beside the attainment of this? "If I perish, I perish!" All our profession is a meaningless nothing, all our faith is hollow, if we hold back the money that shall enable the church to have a school in these days of terrible apostasy where her children shall be strengthened in their most holy faith, instead of having it shattered to pieces on the rocks of doubt and unbelief!

With the church it is a question of life or death! With our children it is a question of eternal life or eternal death! It cannot be ignored. Our school must be maintained morally, spiritually, and financially. Some of us may have to die poor! But, "If I perish, I perish!"

GIFTS TO GRACE SEMINARY

December 31, 1956

Aleppo, Pa.	\$1.00	Peru, Ind.	1.00
Alexandria, Va.	15.00	Philadelphia, Pa.	155.00
Albion, Pa.	21.18	(First)	72.50
Alto, Mich.	5.00	Rittman, Ohio	13.00
Altoona, Pa. (First) ..	10.00	Sidney, Ind.	5.00
Beaumont, Calif.	32.00	South Bend, Ind.	59.00
Bellflower, Calif.	7.00	Sterling, Ohio	50.00
Berne, Ind.	36.00	Temple City, Calif.	14.22
Camden, Ohio	8.00	Washington, D. C.	123.00
Clay City, Ind.	216.50	Waterloo, Iowa	183.00
Coneaugh, Pa. (First) ..	117.00	Waynesboro, Pa.	36.00
Covington, Va.	6.00	Whittier, Calif. (First) ..	2.00
Cuba, N. Mex.	25.00	Winchester, Va.	37.74
Dayton, Ohio (First) ...	293.50	Winona, Minn.	11.00
Denver, Colo.	13.74	Winona, Ohio, Ind.	387.00
Englewood, Ohio	176.50	Isolated Brethren	500.00
Everett, Pa.	9.00	Non-Brethren	
Findlay, Ohio	12.00	Maintenance Gift	
Fremont, Ohio (Grace) ..	222.25		
Garwin, Iowa	71.00	Total General Fund ..	\$4,638.68
Grandview, Wash.	24.00	Designated Gifts:	
Harrisburg, Pa.	19.50	Ashland, Ohio	200.00
Inglewood, Calif.	35.15	Washington, D. C.	40.00
Johnstown, Pa. (First) ..	80.00	Cedar Rapids, Iowa	100.00
Johnstown, Pa.		Kittanning, Pa. (First) ..	50.00
(Riverside)	37.20	Long Beach, Calif.	600.00
Kittanning, Pa. (First) ..	35.00	(First)	26.35
La Verne, Calif.	5.00	Martinsburg, Pa.	19.50
Leesburg, Ind.	32.50	Peru, Ind.	5.00
Limestone, Tenn.	8.00	Temple City, Calif.	50.00
Long Beach, Calif.		Washington, D. C.	10.00
(First)	520.00	Waynesboro, Pa.	50.00
Mansfield, Ohio (Grace) ..	373.00	Non-Brethren	500.00
Martinsburg, Pa.	10.00	Alumni Association	58.75
New Troy, N.Y.	25.00	Student Body	6,769.30
Meyersdale, Pa.		Building Fund	
(Summit Mills)	19.00		
Palmira, Pa.	13.00	Total Designated Gifts	\$8,485.51

Some Words About Word Studies

By Ben Hamilton, Research Librarian

Shakespeare's Polonius once asked Hamlet: "What do you read, my lord?" The Danish prince replied, "Words, words, words." Quite often one reads word studies of the vocabulary of Old Testament Hebrew and New Testament Greek with the feeling that such reference books fall into the category of what Hamlet was reading—"Words, words, words." The expressiveness and flexibility of Hebrew and Greek make these languages very rich and much of this quality is lost in translating into another tongue. This is no less true in the case of English than with respect to African languages. So in order to attempt to recapture the depth and significance of the original Bible languages, books of word studies have appeared. In a sense, a sort of commentary, these exercises in meaning are a combination survey of grammar and exegesis and source materials for illustrations.

Girdlestone's Synonyms of the Old Testament

Single volumes devoted exclusively to Hebrew word studies are uncommon. Such studies are usually buried in commentaries and must be used piecemeal. Girdlestone's book is devoted to studying Hebrew synonyms that bear upon Christian doctrine. With that scheme in mind, he has 28 chapters covering as many doctrinal topics.

For instance, in the chapter on grace, mercy and love Girdlestone uses three Hebrew words for grace, the Hebrew word used for pity; four words for love, and the words for mercy. By means of an extensive, well-chosen selection of Old Testament passages, Girdlestone draws out the precise meanings of the Hebrew words concerned and supports these with illustrations from Old Testament sources. In addition, Girdlestone contrasts, in some cases, and compares in others, Septuagint words and New Testament vocabulary of significance with the Hebrew words treated.

Trench's Synonyms of the New Testament

This work is similar to Girdlestone's. Trench's method differs thus: His work is not so strongly based on doctrinal topics. Trench's work is more technical than Girdlestone's. Richard Chenevix Trench (1807-1886) was a classical scholar. So he makes rather long quotations from early Greek and Latin church fathers—in their language! As a result, Trench's word studies lose some of their value, if one is not well-versed in Koine and Byzantine Greek as well as Latin. Trench's work brings out some very precious teachings. But at least one year of seminary Greek makes Trench's book more meaningful to the reader.

Robertson's Word Pictures in the New Testament

Archibald T. Robertson (1863-1934), not to be confused with the Church of England Archibald Robertson, produced a six-volume work covering the entire New Testament. This work covers every verse word by word on the basis of the Greek text.

Robertson is terse, but has a knack for packing in a tremendous amount of information in brief compass. The essential grammatical and syntactical data are incorporated into the statements and cross references that

extract from the Greek the significant meanings. Courses in exegesis by Drs. Hoyt and Kent, Jr. are a real help to getting the most for one's money out of Robert's work.

Vincent's Word Studies in the New Testament

This work follows a pattern similar to that used by Robertson. It covers the New Testament in four fat volumes. Marvin Richardson Vincent (born 1834) was Baldwin professor of sacred literature in Union Theological Seminary, New York, at the time he published his word studies.

Vincent's work is not as technical as Robertson's. Vincent is too skimpy in some places (Examples: On the word **merciful**, Matthew 5:7, Vincent says "See on Luke i. 50." On the word **borrow**, Matthew 5:42: "Properly, to borrow at interest."). But for every such shortcoming, Vincent's work has dozen of valuable explanations with interesting illustrations.

Although Vincent includes the Greek words, around 90 percent of his explanations are not above real Bible students who, not having seminary training, love to search the Scriptures for new suggestions and truths.

Wuest's Word Studies

Kenneth Samuel Wuest (1893-), professor of Greek at Moody Bible Institute, has produced four very helpful books of Greek word studies: **Bypaths in the Greek New Testament**, **Golden Nuggets in the Greek New Testament**, **Treasures from the Greek New Testament** and **Untranslatable Riches from the Greek New Testament**.

Designed for use of English readers, Wuest does an excellent job in keeping his material from being technical. At the same time he demonstrates a good command of New Testament Greek in such a way as to command respect for his comprehension of the language. In **Golden Nuggets** Wuest deals with single words or expressions; in **Bypaths**, with selected subjects such as the self-emptied life; in **Treasures**, a combination of approaches including Greek grammar and the deity of Jesus Christ and in **Untranslatable Riches** Wuest includes passages of several verses.

Deissmann's Bible Studies

Gustav Adolf Deissmann (born 1866) is the German scholar who, upon reading some ordinary papyri correspondence written in everyday Greek of the first few centuries before and during the early Christian period, noticed that the New Testament and papyri Greek were the same. This completely revolutionized the study of New Testament Greek.

As a result of his investigations along this line, Deissmann first wrote his book **Bible Studies**. This was later followed by his **Light from the Ancient East**. Both books are very technical but are very helpful to advanced exegetes.

The main stress in Deissmann's books is on a study of the Greek New Testament vocabulary in terms of archeology. Deissmann makes it plain that theology alone is not of major significance but rather historical, archeological research.

Deissmann is recommended for those who find Girdlestone, Robertson, Trench and Vincent too tame for their tastes.



ATHLETICS AT GRACE COLLEGE

By Richard G. Messner
Athletic Director

At the present time Grace College is suffering acute growing pains. This is true in nearly all departments of the college, but perhaps the greatest pressure is being felt in the athletic department. I can feel a real tug of sympathy in my heart for the man Moses when he said: "I am not able to bear all this people alone, because it is too heavy for me" (Num. 11:14). I do not mean to suggest that 70 assistants are needed, but I do mean to point out that trying to organize an athletic department with an ever increasing number of students and with the limited facilities we have is well nigh impossible.

During the long winter months, both men's and women's physical education classes must meet in a local grade school gymnasium which is admittedly too small for even elementary schoolchildren. When there are 30-40 in a gym class you can begin to see the real problems involved. After jostling against one another during the gym period the students are dismissed without showers because there are neither showers nor lockers available in the building. I might also add that this same gym

is used for intramural basketball whenever it is available. This past week there were no gym classes or intramurals because the gym was in use for the grade school activities. Something must be done to provide Grace College with proper facilities for physical education if our school is to continue its growth.

I should also like to point out that Grace College is located in an enthusiastic basketball state. Every boy in Indiana who is old enough to lift a basketball has a hoop on a garage door or the side of a house. During basketball tournaments the high schools are dismissed and even some of the stores in the downtown areas close in loyalty to the local team. During the winter the main topics of conversation are world affairs and basketball. With these facts in mind I should like to say that we are attempting to participate in intercollegiate basketball with **one practice session a week**. We can practice only once a week for two main reasons: In the first place, gymnasiums are hard to find. The high schools in this area are using their gymnasiums nearly every night for school functions. Then in the second place, when we can find a gym which is available it costs us anywhere from \$10-\$20 a night to rent it. You can easily see that to rent a gym for three or four nights a week would be a very expensive proposition. With so little practice it seems almost an injustice to ask our fellows to keep pace with the well-conditioned teams in this area. I have really been thrilled this year with the talented athletes the Lord has sent to us, but it seems to me that we are indebted to the Lord and to these students to provide them with proper facilities for improving their talents.

Another problem frequently overlooked is—where and how can we dry the basketball uniforms and intramural jerseys after the games and practice sessions? During the past two years my wife and I have tried to grow accustomed to the aroma of drying uniforms which we drape on chairs around the little stove in our front room. We can assure you, however, that this is not the most desirable situation. A drying room and a place to store equipment is a pressing necessity. We have been adding to our athletic equipment, and I feel that even though our facilities are poor, the equipment is better. For example, we have three good ping pong tables, but the only place to put them is in the lower auditorium where classes are held a great deal of the time. Then too, we have a small wrestling mat but no adequate place to use it. The use of such a mat in the lower auditorium fills the corridors of the school with the odors peculiar to the locker room of a gymnasium.

Many of our fellows are interested in baseball, but due to some trees and ungraded areas there is not enough space to lay out a diamond. Since a softball diamond does not require as much space, we now play softball. Unfortunately, there can be no intercollegiate competition in softball—only in baseball. We're hoping in the near future to have a bulldozer come in and level off some more land so a baseball diamond can be laid out.

It has been proposed that on March 1 we begin simultaneous construction of a classroom building and a gymnasium. Before that date arrives we must raise \$100,000. If we cannot raise that amount, our college will not go forward. It will go backward. It is our responsibility as members of the Brethren Church to see that our Brethren young people are cared for mentally, physically, and spiritually. Won't you help us in this present need?

'In the Event of Enemy Attack'

By Dr. Herman A. Hoyt, dean

"In the event of enemy attack this highway will be closed to all traffic." This warning or one phrased in similar words is posted prominently upon every main highway in the land, and upon many roads which appear to be secondary in importance. For the past several years we have all been reading this sign with more or less indifference. And this apathy will doubtless continue until that fateful hour when the emergency is upon us.

We have been told by governmental authorities that several times within the past two or three years this country has been on the verge of war with an enemy power. But in spite of that we shrug off the announcements with little concern. Within the past several months this country has been so near the zero hour that the military divisions of our country's defense have all been alerted.

And now young men who have previously served in the armed forces are receiving significant letters from the military authorities. The point of these letters is to remind these men that in the case of emergency they are subject to recall. All of this should remind us that the law provides also for the calling of young men from age 18 through 25 into military training. This law was in force during World War II and the Korean conflict and it is still in operation, though it is not being administered with the same intensity. However, any intensifying of the present peril of attack will accelerate the call of young men into military training.

This is the time therefore to remind all pastors and young people's counselors across our denomination that they should be doing their duty. Now is the time to be advising young men headed for the ministry and missionary service what to do, if we want to save them for the Lord's work. Remember, every draft board is faced with the problem of determining the motives of men who appeal for deferment. And it is not an easy task. These men must deal with hundreds of young men, and we ought to do all we can to help them. An appeal for deferment for Christian service after they have been called and classified by the local draft board is open to serious question.

To be on the safe side, here is the procedure we suggest. While young men are still in high school, they should be approached about giving their life for Christian service. If some record could be kept of those who make such decision, and the date they make it, so much the better. They should be urged to pre-enroll in Grace College, or some college. It would even be wise to pre-enroll in Grace Seminary, indicating they intend to take pre-theological training under the direction of the seminary. If they are sufficiently assured in their own hearts that this is the call of the Lord, then their local churches in business session, should approve them as candidates for the Christian ministry.

These things will help to establish a pure motive, and will almost surely lead the local draft board to defer the young man upon the presentation of this information. The registrar of Grace Theological Seminary and Grace College will be glad to advise with any young man and supply further details.

Training Pastors in Nigeria

By Norman Lohrenz, Seminary Senior

Leaving the mission field to go to school would seem to some rather ridiculous, if not tragic. However, that is just what I believe to have been the leading of the Lord for me. Mrs. Lohrenz and I served four years in Nigeria, British West Africa, as missionaries under the auspices of the Sudan Interior Mission. In those four years we were made keenly aware of the need for better trained pastors for the national churches. The pastors are eager for the training and it would be of inestimable value to the spiritual growth of the Christians and the winning of the lost.

There are three primary reasons why we felt it necessary that we should prepare to give further training to the pastors in Nigeria. There is a growing spirit of nationalism which has created a very evident racial feeling against the white people. The unsaved African is no longer eager to hear what the white man has to say, but looks upon him in many instances with jealousy and contempt. We believe that we can bear a greater influence for our Lord through the training of pastors and teachers who have given their lives for His service, and who will in return win their own people.

Secondly, we felt that the command of the Apostle Paul to Timothy should not go unheeded. Paul wrote: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). This is brought to fruition in a threefold manner in the training of pastors as they "earnestly contend for the faith" (Jude 3) as they speak "for the . . . edifying of the body of Christ" (Eph. 4:12), and as they learn how "by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9).

Thirdly, we felt the need of well-trained pastors to stem the tide of liberalism, Mohammedanism, Catholicism, and the host of other isms which have come into Africa. These isms are trying to give their leaders the best training possible, and we too must give our national leaders the best possible training in order that they may be able to meet the opposition with convincing reasons for the hope that is within them.

Preparation for my task I have found here at Grace Theological Seminary. I am most grateful to the Lord for the gracious and Bible-believing faculty which we have here to lead us in our study of God's Word. I first learned of Grace Seminary through Dr. Bauman when he was lecturing at Grace Bible Institute of Omaha, Nebr. in 1948. When I began to consider the Lord's will that I should take further training, my mind immediately turned to Grace Seminary. It is a joy and a privilege to be here, and I feel a great debt of gratitude to those who are so faithfully praying for and giving to Grace Seminary, thus making this school possible.

The Classroom Problem at Grace

By Dr. Herman A. Hoyt, dean

The addition of a second school, Grace College, to the existing school, Grace Theological Seminary, has greatly complicated the situation we face in our Brethren educational institution. This is further accentuated by the tremendous increase in enrollment in both schools, and the problem bids fair to grow much worse before we can get a new building. To put the matter bluntly, there is a tremendous classroom shortage.

The present building was designed primarily to meet the needs of a theological seminary, and it will serve well in that capacity for many years to come. While the building will adequately accommodate a seminary student body of 150, which we have at the present time,

There is one factor that we cannot possibly ignore. The very existence of the school and its proper development to meet all the needs of a liberal arts college depend upon an increase in the student body. By this method alone will it be possible to raise the funds for development of faculty and curriculum. But this increase in the student body means that there must be adequate classroom space and the other necessary facilities to care for such a group. The present college student body of 180, if current trends are any indication, will mount to 250 by the fall of 1957. By the fall of 1958 this number will probably reach 300, or even exceed it. As matters now stand we are bursting at the seams. For a music conservatory, we are using the home lately owned by Dr. Paul Bauman. But even this scarcely relieves the situation in the music department.

Everything adds up to one conclusion. We **must** have a new building. Even if we start to build this spring, we cannot occupy the building until the fall of 1958. By that time we will have a college student body which will fill the building now being proposed. Will you pray and work and give so that we can go ahead with these plans for the school that God has laid as a responsibility upon the Brethren Church?



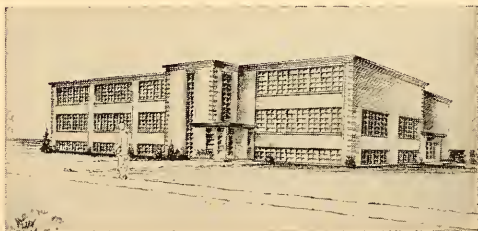
It can be done!

this number could be doubled, and the theological school could still get along without much difficulty.

With the addition of a college program, however, the whole situation is changed. The total number of college and seminary classes meeting each week is about 100. Of this number about 30 are seminary classes, and the remaining 70 are college classes. The reason for this difference lies in the fact that the seminary is restricted to one field of study, the theological field, while the college covers the whole field of liberal arts. As the college grows, the number of classes will continue to increase.

In our present building there are just seven real classrooms. We are using two others that are not really adapted to this purpose. Only two of these classrooms are adequately equipped with blackboards—four others have small ones. There are no rooms adapted or equipped for the teaching of the sciences. There are no facilities whatsoever for physical education.

The best hours in the day for classwork are in the morning and early afternoon. This schedule enables the students to integrate their schooling with work programs in the surrounding community. Since most of our students must earn their own livelihood, every provision must be made to this end in order that they may continue in school. But, at the present rate of growth it will be necessary to extend classes later in the day, perhaps going to evening classes. We have already extended the teaching program into Saturday.



\$100,000

by March 1



LAKE ODESSA, MICH. The new Conn electric organ was dedicated at the Grace Brethren Church Sunday afternoon, Jan. 13. The organ was given in memory of Samuel Mote and in honor of Mrs. Phoebe Mote. Alva Steffler, instructor in organ and art at Grace College was at the organ, and the Grace Ambassadors (Marlene Shumaker of this church is a member) also of Grace College, of Winona Lake, Ind., furnished the music. Rev. Paul Boger, pastor of the Grace Bible Church of Grandville, Mich., gave the dedicatory address. Homer Miller is pastor.

WINCHESTER, VA. The Sunday-school annex of the First Brethren Church, Paul Dick, pastor, continues to progress. The first and second floor walls have received the finish coat of plaster, and the back-stairs concrete has also been poured.

WINONA LAKE, IND. In the article, "Mansfield Grace Brethren Remodels and Rededicates," page 43 of the January 19 issue, the amount given by this church in home-mission offerings was misquoted. The amount should read \$42,137.66 instead of \$32,294.43.

FORT WAYNE, IND. The executive committee of the Indiana Fellowship of Brethren Churches met at the First Brethren Church, Jan. 10 to formulate plans for the conference which will be held here April 29-May 2. Mark Malles will be host pastor.

CHICAGO, ILL. The Colportage Division, Moody Bible Institute's literature distributing agency, has been renamed the Moody Literature Mission. The Bible Institute Colportage Division merged with the Institute in 1941 and was then called Moody Press.

WINONA LAKE, IND. Dr. and Mrs. Orville Jobson were speakers at the Annual Mid-Winter Missionary Conference at Cornus Hill Bible College, Akron, Ohio, Jan. 8-11. They were speakers at Bryan University, Dayton, Tenn., Jan. 18-20.

STOYSTOWN, PA. Fire destroyed the study of Rev. Arthur F. Collins, of the Reading Brethren Church, Saturday morning, Jan. 12. The study was located back of, but separate from, the parsonage building. Brother Collins' valued books and everything in the study was destroyed. Damage was estimated at approximately \$2,000.

FORT LAUDERDALE, FLA. Dr. L. L. Grubb, secretary of the Home Missions Council, Winona Lake, Ind., is taking additional lessons in instrument flying.

GRANDVIEW, WASH. The First Brethren Church began the New Year with record breaking attendance at the morning worship service with 93 present and in Sunday school with 96 present. The pastor, Robert Griffith, and family spent the holidays with Rev. and Mrs. Leo Polman in San Gabriel, Calif.

TROY, OHIO. The Grace Brethren property at 527 North Market Street is for sale and the church will be relocated in the near future. Herman Hein, Jr. is the pastor.

FORT WAYNE, IND. At the end of this Grace Seminary term Tom Julien will assume full-time duties as pastor of the Second Brethren Church. They will start their new program about March 1.

FINDLAY, OHIO. Since Forest Lance left the pastorate of the Findlay Brethren Church to assume the pastorate of the Anaheim Brethren Church Rev. Lester Pifer, Rev. Herbert Bess, and Rev. Harold Etling have filled the pulpit respectively Dec. 30, Jan. 6 and 13. The new pastor, Gerald Teeter is now on the field, having assumed his new work Jan. 20.

MIDDLEBRANCH, OHIO. Rev. and Mrs. Wesley Haller, of the First Brethren Church, celebrated their tenth wedding anniversary on Dec. 26 and that same week Mr. and Mrs. John Royers had their fifty-first wedding anniversary.

ALTOONA, PA. The Grace Brethren Church congregation began the new year as a family by having New Year's Day dinner together—a sauerkraut and pork dinner—

at the Grandview Fire Hall. J. Ward Tressler is the pastor.

CHICO, CALIF. The California workshops of the Brethren Home Missions Council will be held in the Grace Brethren Church Feb. 19-21. Phillip J. Simmons will be host pastor.

In Memoriam

Mr. William E. McNeil, 74, went to be with the Lord on December 15, 1956. He united with the Second Brethren Church, now Norwalk Brethren, Norwalk, Calif., in 1926 and served his Lord faithfully in this church until his very last. Our loss is heaven's gain.—**Henry Rempel, pastor.**

Mr. Ward Duncan a member of the North Long Beach Brethren Church, Long Beach, Calif., went to be with the Lord the third week of December 1956.—**George Peek, pastor.**

Mr. Brooks Bryan was loosed away upward on Jan. 3. He was a faithful and active member of the First Brethren Church, Compton, Calif.—**Dennis I. Holliday, pastor.**

Miss Gertrude Lake of the First Brethren Church, Johnstown, Pa., was very suddenly called home to be with the Lord, Christmas Day, Dec. 25, 1956. For many years she was a faithful member of the church, a teacher of Sunday-school classes—at the time of her death she was teaching the Dorcas class—a member of the official board, president of the Women's Missionary Society, and one of the best known and best loved women of our church.—**Mrs. Effie Schmucker, church office secretary.**

Mrs. William Bostetter, 59, went to be with the Lord Jesus on December 19, 1956. Mrs. Bostetter was a faithful and beloved member of the Calvary Brethren Church of Hagerstown, Md. She was known and beloved by many of the folk of the National Fellowship of Brethren Churches.—**Jack K. Peters, pastor.**

Prevailing Prayers

By James S. Cook

Associate Pastor
Grace Brethren Church
Mansfield, Ohio

Those who have left the deepest impression on this sinful world have been men and women of **prayer**. You will find that prayer has been the mighty weapon that has moved both the hand of God and man.

Abraham was a man of prayer, and angels came down from heaven to commune with him. Jacob's prayer was answered in the wonderful interval at Peniel. A mighty blessing was received, and the heart of his brother Esau softened. The child Samuel was given in answer to Hannah's prayers. Elijah's prayers closed up heaven for three years and six months, and he prayed again and the heavens gave rain. The Apostle James tells us in the fifth chapter, that the prophet Elijah was a man "subject to like passions as we are." (Notice the words "like passions.") I am glad that those men and women who were so mighty in prayer were just like ourselves. We are apt to think that they were different from what we are. But James says no, they were of like passion.

We read on another occasion where Elijah brought down fire on Mount Carmel. The prophets of Baal cried long and loud, but no answer came. The God of Elijah heard and answered his prayers. Let us remember that Elijah's God still lives, and that we have the same access that he had. Elijah prayed and life came back to a dead child. Many children today are dead "in trespasses and sins." Why not do as Elijah did, entreat God to raise them up in answer to our prayers. Look at Samson, restored from his back-slidden state into fellowship with God. Then he prayed and God gave him power, his strength came back so that he slew more at death than during his life. If those in a back-slidden state, out of fellowship with God, would only come and confess their sins, how quickly God would answer their prayers.

Job prayed too, you remember, and his captivity was turned. Light came instead of darkness, and God

lifted him up above his former prosperity. The ashpile and his boils turned out much better than anyone would have thought—but there was a reason. Prayer.

You remember how Daniel prayed to His God, and Gabriel came down to tell him that he was a man greatly beloved of God. Three times that message came to him from God in answer to prayer. He spent three weeks in prayer at one time, and while his prayers did not keep him out of the lion's den, they did keep him out of the lion's mouth. Who was it the lion ate? We would do well to ponder here.

We find also that Cornelius prayed, and Peter was sent with words whereby he and his friends should be saved. In answer to prayer this great blessing came upon him and his household. Peter too was saved from a false delusion in regard to the gentiles. It was in answer to prayer, made without ceasing to God for Peter that an angel was sent to deliver him from jail. So all through the Scriptures you will find that when believers pray, their prayers go up to God and the answer comes down.

It would be an interesting study to go right through the Bible and see what happened while God's people have been on their knees calling upon Him. Certainly the study would be a great strength to our little faith, showing, as it would, how wonderfully God has heard and delivered when the cry has gone up to Him for help. We think of Paul and Silas in the prison at Philippi. As they prayed and sang praises to God, the place was shaken, and the jailer was converted. Perhaps that one conversion has done more than any other recorded in the Bible to bring people to God. How many souls have been blessed by seeking the answer to the jailer's question: "What must I do to be saved?" we may never know. But it was the prayers of these two godly men that brought this man to his knees, and brought blessing to him and his

family. And this I well know, it was the jailer's question together with Paul's answer: "Believe on the Lord Jesus Christ, and thou shall be saved," that brought light and life into my heart. I learned that night, while alone on my knees in my room, that there was nothing I could do. Just fully surrender, believe and receive Christ into my heart, and the battle was over.

We have been discussing Bible prayers of men who have prayed at great length, and there is need for much of that kind of praying. Like our Lord who often prayed all night and with great profit to himself and for others. However, I think it would be helpful if we were to look into the Bible at some of the closer range prayers and see how profitable they have been. In public I find that the great saints of God, together with our Lord, made their prayers brief. We will note a few of them.

Let us first take Christ in John 12:27 where He prays to the Father. I think this is the saddest chapter in the Bible. He was about to leave the Jewish nation and make atonement for the sin of the world. Hear what He says: "Now is my soul troubled; and what shall I say? Father save me from this hour; but for this cause have I come unto this hour." Take the scene in the garden, where He prays the same prayer three times saying: "Father if it be possible let this cup pass from me: nevertheless not as I will but as thou wilt." It may well be we fail at this point in that we are not quite willing to be crucified. Again on the cross He cries: "Father forgive them for they know what they do." Or, take Stephen when his persecutors stoned him, he cried: "Lay not this sin to their charge." Do you see the kind humble spirit of forgiveness manifested here. It is the kind of a spirit God loves to reward. The Publican prays: "God be merciful to me a sinner." The Syrophenician woman: "Lord, help me." She goes

(Continued on Page 61)

Inspiration of the Bible

CONSIDERED MATHEMATICALLY

By Dr. Peter Stoner

To what extent does the fulfillment of prophecy prove the inspiration of the Bible? This is a problem that I wish to consider mathematically. In my discussion I shall consider prophecies which deal with physical things, the fulfillment of which no man can doubt.

This subject must be treated from the viewpoint of probability. The law of probability which I shall use is this: if one man out of "m" men have a given property, and one man from "n" men have another independent property, then one man out of "m" times "n" men will have both properties. Let me illustrate; suppose one man out of 100 has lost a leg and suppose one man out of five is bald, then only one man out of 500 is both bald and has lost a leg. The truth of this can easily be seen. Take 500 men at random if one man in every 100 men has lost a limb in this group, there would be just five such men. Consider these five men. Since one out of five is bald, there will be just one man of these five that is bald; therefore one man out of the 500 is both bald and has lost a leg. This same idea can be extended indefinitely. If we should find that one man in every 100 is blind, that one man in 500 has lost an index finger, and that one man in 400 has lost a toe, then one man in 100 times 500 times 400 or 20,000,000 fills all three conditions—is blind, has lost an index finger and a toe.

Let us apply this principle to prophecy. The numbers which I shall use are only estimates but I shall show later that they are sufficient. These are estimates furnished by a group of college students who

asked me to discuss with them the inspiration of the Bible. I cautioned them in giving their estimates, to make them conservative and on each prophecy I took the smallest estimate any member of the group offered. The estimates of eight prophecies from Isaiah 53 are given below:

(1) "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; and he was despised, and we esteemed him not" (Isa. 53:3). One man in how many fill this prophecy? Answer **1 in 1,000**.

(2) "Surely he hath borne our griefs, and carried our sorrows: yet we esteem him stricken, smitten of God, and afflicted" (Isa. 53:4). One man in how many fills this prophecy? Answer **1 in 10,000**.

(3) "He was oppressed, and he was afflicted, yet he opened not his mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7). One man in how many will go through these things without making a protest? Answer **1 in 10,000,000**.

(4) "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). One man in how many has been convicted of a crime committed by another man? Answer **1 in 100**.

(5) "He was taken from prison and from judgment; and who shall declare his generations? For he was cut off out of the land of the living" (Isa. 53:8). One man in how many

is executed by mob rule? Answer **1 in 10,000**.

(6) "And he made his grave with the wicked, and with the rich in his death" (Isa. 53:9). One poor man out of how many dies with the wicked and buried with the rich? Answer **1 in 50,000**.

(7) "... because he hath poured out his soul unto death..." (Isa. 53:12). Christ sweat great drops of blood, and according to physicians, death always follows quickly after. One man in how many has literally fulfilled this prophecy? Answer **1 in 1,000,000**.

(8) "... and he bare the sins of many, and made intercession for the transgressors" (Isa. 53:12). One man in how many, when being persecuted, will pray for the people persecuting him? Answer **1 in 10,000**.

Here are eight prophecies taken from the 53d chapter of Isaiah. One man in how many will fulfill the whole eight? Multiply these numbers and your answer will be 1 in 5,000,000,000,000,000,000,000,000,000,000,000,000,000,000 or one in five followed by 33 ciphers.

Let us take the average population of the world from the time of Isaiah to the present as 1,000,000,000 and the length of a generation as 30 years. This allows about 88 generations since Isaiah or about 88,000,000,000 people living in this time. Dividing this into the probability that any particular man would fulfill the eight prophecies, we have one chance in 60,000,000,000,000,000,000,000,000,000,000,000,000,000,000 that any man could have lived on the earth since the time of Isaiah who could have fulfilled all eight prophecies, or one chance in six with 22 ciphers after it.

We know that these were all fulfilled in Christ. It seems to me that one could offer only two possibilities about the Book of Isaiah; either Isaiah wrote it himself from his own ideas of what might take place in the future, or he was inspired of God. If Isaiah wrote it himself, his chances of having these eight alone fulfilled was only 1 in 60,000,000,000,000,000,000,000,000. Or in other words it appears that the probability that Isaiah was not inspired by God also to be 1 in 60,000,000,000,000,000,000,000,000 if we consider only these eight prophecies. Let us try to visualize what kind of a chance this really is. If all of the land surface of the earth (every country of the earth and all of the polar regions) was composed of silver dollars to a depth of 7,000 feet, about as deep as the deepest shaft that has ever been sunk for oil or precious minerals, the number of dollars would be six followed by the 22 ciphers, the same number that we had above. Suppose one of these silver dollars is marked, and that a man is blindfolded and told to go out and pick up one of these coins. He cannot feel the mark but can dig as deep as he desires and travel as far as he wishes; he must pick up one of these dollars and say this is the right one. We agree that it is not a chance worth considering.

But if these eight prophecies were the only evidence we had, then the chance that the Bible was not inspired is the same chance that this man had trying his luck at finding the right coin. But let us not stop here. To save time suppose we choose eight more prophecies and that their chances of being fulfilled is just the same as the eight just considered. What would be the chance of all 16 prophecies being fulfilled? The answer will be the product of one in six with 22 ciphers times five with 33 ciphers or three with 56 ciphers. If we visualize this in the same manner as before, we shall have to build a great ball of silver, dollars, the diameter of which is 1,000,000 times as great as the distance from the earth to the sun or a distance one-half again as great as our planet is from the great star Sirius. If you can imagine a man

drawing one dollar at random from this great mass and hoping to get the correct one, his chance would be equal to the chance these prophecies, 16 in number, would have of being fulfilled if they were not given by God himself.

In order to extend this consideration beyond all bounds of comparison, let us take two more groups of 16 prophecies each, making 48 prophecies in all. Suppose further that each group averages the same probability of fulfillment as the first group. Then the probability of all 48 prophecies being filled by any living man since the prophecies were made, comes out to be one chance in two followed by 191 ciphers.

If we wish to interpret this in any physical sense, we must discard the silver dollar as too large a unit and adopt something the size of an electron in its place. The diameter of the electron is supposed to be a small part (one quad-drillillionth part) of a centimeter, the smallest known particle of matter, and too small to be seen by the highest powered microscope that can ever be invented. Now to get the number of electrons represented by two followed by 191 ciphers, we must pack all space solid with these minute objects to a distance from the earth in all directions of 100,000,000,000,000,000,000,000 light years. This is 100,000,000,000,000,000,000 times as far as any observations have been made astronomically. According to the most recent computations from the theory of relativity our space extends only 2,000,000,000 light years. According to this our number of electrons would fill all space one followed by 59 ciphers times. This amount of matter in all probability does not exist in the entire universe, and we have no means of physically representing the probability that 48 prophecies would be filled.

Therefore, God himself, must have made these prophecies and directed their fulfillment. Some may say that my numbers are too large, when I say one man in a certain number fulfills the conditions of a certain prophecy. If so, I do not care to argue the matter, I ask such a person to make his own estimates and

compute his results for the same prophecies. If this number falls below the one I have given for a total, it is only necessary to take a few more prophecies to make his number as large or larger than the one I have given. No one need fear that there will not be enough prophecies to do this for there are hundreds still to be used.

It, therefore, appears to be mathematically established that the Bible is true and is the inspired work of God. I cannot conceive of anything being more unreasonable than to say in spite of all this evidence, that these prophecies just happened to all come true in Jesus Christ.

If these facts have increased any one's faith in the Bible, or interested anyone who did not have faith, this article has fulfilled its mission. I do earnestly entreat any one doubting the Bible to weigh whatever evidence he has, or thinks he has, against the evidence just presented.

PREVAILING PRAYERS

(Continued From Page 59)

right to the mark and she got help. Take the thief on the cross: "Lord, remember me when thou comest into thy Kingdom." Peter's prayer was: "Lord, save me or I perish." So as we go through the Scriptures we will find many short prayers and to the point, telling God just what they want.

I have often noticed in our public services many people pray around the world and back again. We should pray for all our missionaries, home and abroad. I think, however, much of that should be reserved for our closet prayers. But when the battle is on at home, we should localize our shot and aim at the battlefield. In war our soldiers don't shoot at the whole army. At close range they aim at their man. If we were to shoot at a flock of birds, we would likely miss them all. In our prayers we need to pull a fine bead. We can't destroy all the work of the Devil, but we need to break through at one point. In our prayers we need to strike and where it hurts most. Above all pray, James says: "The effectual fervent prayer of a righteous man availeth much."

Is it Necessary...

Perhaps you have been asked this question. Or maybe you have wondered about it yourself. Does the Lord really expect us as Christian believers to give a tenth of all we receive to Him?

Some Christians fear that if they do not tithe the Lord will bring some reversal or chastisement upon them. Many believe that while tithing is preferable; yet if you are a little pressed financially, it really isn't necessary.

I'm sure you agree that to answer this question we must consult the Word of God to see what it teaches on the matter of tithing and then follow its teaching as to our giving. In considering what the Bible teaches about tithing, I want to consider it in this manner: (1) How was tithing practiced during the Old Testament period of time? and (2) How does this pertain to our giving as Christians.

HOW WAS TITHING PRACTICED DURING THE OLD TESTAMENT PERIOD OF TIME?

The practice of tithing is a very ancient custom. History indicates it was practiced even prior to the time of Abraham and many years before the Mosaic Law was given. However, the first mention of tithing in the Scriptures is found in Genesis 14:20 when Abram returning from battle gave tithes of the booty which he had taken from the enemy.

Several hundred years later when Jehovah gave the Law through Moses, detailed instructions were set forth in the Book of Leviticus

to govern the giving, as well as the use, of the tithe. Tithing for Israel was not a matter of choice; it was compulsory. Each person was required to give one-tenth of all the increase or profit of all of his crops and herds (Deut. 14:22). When the crops were harvested one-tenth of all the grain, the fruit, or the produce was set aside as the Lord's. Also as the herds and flocks passed out from the stable to pasture they were counted and every tenth one was set apart as the Lord's. If a person withheld the tithe, when he was found out he had to pay up and in addition pay an added penalty of one-fifth part or 20 percent interest. Or if the tenth animal happened to be an extra nice one and he tried to exchange it for a poorer one he had to give both of them to the Lord (Lev. 27:30-34).

The tithes were brought to the Levites. At the time the land was divided among the tribes of Israel, no allotment was given to the Levites who were appointed to the service of the Tabernacle and devoted all their time to the Lord's service. This left them no time to farm or raise livestock, so they had no use for land. In return for their service to the Lord the Levites were to receive the tithes of all the other 12 tribes. The Levites in turn gave one-tenth of all they received to the high priest. If we compare the number of Levites with the number of men 20 years of age and older as recorded in Numbers 1:46 and 3:39, we find there were about 27 men for each Levite priest. Even if some of the men were unem-

ployed, this would mean that each priest would receive in tithes from the people about two and one half times the average income of the men of Israel. The Lord provided so that His servants, the Levites, would be adequately cared for.

Throughout Israel's history when they were faithful to the Lord and faithfully brought the tithe, the blessing of the Lord was abundantly upon them. When they strayed from the Lord and began to withhold the tithe, chastisement always followed. In Malachi 3:9 the Lord pleads with them to faithfully bring in all the tithes and He would so abundantly bless that they would not be able to receive it.

When it came time to build the Tabernacle, the Lord told Moses to take a free-will offering from the people. This was not to be built with tithes but with offerings in excess of the tithe. The tithes were for the Levites; the building was to be built with offerings. The sacrifice to these people was great because they were a poor people. But the Lord blessed them for their faithfulness. In fact, they gave so willingly that Moses had to command them to stop giving (Exod. 36:6-7) because they gave more than was needed. This would be a unique experience for most pastors today.

This briefly was the practice of tithing under the law as required of Israel. Do these same requirements apply to the Christian today?

HOW DOES TITHING APPLY TO CHRISTIAN GIVING?

Are we as Christians supposed to

... to Tithe?



By Ralph C. Hall
Columbus, Ohio

apply these same principles to our giving or follow the Old Testament Law as our standard? The answer is No. The Scriptures are very clear that the guide for our conduct and practices as believers is not the Law. We are not under the Law (Rom. 6:14) either for salvation or as our guide for Christian practices. Tithing is never mentioned in the New Testament with reference to the believer.

However, lest I be misunderstood as diminishing the amount of our giving, I want to make it clear that I am sure the principle of Christian giving suggested in the New Testament is far greater than the rigid practice of tithing under the law. The Lord does not expect less of us under grace than He did under the law. Let me call to your attention the principles of Christian giving.

The Scriptures remind us that the incidents in the lives of Old Testament saints were written and recorded as examples and admonitions for us today. Some therefore apply this theory to tithing. If the Scriptures intend for us to use the Old Testament as an example for our giving, we must conclude that we ought to all tithe our income to provide for our pastors, missionaries, and Christian workers. Then in addition we should give sufficient offerings above our tithes to meet our needs for church buildings, schools, and all other needs. This definitely would more than double the present giving in most of our churches. Although it has some commendable points, I do not believe it is the plan suggested in the Scriptures.

The New Testament in several places suggests things relative to our giving. In I Corinthians 16:1-3 the Apostle Paul instructs the Galatian and Corinthian churches to give regularly on the Lord's Day in proportion to that which the Lord has prospered them the previous week. If the Lord had been generous to them, then in turn they should give as much as they possibly could to Him. In II Corinthians 8 he commends the Macedonian churches that in the midst of great trials and deep poverty they had been extremely generous. In fact, he states that they had given far beyond their ability; they had really sacrificed to give to the Lord. He also explains why in verse 5—they "first gave their own selves to the Lord." The one who is willing to give himself unreservedly to the Lord Jesus Christ will have no problem about how much he should give. But the one who is unwilling to give himself to the Lord will always be reluctant to give very much of what he has.

I am convinced that the standard for Christian giving is expressed in one word—a word used by the Apostle Paul in Philippians 4:14-18—that word is **communicate**, a word which means to have in common or to share alike. This is far more than tithing. In essence it means that we ought to give to provide for our missionaries and our pastors that they may be able to live as well as we do—that the Lord's house and business may be as well provided for as our own.

Many people think that when a person goes as a missionary or a

pastor he is supposed to make great physical and personal sacrifices. Or that he is adequately provided for as long as he has a grass hut to live in, enough food to keep from starving, and one outfit of clothes. It is a shame the way some missionaries have to eke out an existence to carry the gospel to the uttermost part of the earth while we back home live in the lap of luxury. Then to say the missionary is just expected to do that is more than a shame, it is a sin on our part. We ought to provide for our missionaries and pastors just as well as we would provide for ourselves. We ought to provide for the Lord's business as well as we provide for our own.

Scripturally we are to communicate, or share by giving, to meet the need. The standard is high, but the Lord promises that if we are faithful in this matter of giving, He will abundantly bless and supply all our needs. This sets no minimum or maximum to our giving. I believe our Lord would expect us to do better than the Israelite who was compelled to give the tithe when we have so much more than they through the grace of God. If we are able to give nine-tenths and still have our needs met, then we ought to do it. The standard is communicating or sharing until every need has been met for the Lord's work and every soul has heard the message of life through trusting Jesus Christ. If we first give our ourselves to the Lord, our giving will express our appreciation to Him for lifting us out of our sins. How much do you love Him? How much you give Him is an indication.

THE CHURCH

A NECESSITY OR A CONVENIENCE

By Henry Dalke

Pastor, Grace Brethren Church
Yakima, Wash.

Is church attendance and service in the church a burden that Christ has put upon His children or is it a joyous experience of worship and happy service?

This question has a wide scope of answers. It lies within the heart of the individual. To some people church attendance seems to be a drudgery, while others can say with the psalmist: "I was glad when they said unto me, Let us go into the house of the Lord." Wherein lies the difference between these two attitudes or desires? For indeed, it is a manifestation of the **desires** of the heart. The answer is very simple. Our **desire** for the things of God will be in proportion to our **devotion** to Jesus Christ our Saviour.

There is only one institution upon the face of the whole wide world that bears the testimony that Christ loves it. This testimony is found in Ephesians 5:25: "Husbands, love your wives, even as **Christ loved the church**, and gave himself for it." You may let your mind run the gamut of human organizations, religious, social, educational, etc. and none will have the stamp of the love of Jesus Christ upon it. This divine honor is placed upon the church of Jesus Christ. Do we hold it in high esteem?

The church may be criticized, it may be neglected, it may be accused of being filled with hypocrites, but it still has the affection of Christ, and will some day be glorified by Him, and taken to His heavenly home.

Christ is the builder and the Head of the church and He is interested in its progress and growth. When He asked His disciples: "Whom say ye that I am?" Peter answered: "Thou art the Christ, the Son of the living God." Then Jesus said: "And I say unto thee, That thou art Peter, and upon this rock **I will build my church**; and the gates of hell shall not prevail against it."

Christ is the builder of the church and He is building it upon himself. He is the rock upon which the church is built. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11; cf. Eph. 2:19-22). He is building the church with individuals. Each member of the church is being formed by Him to fill a specific place in the building. He emphasizes the importance of the individual by His revelation that God sees every sparrow that falls and that we are of much more value to Him than the sparrows.

Therefore, He is vitally interested in us as individuals. Sometimes we feel so very incompetent and unimportant, but that is not so in God's eyes. We may feel that our absence from the services of the church will not be noticed or bear any consequences. This is not so in the eyes of God.

Every opportunity of worship or service, if neglected, has its effect upon the church. If the members of a church neglect their church attendance, it will have a direct bearing on the unsaved. When an unsaved person comes to church and sees only a small portion of the church membership present, he may well reason that after all the church isn't very important to the members,

so why should he get excited about coming, or of making his acceptance of Christ? Our unsaved neighbors know if we are church members. Then if they see us staying at home on Sundays and prayer meeting nights, they sooth their conscience by saying: "Well, we're just as good as they are. They don't do what they say anyway." Thus we will not win our neighbors but will be a stumbling block to them.

Faithfulness to the services of the church is required of a good steward of Jesus Christ.

Christians need the fellowship and the exhortation received by assembling in the name of the Lord. "And let us consider one another to provoke unto love and to good works: **not forsaking the assembling of ourselves together**, as the manner of some is; but exhorting one another: and so much more, as ye see the day approaching" (Heb. 10:24-25).

To be negligent in church attendance will cause one to become lukewarm, or even cold to the things of Christ. It will reveal our low esteem for that which Christ loves so dearly.

Do we want to win others to Christ and His church? Then we must love His church and be willing to sacrifice and work for its expansion. A salesman must be sold on his product before he can influence anyone else to buy and use it. We must be sold on the necessity of the church. We must be sold on the program and destiny of the church. We must consider it an honor to be called out of sin and to be made a member of the church by our blessed Redeemer.

To some, church attendance and service is governed by convenience. They will attend if it does not inconvenience them and their plans for the Lord's Day. May God help us to see that Sunday is the Lord's Day and it is the day of worship and service for Him. For truly the church is a necessity for a deep spiritual life and for the spreading of the gospel to the uttermost part of the world.

Let us spend, and be spent for the growth and development of the church.

The BRETHREN
MISSIONARY

HERALD



FOREIGN MISSION NUMBER

FEBRUARY 2, 1957

prayer
SOULS

MORE

GIFTS

MISSIONARIES
MEMBERS

for Brethren
Foreign Missions

Our responsibility never ends!

The Editor Comments

"On your mark, get set, go!"

That's our foreign-mission purpose as we think of February 1, the beginning of our four-month period of foreign-mission special activity. It is a contest for all of us, not against others, but for Jesus Christ. From the very first day of our foreign-mission season to the very last day, it will take the best we have to offer in prayer, in planning and in giving. Of course, it needs be remembered that although our promotional period is during these four months in the spring, all offerings received during the entire calendar year become a part of our total offering for foreign missions, and the membership in our Society is based on that total annual gift.

Membership month—why not?

Why not think of February as membership month for your Foreign Missionary Society? Why not plan to give the minimum gift of \$5 which entitles you to an active annual membership, and do this during February. Then, add to this amount just as much and just as rapidly as you can. You will be thrilled with how much and how fast your total foreign-mission offering will grow. We now have just about 7,000 members in our Brethren Foreign Missionary Society. Won't you help us to increase this number to at least 15,000? Help by planning a membership for yourself and for every member of your family during this month.

Types of Membership—

There have been two types of membership: **active**, for those who give \$5 or more in any calendar year; and **life**, for those who give \$100 or more in any calendar year. Now we are planning a special honorary membership for those who give \$1,000 or more to foreign missions either during any one calendar year or during any five-year period beginning with 1957. We'll tell you more about this next month. We will be able to make tremendous expansion in our work if a goodly number find it possible to attain to this special membership.

Our greatest offering—

The greatest offering during any one year in our history has just been completed. It exceeded the offering in 1955 by \$33,331.51, or an increase of slightly over 14 percent. Our total offering as you will find it reported elsewhere in this issue of the **Brethren Missionary Herald** came to a grand total of \$266,594.98. We are so very thankful to God for this fine offering, and our most sincere thanks is extended to each donor, to each prayer partner, and especially to each pastor and church leader who helped to make this possible.

Prayer goal for 1957—

The goal in relation to our foreign-mission giving

is for an increase of 17 percent over the giving during 1956. We had believed 30 percent was the amount of the increase urgently needed for 1956. The Lord gave us the 14 percent mentioned above. We can't do everything with the 14 percent that we could have done with the 30 percent. Possibly we asked too much too soon. Now we are increasing the prayer goal for 1957 just slightly over the total that 30 percent would have given us in 1956. Let's do it in two years! The minimum of our needs for 1957 is \$300,000, and the 17 percent will give us slightly above that amount.

Prayer goals pay—

Those of us who set prayer goals during 1956 can testify that they pay in joy and satisfaction. Let the Lord give you your prayer goal for your foreign-mission giving, and then watch Him enable you to meet that goal. Please read the most valuable article: "When God Taught Me to Give," by Dr. Oswald J. Smith. It is printed elsewhere in this issue.

Returning to Africa—

We are happy to announce that two of our missionary families who had been detained and were serving the Lord in the States are now planning to return to Africa, and will fly to that field about mid-February. I refer to Rev. and Mrs. Harold Dunning and family, and Rev. and Mrs. Robert Hill and family. Miss Ruth Dunning will be living with Mr. and Mrs. J. C. Levering in Long Beach, Calif., and Miss Sylvia Hill will be living with Rev. and Mrs. Thomas Hammers in Seattle, Wash. We know you will be praying for those who go, and for those who remain.

In France—

Rev. and Mrs. Charles Taber and family are now in Paris, France, where they will spend the last several months of their furlough in language study. Rev. and Mrs. Robert Williams are scheduled to sail for France on February 9, and will also be spending several months of their furlough there before continuing on to Africa. We do not have the addresses of either of these families as yet, but mail sent to our Winona Lake office will be forwarded to them.

The missionary rallies—

These will be beginning in the Northwest District on February 3, and will continue with the missionaries traveling from district to district until about the end of May. Please be much in prayer for the safety of these who travel so many thousands of miles. Pray too for great blessings as they present the challenges of foreign missions.

When God Taught Me to Give

By Oswald J. Smith

I shall never forget how God taught me to give. I had been pastor of a large church in the city of Toronto, but one day I resigned and on the first Sunday of January became pastor of a church which knew how to give in a way I had never known. I commenced this pastorate at a time when the church was holding its annual missionary convention.

Now I knew nothing about a missionary convention.

I had never seen one in all my life. I didn't know the first thing to do. So I just sat there on the platform and watched.

The ushers went up and down the aisles giving out envelopes. To my amazement, one had the audacity to walk right up and hand me—the pastor!—an envelope. I sat there holding it in my hand. I can still remember that moment as though it were yesterday.

As I held the envelope I read: "In dependence upon God I will endeavor to give toward the missionary work of the church \$ during the coming year." I had never read such a statement before. I did not know that God was going to deal with me that morning, and teach me a lesson that I was never to forget—a lesson that I was to teach to hundreds of others all over the country in the years to come.

I started to pray. I said: "Lord God, I can't do anything. You know I have nothing. I haven't a cent in the bank. I haven't anything in my pocket. This church only pays me \$25 a week. I have a wife and child to keep. We are trying to buy our home, and everything is sky high in price." All that was true. The first World War was on.

"I know that," the Lord seemed to answer me. "I know you are only getting \$25 a week. I know you have nothing in your pocket and nothing in the bank."

"Well, then," I said, relieved, "that settles it. I have nothing to give and I cannot give anything."

It was then the Lord spoke to my heart. I shall never forget it.

"I am not asking you for what you have," He said.

"You are not asking me for what I have, Lord?" I replied. "Then what are you asking?"

"I am asking you for a faith offering. How much can you trust Me for?"

"Oh, Lord," I exclaimed, "that's different. How much can I trust Thee for?"

Now, of course, I knew nothing at all about a faith offering. I had never given such an offering. But I knew

the Lord was speaking. I thought He might say \$5, or perhaps even \$10. Once, as minister of another church, I had given \$5 for missions. Once in my life I had given \$3. Also, once I had given \$2. But never at any time had I given more than \$5. I almost trembled as I awaited the answer.

Presently it came. Now I am not going to ask you to believe that God spoke to me in an audible voice, but He might just as well have. I was scarcely conscious of the congregation as I sat there with my eyes closed, listening to the voice of God.

"How much can I give?" I asked.

"Fifty dollars."

"Fifty dollars!" I exclaimed. "Why, Lord, that's two weeks' salary! How can I ever get \$50?"

But again the Lord spoke and it was still the same amount. It was just as clear to me as though He had spoken out loud.

My hand trembled as I signed my name and address and wrote in the amount—\$50.

How I ever paid that amount, I don't know to this day. All I know is that every month I had to pray for \$4. And every month God sent it to me in some miraculous way. At the end of the year I had paid \$50.

But this is what I want to make clear. There came to my heart such a fullness of the Spirit that as I paid the final amount I realized I had received the greatest blessing that had ever come into my life!

I had trusted God for a certain amount and He had met it. So great was the spiritual blessing that the next year at the convention I doubled the amount and gave \$100. Then, at another convention I doubled the amount again and gave \$200. At still another convention I doubled it once more and gave \$400. Then later I doubled it again and made it \$800. From that day to this I have been increasing the amount and sending it to the Bank of Heaven year by year. If I had waited until I had it, I never would have given it because I never would have received it. But I gave it when I didn't have it. I gave a faith offering and God honored it.

That was the first time, I say, that I had ever given what I call a Scriptural offering, a Pauline offering. Paul, you will remember, often took up "faith promise offerings." He would get the church to promise a certain amount and then he would give the church a year to pay it. Then, you remember, as the year drew to a close, he would send someone to remind the church of the promise that had been made so he would not be

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THE CHILDREN'S PAGE

Attention!

Missionary Helpers

This year of 1957 can be a great year! A great year if every missionary helper does his or her very best to help our missionaries. You can PRAY and GIVE. And because you do this, our missionaries can GO to other lands with the gospel. Here is something special for each of you! Write and tell us how YOU plan to be a real missionary helper in 1957. If you write to us, we will send you a surprise. Maybe you plan to pray more in 1957. Or, perhaps you plan to fill your hut bank once and maybe more times. Well, whatever your plan is, write and tell us about it. Then, watch the mail for your surprise. We will be looking for a letter from you. Write to the Children's Page, Box 588, Winona Lake, Ind.

BIG, BIG NEWS!

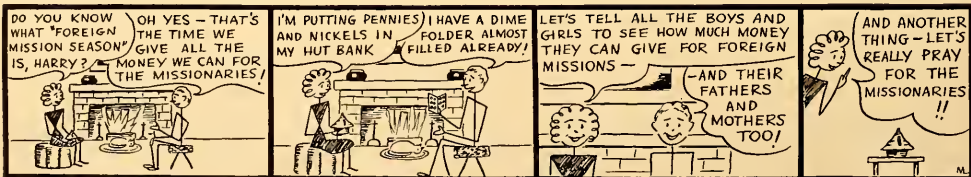
This is big news for all missionary helpers. Here it is. We now have a missionary chorus all our own! Can you imagine that! Well, it's true. Mrs. Esther Cale wrote the chorus. You can sing it to the tune of "I've Been Working on the Railroad." Be sure to learn it right away. Get someone to help you with the tune. Sing it often. Sing it for your Junior Church, Junior BYF, or Sunday-school group. Maybe they would like to learn it and sing it with you. Write and tell us if you like it. Here are the words:

A MISSIONARY HELPER

(Tune: "I've Been Working on the Railroad")

I'm a missionary helper,
Praying every day;
I'm a missionary helper,
My pennies go God's way,
Winning precious souls for Jesus
My heart is all aglow,
I'm a missionary helper,
"PRAY and GIVE and GO."

MARY MISSIONARY—



19 FEBRUARY 57						
S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28		

Start Today!

Don't forget to color your missionary helper's calendar for February. Remember, color every square for every day that you pray for the missionaries. If you pray for the missionaries every day, color every day. If your Sunday-school teacher has the class pray for missionaries, print SS on that date and color it a pretty color. How many days did you color for January? How many will you get colored for February?

IGNORANT OR EDUCATED--

MEXICO NEEDS THE GOSPEL

By Sibley M. Edmiston

In the field of knowledge, as well as in her daily street scenes, Mexico is a land of deep contrast. The donkey and the modern Cadillac, the adobe shack and the beautiful home of latest architectural design are common sights. Looking a little further we find hundreds of ignorant, fanatical people chanting out superstitious songs as they make their pilgrimages to some shrine; then in almost the same place we discover modern schools and a university with the very latest methods in scientific research.

Mexico still has a large number of very fanatical areas. Many in these areas blindly pledge their devotion and allegiance to the "Virgin Mary." And yet in the very heart of these areas are people who are being so rapidly enlightened by modern education and civilization that it is becoming increasingly difficult for them to remain under the superstitious spell.

Leon, Guanajuato, is located in one of these fanatical areas. It is just a few miles from the exact geographical center of Mexico. On a mountain located at this center is a large statue of "Cristo Rey," or "Christ the King." Thousands of people from the surrounding areas make yearly pilgrimages to this Christ of stone. The contrast is again evident in the persons making the pilgrimages. The primitive Indian and the manager of an up-to-date newspaper meet at the foot of this hundred-foot monument. To the superstitious Indian it is a mystic power which must be adored if Mexico is to be blessed; to the educated news manager it is purely a symbol of virtue and progressive enlightenment. But to neither is it the Christ of the Bible who died in our stead upon the cross and who now lives in heaven interceding for all who come to God by Him.

It was my privilege, along with my family, to make a recent trip to Leon, Guanajuato. About an hour before we reached Leon we were traveling in open country. Suddenly we came upon a large group of women in a religious procession. The group was being led by several men. They were carrying a banner dedicated to their belief. One man would ring a bell at intervals, and the women were singing a chant of devotion to the "Virgin Mary." They did not appear far removed from the pagan

customs of their Indian forefathers. Before long we reached Lagos de Moreno. The whole atmosphere of this town breathed superstition and fanaticism. We didn't feel too comfortable here. Turning south we drove another 25 miles. It was mostly open desert country and primitive. Night was now upon us. Suddenly, after we rounded a certain curve, we saw hundreds of modern electric lights lay stretched out to our left, and presently we were in Leon.

Leon is a large shoe-manufacturing city of 200,000 people. It has modern stores and hotels. Many of the homes, however, are of the old Spanish style. They are joined solid around an entire block with the front extending out to the sidewalk. Few of them are attractive in the front, but inside are beautiful patios with colored-tile floors and ferns. Here the people live secluded and somewhat inaccessible when not at work or resting in the plaza parks. Somehow we were more at ease here and felt that we could call this place home for the next few days.

Our feelings were not too misleading, for during our stay we met people who showed no fanatical prejudice when approached on the subject of religion. In the providence of the Lord, the owner of the hotel where we stayed invited us to show our slides on the life of Christ in his dining hall. But prejudice and fanaticism were also very apparent in Leon. Offering boxes with a picture of the "Virgin" and a slogan below were conveniently placed on many store counters. One slogan said: "My son, if you will reward me on earth, I will reward you in heaven." Another read: "My son, my sanctuary has no spires." (There are approximately 40 Catholic temples beside many small chapels in Leon.)

Contact with the homes also revealed a spirit of prejudice. I passed a certain doorway, and just inside the hallway were seated the father, mother and daughter. I offered them a Gospel of John and asked if they were acquainted with it. The father hurriedly looked through its pages. The daughter asked to see it and

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God's Guiding Hand

SEEN IN RIO TERCERO



By Jack B. Churchill

"Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles." These words spoken by Peter so many years ago found echo in our hearts on the night of November 11, 1956, as our evangelistic campaign closed. Ours had truly been a mountaintop experience and we were hesitant to go down the mountainside.

We requested that you in the homeland join us in special prayer for our meetings and we are sure many of you did. Now we want to share with you the joy of victories won because the Lord did answer prayer.

To prove how great our blessing, we must go back weeks and months before the opening date of the campaign. We invited an evangelistic group from Buenos Aires to come to Rio Tercero to hold special meetings. This group is composed of five laymen who take time off from their professional duties to serve the Lord in this way. They accepted our invitation and agreed to be here for four nights in November.

Plans went forward so smoothly—too smoothly. We requested and were promised the use of the largest hall in town. Prayer groups were organized to intercede solely on behalf of the campaign. Then came the disappointment. The local priest learned of our plans and began his work. He threatened and warned and stirred up some of his faithful to take action. The outcome: we were denied the use of the meeting hall. We were all fairly crushed.

In the following weeks an intensive effort was made to find a building that would be suitable and large enough for the group we anticipated. But none was to be found. Finally we rented a very large empty lot—one that was surrounded by a high wall. The fact that it was in an excellent location was a consolation to us. As the date of the meetings drew near, prayer was in-

tensified and the actual work began in earnest. The believers cooperated wonderfully. It would be too lengthy a narration to give a detailed account of all our preparations. But the Lord encouraged us as we saw all our needs supplied.

The lot was transformed. The ground was cleared off and a platform built—not just a makeshift affair but an enclosed one with special lighting. Texts at the top and bottom told that "God is love" and invited to "Be ye reconciled to God." Enough chairs to seat a good share of the crowd were secured. Special strings of lights loaned by the municipality finished off our outdoor church. The entire effect was quite pleasing as one entered the gate. We knew then that the Lord had given us the best—this surely was much better than a meeting hall. An intensive advertising campaign was carried on by radio, loudspeakers, printed leaflets, and posters pasted on the walls all over the city. Thousands of tracts were distributed as well.

Our one main concern was the weather. In this usually dry land the weather had become unusual. We had rain in various stages of drizzling, sprinkling and hard rain for three weeks. It cleared for four days only to begin again. The last night before the meetings as we met for prayer we could hear loud claps of thunder and the sound of the rain. As we walked home in the rain we wondered if it were a test of our faith.

Any hopes that the weather would clear during the night were dashed when we awoke to a very gray morning. But the Lord, who had so graciously been leading us to what He knew would be the best for us, timed this too. In the early afternoon the clouds suddenly left and a hot sun shone down. That night and all the others were lovely starry, balmy evenings. The crowds grew from around 350 to 700. Approximately 75 percent of those

present were unconverted. The many weeks of prayer were amply rewarded as a total of 65 persons came forward. About 20 of these were from the neighboring towns of Almafuerite and Tancacha. Our congregations there cooperated in such a splendid way.

The meetings started at 9:30—a very respectable hour by Argentine standards. The services consisted of a good song service, singing mainly short choruses that contained good gospel messages in themselves. Then Ivan Baker took over. He is the son of Plymouth Brethren missionaries and has spent all his life here, so speaks the language perfectly. In 15 minutes he had drawn a beautiful picture with colored chalk. He is a real artist. Later, as he sang, different colored lights were turned on the picture. He also spoke a few words bringing out the truths of the gospel, and gave such a sincere testimony. The Lord has given him a winsomeness that immediately wins over the crowd. When he finished, hearts were tender and ready for the message which followed. The message was not long but certainly clear, and expressed so simply that all could easily grasp its meaning.

We must mention another evidence of the Lord's perfect timing for us. The day after the meetings was clear and warm and the men were able to take down and return all the equipment used. That night it was clear and cold—too cold for an open-air meeting. The next day the rains began again and continued the pattern of sprinkling and drizzling and pouring for more than a week.

The evangelistic group confessed that while they had been sure from the start that it was the Lord's will that they come here, humanly speaking, they had had some misgivings. They knew little about our group, the city, or us. The fact that the meetings were forced into the open air didn't help, since they had never worked in that way before. But once here they rejoiced as they saw the Lord so obviously working for us. They were challenged by the opportunities they found in holding meetings in the open air.

Sunday night the group had planned to leave immediately after the service, travel three hours to Cordoba, sleep about four hours and then continue to the place where they were to start a three-day campaign on Monday night. But they seemed as loathe to leave as we were to have them to go—so sweet had been our fellowship. As they finally stood to leave at 1 a. m., someone suggested we sing a certain hymn together. The first verse expressed this thought: Let us praise the Lord Jesus, for we owe Him so much—what we have and what we are is only ours in Him.

And our full and grateful hearts echoed the words: "Let us praise the Lord Jesus, for we owe Him so much!"



The evangelistic party—left to right: Carmelo Racciatti, Ivan Baker, Augusto Ericsson, Angel Bonatti, Dr. A. Perez San Jose.

Songleader and pianist

Ivan Baker, chalk artist

Ivan Baker singing

Partial view of audience

WHEN GOD TAUGHT ME TO GIVE

(Continued From Page 67)

ashamed when he arrived (see II Cor. 9). He wanted to be sure it would be paid. A faith promise offering is a Scriptural offering, it is a Pauline offering, and God blesses it.

Have you only given cash offerings? It doesn't require any faith to give a cash offering. If I have a dollar in my pocket, all I have to do is to tell my hand to go into my pocket, find the dollar, take it out and put it on the plate. I don't have to pray about it. I don't have to ask God for it. I don't have to trust Him for any definite amount. I just have it and give it.

But it is entirely different with a faith promise offering. I have to pray and ask God how much He would have me give; then trust Him for it. Month by month I must go to Him in prayer and ask Him for the amount promised. I must wait upon Him until it comes in. That is the offering that brings blessing.

For well over a quarter of a century now, that is the kind of offering I have taken for missions. In our annual missionary convention we never get more than six or seven thousand dollars in cash, but we get a quarter of a million or more in faith promises! And it always comes in! More comes in than the amount promised!

It is customary in many churches to simply divide between various missionary societies whatever cash offering is given. If it comes in, they give it. But since there is no need to exercise faith, there is no burden, no responsibility. I have no use for that kind of giving. I believe that every individual church should obligate itself in faith before God for a certain definite amount, and pray until that amount has been received.

Now I am not talking about pledges. I have never taken up a pledge offering. There is all the difference in the world between a pledge offering and a faith promise offering. A pledge offering is between you and a church, between you and a missionary society. Some day the deacons may come along and try to collect it, or you may receive a letter reminding you of it. You can be held responsible for a pledge offering.

A faith promise offering is between you and God. No one will ever send you a letter about it. It is a promise made by you to God, and to God alone. If you are unable to pay it, all you have to do is to tell God about it. Give Him your reason. If He accepts it, you are free.

This, my friend, is the greatest investment you can make. You should be in business for God. You should make money for Him, use what you need to live on and give as much as you can for the work of evangelization. Put your money where it will accomplish the most for God. Put it into the getting out of the gospel. Put it into the souls of men. Use it for those who never yet have heard the message.

Perhaps God would have you support a missionary of your own—and then another, and another. Make a faith offering unto Him; then trust Him to help you meet it, Unmeasurable blessing will be yours.

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Mexico is a land of deep contrast

IGNORANT OR EDUCATED

(Continued From Page 69)

wanted to know is it said anything about the "Virgin." In the meantime I gave the father a handbill which offered a free correspondence course on the Gospel of John. In a moment his eyes fastened on the words in quotation: **"Ye shall know the truth, and the truth shall make you free."** Then he said: "This is what I was suspecting. This is the slogan of some branch of the Protestants." He was in no mood to talk further and added: "Why should we waste our time talking about these things?"

A few days later we took a short run of about 20 miles to Guanajuato. This is the capital city of the state and is a very picturesque and cultural town. In it, but almost hidden from view, is a large new university. It was completed in 1955 and offers a wide field of study. To our amazement these words were engraved over the school symbol: **"You shall know the truth, and the truth shall make you free."** And yet how sad but true it is that to many of the 2,000 students the "truth" is that of secular education and not of Him who alone can make free indeed. In the midst of this deep contrast of uncultured ignorance and refined education, may the true knowledge of Christ and the gospel become known!

REPORT OF GIFTS

To The Foreign Missionary Society of the Brethren Church—January 1, 1956, to December 31, 1956

ALLEGHENY DISTRICT

Accident, Md.	\$34.22
Aleppo, Pa.	594.62
Grafton, W. Va.	168.30
Jenners, Pa.	282.04
Listie, Pa.	1,557.24
Meyersdale, Pa.	899.89
Meyersdale, Pa. (Summit Mills) ..	473.36
Stoytown, Pa. (Reading)	36.64
Uniontown, Pa.	1,412.09
Washington, Pa.	110.00
Allegheny District, Misc.	235.83
	<hr/>
	\$5,856.23

First Grace Brethren Church, Accident, Md.	
Mishler Funds	\$34.22

Aleppo Brethren Church, Aleppo, Pa.	
General Fund	\$562.27
Spangler Funds	32.35
	<hr/>
	\$594.62

First Brethren Church, Grafton, W. Va.	
General Fund	\$133.30
Dowdy Funds	10.00
C. Taber Funds	15.00
Zielasko Funds	10.00
	<hr/>
	\$168.30

Jenners Brethren Church, Jenners, Pa.	
General Fund	\$282.04

Listie Brethren Church, Listie, Pa.	
General Fund	\$976.84
Africa General Fund ..	11.00
Brazil General Fund ..	11.00
Dowdy Funds	2.00
Dunning Funds	8.00
Howard Funds	3.00
Sheldon Funds	504.40
Spangler Funds	41.00
	<hr/>
	\$1,557.24

Meyersdale Brethren Church, Meyersdale, Pa.	
General Fund	\$729.37
Dowdy Funds	36.17
Dunning Funds	36.00
Kent Funds	16.75
Myers Funds	16.75
Zielasko Funds	64.85
	<hr/>
	\$899.89

Summit Mills Brethren Church, Meyersdale, Pa.	
General Fund	36.70
Africa-Bekoro-BYF Proj.	3.00
Goodman Funds	427.66
Spangler Funds	8.00
	<hr/>
	\$475.36

Reading Brethren Church, Stoytown, Pa.	
General Fund	\$82.17
Africa Special Funds ..	4.47
	<hr/>
	\$86.64

First Brethren Church, Uniontown, Pa.	
Africa Special Funds ..	\$51.00
Hill Funds	1,344.59
Spangler Funds	16.50
	<hr/>
	\$1,412.09

Laboratory Grace Brethren Church, Washington, Pa.	
General Fund	\$110.00

Allegheny District, Misc.	
General Fund	\$5.00
Africa Special Funds ..	100.00
Mexico General Fund ..	75
Rottler Funds	25.08
Zielasko Funds	105.00
	<hr/>
	\$235.83

CALIFORNIA DISTRICT

Anaheim	\$690.29
Artesia	227.54
Beaumont	4,134.30
Bell	385.49
Bellflower	983.89
Chico	726.01
Compton	942.02

Fillmore	697.73
Glendale	3,500.51
Inglewood	6,591.79
La Crescenta	159.09
La Verne	1,717.54
Long Beach (First)	29,551.76
Long Beach (North)	8,140.50
Long Beach (Los Altos)	756.32
Los Angeles (Community) ..	1,578.12
Modesto (La Loma)	1,821.76
Modesto (McHenry Avenue) ..	689.15
Monte Vista	525.35
Norwalk	7,763.32
Paramount	1,437.69
Phoenix, Ariz.	388.49
Rialto	132.62
San Bernardino	835.63
San Diego	129.82
San Gabriel	51.47
Seal Beach	414.44
South Gate	1,840.70
South Pasadena	1,078.57
Temple City	1,401.05
Tracy	714.20
West Covina	176.54
Whittier (Community) ..	2,695.43
Whittier (First)	7,307.46
California District Misc.	1,490.92
	<hr/>
	\$91,662.51

Grace Brethren Community Church, Anaheim	
General Fund	\$160.29
Zielasko Funds	530.00
	<hr/>
	\$690.29

Carson Avenue Brethren Church, Artesia	
General Fund	\$200.14
Africa Leper Fund	12.90
Spangler Funds	14.50
	<hr/>
	\$227.54

Cherry Valley Brethren Church, Beaumont	
General Fund	\$2.00
Argentina Special Funds ..	3,911.80
Brazil General Fund	30.00
France General Fund	20.00
Hawaii General Fund	30.00
Mexico General Fund	24.50
Marshall Funds	5.00
Spangler Funds	66.00
	<hr/>
	4,134.30

Bell Brethren Church, Bell	
General Fund	\$385.49

First Brethren Church, Bellflower	
General Fund	\$951.89
Spangler Funds	32.00
	<hr/>
	\$983.89

Grace Brethren Church, Chico	
General Fund	\$680.70
Hill Funds	27.31
Williams Funds	18.00
	<hr/>
	\$726.01

First Brethren Church, Compton	
General Fund	\$920.02
Spangler Funds	22.00
	<hr/>
	\$942.02

First Brethren Church, Fillmore	
General Fund	\$652.24
Africa Leper Funds	22.49
Mason Funds	10.00
Spangler Funds	13.00
	<hr/>
	\$697.73

First Brethren Church, Glendale	
General Fund	\$2,131.38
Argentina General Fund ..	3.00
Brazil General Fund	51.00
Altig Funds	1,194.84
Burk Funds	10.00
Dunning Funds	21.00
Garber Funds	25.00
Haag Funds	4.55
Hill Funds	12.50
Hocking Funds	3.00
E. Miller Funds	10.00
Spangler Funds	12.24
Zielasko Funds	20.00
	<hr/>
	\$3,500.51

First Brethren Church, Inglewood

General Fund	\$5,952.96
Africa General Fund	242.50
Africa Special Fund	219.77
Argentina General Fund ..	106.50
Brazil General Fund	22.00
Mexico General Fund	17.00
Samarin Funds	26.06
Zielasko Funds	5.00
	<hr/>
	\$6,591.79

Mountain Brethren Church, LaCrescenta

General Fund	\$148.25
Mexico Special Funds ..	10.84
	<hr/>
	\$159.09

First Brethren Church, LaVerne

General Fund	\$1,338.29
Africa General Fund	130.75
Argentina General Fund ..	66.00
Beaver Funds	100.00
Goodman Funds	28.00
Hocking Funds	1.00
Sheldon Funds	25.00
Spangler Funds	31.00
	<hr/>
	\$1,717.54

First Brethren Church, Long Beach

General Fund	\$25,569.84
Africa General Fund	485.50
Africa Leper Funds	\$29.80
Africa Medical Funds	25.00
Africa Special Funds	60.00
Argentina General Fund ..	119.00
Brazil General Fund	68.45
France General Fund	45.00
Hawaii General Fund	60.00
Mexico General Fund	34.50
Byron Funds	10.00
Churchill Funds	225.00
Edmiston Funds	15.00
Haag Funds	30.00
Hill Funds	248.50
Hocking Funds	467.58
Jobson Funds	25.00
D. Miller Funds	141.00
Samarin Funds	57.08
Sargent Funds	27.00
Sheldon Funds	36.50
Spangler Funds	186.00
Tyson Funds	10.00
Zielasko Funds	847.00
	<hr/>
	\$29,551.76

North Long Beach Brethren Church, Long Beach

General Fund	\$7,754.55
Africa Medical Funds	100.00
Africa Special Funds	17.50
Argentina General Fund ..	20.00
Churchill Funds	30.00
Dunning Funds	10.00
Edmiston Funds	85.45
Haag Funds	25.00
Kliever Funds	5.00
Sickel Funds	33.00
Sumey Funds	10.00
	<hr/>
	\$8,140.50

Los Altos Brethren Church, Long Beach

General Fund	\$751.32
Africa Leper Funds	4.00
Spangler Funds	1.00
	<hr/>
	\$756.32

Community Brethren Church, Los Angeles

General Funds	\$1,146.12
Africa General Fund	105.00
Brazil General Fund	233.50
Hawaii General Fund	12.50
Mexico General Fund	30.00
Beaver Funds	10.00
Burk Funds	11.00
Dunning Funds	7.50
Garber Funds	7.50
Haag Funds	7.50
Hill Funds	7.50
	<hr/>
	\$1,578.12

La Loma Grace Brethren Church, Modesto

General Fund	\$1,620.99
Africa General Fund	25.00
Africa Special Funds	160.00
Hill Funds	15.77
	<hr/>
	\$1,821.76

McHenry Avenue Grace Brethren Church, Modesto

General Fund	\$538.67
Africa Lepor Funds	100.00
Brazil General Fund	50.48
	<u>\$689.15</u>

Community Brethren Church, Monte Vista

General Fund	\$467.35
Argentina General Fund	30.00
Goodman Funds	25.00
Spangler Funds	3.00
	<u>\$525.35</u>

Norwalk Brethren Church, Norwalk

General Fund	\$7,763.32
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Paramount Brethren Church, Paramount

General Fund	\$1,387.69
Africa-Bekoro-BYF Proj.	5.00
France General Fund	45.00
	<u>\$1,437.69</u>

Grace Brethren Church, Phoenix, Ariz.

General Fund	\$376.49
Spangler Funds	12.00
	<u>\$388.49</u>

Rialto Brethren Church, Rialto

General Fund	\$132.62
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Grace Brethren Church, San Bernardino

General Fund	\$819.63
Spangler Funds	16.00
	<u>\$835.63</u>

First Brethren Church, San Diego

General Fund	\$129.82
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The Brethren Church, San Jose

General Fund	\$36.47
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First Brethren Church, Seal Beach

General Fund	\$414.44
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First Brethren Church, South Gate

General Fund	\$20.00
Africa Special Funds	337.00
France General Fund	10.00
Altig Funds	19.00
Beaver Funds	1,419.70
Spangler Funds	35.00
	<u>\$1,840.70</u>

Fremont Avenue Brethren Church, South Pasadena

General Fund	\$1,026.97
Haag Funds	10.00
D. Miller Funds	20.00
Spangler Funds	21.00
	<u>\$1,078.57</u>

Temple City Brethren Church, Temple City

General Fund	\$1,385.05
Africa General Fund	3.00
Argentina General Fund	3.00
Brazil General Fund	2.00
Mexico General Fund	3.00
	<u>\$1,401.05</u>

First Brethren Church, Tracy

General Fund	\$622.20
Africa-Bekoro-BYF Proj.	80.00
Spangler Funds	12.00
	<u>\$714.20</u>

West Covina Brethren Church, West Covina

General Fund	\$155.54
Spangler Funds	21.00
	<u>\$176.54</u>

Community Brethren Church, Whittier

General Fund	\$2,657.43
Spangler Funds	38.00
	<u>\$2,695.43</u>

First Brethren Church, Whittier

General Fund	\$7,106.46
Africa General Fund	110.00
Mexico General Fund	20.00
D. Miller Funds	41.00
Spangler Funds	30.00
	<u>\$7,307.46</u>

California District, Misc.

General Fund	\$95.59
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Africa Special Funds	88.42
Argentina Special Funds	629.03
Mexico General Fund	18.34
Altig Funds	24.54
Burk Funds	25.00
Edmiston Funds	50.00
Haag Funds	235.00
Kliever Funds	35.00
Samarin Funds	10.00
Spangler Funds	10.00
	<u>\$1,490.92</u>

EAST DISTRICT

Altouna, Pa. (First)	\$978.40
Altouna, Pa. (Grace)	641.81
Conemaugh, Pa.	1,564.22
Conemaugh, Pa. (Pike)	1,451.75
Conemaugh, Pa. (Singer Hill) ..	532.71
Everett, Pa.	1,059.40
Holidaysburg, Pa.	1,336.83
Hopewell, Pa.	656.13
Johnstown, Pa. (First)	6,722.21
Johnstown, Pa. (Riverside)	667.32
Kittanning, Pa. (First)	1,736.18
Kittanning, Pa. (North Buffalo) ..	224.00
Leamersville, Pa.	1,896.21
Martinsburg, Pa.	2,698.85
East District Misc.	785.82
	<u>\$22,951.84</u>

First Brethren Church, Altoona, Pa.

General Fund	\$950.40
Spangler Funds	28.00
	<u>\$978.40</u>

Grace Brethren Church, Altoona, Pa.

General Fund	\$82.00
Roy Snyder Funds	53.81
Spangler Funds	2.00
	<u>\$641.81</u>

Conemaugh Brethren Church, Conemaugh, Pa.

General Fund	\$544.38
Africa Special Funds	20.10
James Funds	292.26
Samarin Funds	48.50
Ruth Snyder Funds	658.98
	<u>\$1,564.22</u>

Pike Brethren Church, Conemaugh, Pa.

General Fund	\$1,401.02
Africa Special Funds	20.00
Spangler Funds	19.00
C. Taber Funds	11.73
	<u>\$1,451.75</u>

Singer Hill Grace Brethren Church, Conemaugh, Pa.

General Fund	\$532.71
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Everett Grace Brethren Church, Everett, Pa.

General Fund	\$1,004.22
Africa-Bekoro-BYF Proj.	23.82
Africa Special Funds	31.36
	<u>\$1,059.40</u>

Vicksburg Brethren Church, Holidaysburg, Pa.

General Fund	\$1,190.60
Dowdy Funds	10.60
Haag Funds	11.00
Hocking Funds	54.00
Mishler Funds	13.85
Robinson Funds	30.78
Spangler Funds	26.00
	<u>\$1,336.83</u>

Grace Brethren Church, Hopewell, Pa.

General Fund	\$30.00
Africa Special Funds	8.25
Misler Funds	8.81
Robinson Funds	11.79
Roy Snyder Funds	584.03
C. Taber Funds	13.25
	<u>\$656.13</u>

First Brethren Church, Johnstown, Pa.

General Fund	\$3,874.98
Africa General Fund	495.33
Africa-Bekoro-BYF Proj.	35.00
Africa Special Funds	104.31
Argentina General Fund	25.25
Brazil General Fund	9.00
France General Fund	25
Bickel Funds	1,071.10
Haag Funds	36.89
Kliever Funds	1,000.00
Ruth Snyder Funds	20.00

Spangler Funds	46.00
Tressie Funds	5.00
	<u>\$6,722.21</u>

Riverside Brethren Church, Johnstown, Pa.

General Fund	\$648.42
Africa Special Funds	18.50
	<u>\$667.32</u>

First Brethren Church, Kittanning, Pa.

General Fund	\$1,530.18
Cone Funds	100.00
Spangler Funds	6.00
	<u>\$1,736.18</u>

North Buffalo Brethren Church, Kittanning, Pa.

General Fund	\$217.00
Spangler Funds	7.00
	<u>\$224.00</u>

Leamersville Brethren Church, Leamersville, Pa.

General Fund	\$951.42
Hill Funds	10.00
Robinson Funds	9.67
Spangler Funds	120.75
Tressie Funds	804.37
	<u>\$1,896.21</u>

First Brethren Church, Martinsburg, Pa.

General Fund	\$1,514.92
Africa Special Funds	120.60
Brazil Special Funds	50.00
France General Fund	50.00
Cone Funds	50.00
E. Miller Funds	60.00
Sumey Funds	845.00
C. Taber Funds	8.33
	<u>\$2,698.55</u>

East District, Misc.

General Fund	\$5.00
Africa Special Funds	100.00
Mexico General Fund	75
Haag Funds	550.00
Rotlier Funds	24.92
Roy Snyder Funds	18.00
C. Taber Funds	12.15
Zielasko Funds	75.30
	<u>\$785.82</u>

INDIANA DISTRICT

Barbee Lake	\$189.00
Berne	2,605.85
Clay City	325.66
Elkhart	679.54
Flora	1,475.50
Fort Wayne (First)	4,435.48
Fort Wayne (Second)	464.03
Goshua	565.46
Leesburg	1,090.51
Osceola	1,953.64
Peru	652.86
Sharpsville	37.36
Sidney	1,118.52
South Bend	5.00
Warsaw	50.00
Wheaton, Ill.	773.50
Wibona Lake	3,909.89
Indiana District, Misc.	766.99
	<u>\$21,104.79</u>

Barbee Brethren Church, Barbee Lake

General Fund	\$27.00
Africa Special Funds	12.00
E. Miller Funds	150.00
	<u>\$189.00</u>

Bethel Brethren Church, Berne

General Fund	\$2,495.60
Africa Lepor Funds	50.00
Africa Special Funds	41.25
Spangler Funds	19.00
	<u>\$2,605.85</u>

First Brethren Church, Clay City

General Fund	\$287.98
Africa Special Funds	37.68
	<u>\$325.66</u>

Grace Brethren Church, Elkhart

General Fund	\$619.48
Africa-Bekoro-BYF Proj.	10.00
Hoyt Funds	10.00
D. Miller Funds	17.00
Spangler Funds	10.06
Zielasko Funds	13.00
	<u>\$679.54</u>

Grace Brethren Church, Flora

IOWA DISTRICT

France General Fund ...	60.00
Hawaii General Fund ...	30.00
Mexico General Fund ...	30.00
Edmiston Funds ...	8.55
D. Miller Funds ...	10.20
Myers Funds ...	15.68
Spangler Funds ...	31.00
Zielasko Funds ...	6.58
	<u>\$1,911.27</u>

Grace Brethren Church, Lansing

General Fund	\$60.00
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New Troy Brethren Church, New Troy

General Fund	\$66.00
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Grace Brethren Church, Ozark

General Fund	\$133.00
Zielasko Funds	35.57
	<u>\$168.57</u>

Michigan District, Misc.

General Fund	\$105.00
Zielasko Funds	159.66
	<u>\$264.66</u>

MID-ATLANTIC DISTRICT

Alexandria, Va.	\$571.47
Hagerstown, Md. (Calvary) ..	281.64
Hagerstown, Md. (Grace) ..	4,294.63
Martinsburg, W. Va.	1,579.76
Seven Fountains, Va.	100.00
Washington, D. C.	1,748.31
Waynesboro, Pa.	3,563.88
Winchester, Va.	1,852.80
Mid-Atlantic District, Misc.	114.00
	<u>\$14,106.49</u>

Commonwealth Avenue Brethren Church, Alexandria, Va.

General Fund	\$445.77
Africa Special Funds ...	107.70
Spangler Fund ...	8.00
Zielasko Funds	10.00
	<u>\$571.47</u>

Calvary Brethren Church, Hagerstown, Md.

General Fund	\$30.00
Brazil General Fund	42.55
Rotter Funds	204.09
Zielasko Funds	5.00
	<u>\$281.64</u>

Grace Brethren Church, Hagerstown, Md.

General Fund	\$4,040.23
Fogle Funds	2.00
Rotter Funds	185.00
Spangler Funds	67.40
	<u>\$4,294.63</u>

Rosemont Brethren Church, Martinsburg, W. Va.

General Fund	\$1,535.60
Africa General Fund	10.00
Argentina General Fund	2.51
Brazil General Fund ...	3.65
Spangler Funds	28.00
	<u>\$1,579.76</u>

Trinity Brethren Church, Seven Fountains, Va.

General Fund	\$100.00
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First Brethren Church, Washington, D. C.

General Fund	\$1,379.31
Africa Special Funds ...	100.00
France Special Funds ...	20.00
Dowdy Funds	110.00
Fogle Funds	15.00
Geske Funds	95.00
Hocking Funds	1.00
Spangler Funds	18.00
	<u>\$1,748.31</u>

First Brethren Church, Waynesboro, Pa.

General Fund	\$3,409.88
Africa-Bekoro-BYF Proj.	50.00
Africa Special Funds ...	50.00
Mexico General Fund ...	10.00
Rotter Funds	5.00
Spangler Funds	39.00
	<u>\$3,563.88</u>

First Brethren Church, Winchester, Va.

General Fund	\$1,852.80
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General Fund	\$1,415.00
Africa Special Funds	16.00
Hawaii General Fund	15.00
Spangler Funds	29.50
	<u>\$1,475.50</u>

First Brethren Church, Fort Wayne

General Fund	\$3,762.68
Africa Special Funds ...	4.00
Hawaii General Fund ...	7.00
Habeeger Funds	10.62
Mason Funds	621.43
Spangler Funds	29.75
	<u>\$4,435.48</u>

Second Brethren Church, Fort Wayne

General Funds	\$358.03
Mason Funds	100.00
Spangler Funds	6.00
	<u>\$464.03</u>

Grace Brethren Church, Goshen

Kent Funds	\$565.46
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Leesburg Brethren Church, Leesburg

General Funds	\$898.51
Bishop Funds	35.00
E. Miller Funds	150.00
Spangler Funds	7.00
	<u>\$1,090.51</u>

Bethel Brethren Church, Osceola

General Fund	\$1,603.45
Africa Special Funds	157.62
Edmiston Funds	10.00
Hill Funds	150.00
Myers Funds	20.25
Spangler Funds	18.32
	<u>\$1,959.64</u>

Peru Brethren Church, Peru

General Fund	\$616.36
Spangler Funds	21.50
Williams Funds	15.00
	<u>\$652.86</u>

Grace Brethren Church, Sharpsville

General Fund	\$8.85
D. Miller Funds	17.01
Robinson Funds	11.50
	<u>\$37.36</u>

Sidney Brethren Church, Sidney

General Fund	\$947.84
Africa Special Funds	22.33
Argentina General Fund	50.00
France Special Funds	25.00
Spangler Funds	35.00
Williams Funds	38.35
	<u>\$1,118.52</u>

Ireland Road Brethren Church, South Bend

Roy Snyder Funds	\$5.00
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Community Grace Brethren Church, Warsaw

General Fund	\$50.00
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Grace Brethren Church, Wheaton, Ill.

General Fund	\$569.50
Spangler Funds	204.00
	<u>\$773.50</u>

Winona Lake Brethren Church, Winona Lake

General Fund	\$3,695.10
Africa Leper Funds	5.00
Africa Special Funds	10.00
Argentina General Fund	10.00
Argentina Special Funds	10.00
Cone Funds	25.00
Howard Funds	23.97
Jones Funds	25.00
Kleever Funds	10.00
Marshall Funds	4.21
Myers Funds	2.00
Robinson Funds	14.61
Samaritan Funds	5.00
Sheldon Funds	25.00
Ruth Snyder Funds	45.00
	<u>\$3,909.89</u>

Indiana District, Misc.

General Fund	\$228.19
Africa Special Funds ...	303.80
Cone Funds	150.00
France Funds	30.00
Myers Funds	40.00
Robinson Funds	15.00
	<u>\$766.99</u>

Cedar Rapids	\$1,374.25
Dallas Center	1,129.60
Davenport	18.50
Garwin	1,441.58
Leon	315.50
North English	752.95
Waterloo	4,114.95
Iowa District, Misc.	120.00
	<u>\$9,267.33</u>

Grace Brethren Church, Cedar Rapids

General Fund	\$1,329.25
Thurston Funds	45.00
	<u>\$1,374.25</u>

First Brethren Church, Dallas Center

General Fund	\$951.39
Africa-Bekoro-BYF Proj.	10.70
Emmert Funds	142.96
Williams Funds	24.55
	<u>\$1,129.25</u>

Grace Brethren Church, Davenport

General Fund	\$18.50
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Carlton Brethren Church, Garwin

Africa Special Funds ...	\$525.00
Thurston Funds	904.23
Williams Funds	12.35
	<u>\$1,441.58</u>

Leon Brethren Church, Leon

General Fund	\$110.00
Cochran Funds	85.50
Cone Funds	100.00
Emmert Funds	10.00
Williams Funds	10.00
	<u>\$315.50</u>

Pleasant Grove Brethren Church, North English

General Fund	\$482.17
Africa General Fund	21.50
Africa Special Funds	35.00
Argentina General Fund	9.03
Hawaii General Fund ...	4.00
Mexico General Fund	6.75
Byron Funds	33.00
D. Miller Funds	2.50
Myers Funds	155.50
	<u>\$752.95</u>

Grace Brethren Church, Waterloo

General Fund	\$80.00
Argentina Special Funds	39.73
France Special Funds	25.00
Hawaii General Fund ...	5.50
Dowdy Funds	22.00
Schrock Funds	3,558.56
Sheldon Funds	10.00
Spangler Funds	14.50
Zielasko Funds	19.66
	<u>\$4,114.95</u>

Iowa District, Misc.

General Fund	\$15.00
Cripe Funds	5.00
Williams Funds	100.00
	<u>\$120.00</u>

MICHIGAN DISTRICT

Alto	\$454.28
Berrien Springs	76.84
Lake Odessa	1,911.27
Lansing	60.00
New Troy	66.00
Ozark	168.57
Michigan District, Misc.	264.66
	<u>\$3,001.62</u>

Calvary Brethren Church, Alto

General Fund	\$412.59
Africa Special Funds ...	41.69
	<u>\$454.28</u>

Grace Brethren Church, Berrien Springs

General Fund	\$76.84
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Grace Brethren Church, Lake Odessa

General Fund	\$1,413.51
Africa General Fund	102.00
Africa-Bekoro-BYF Proj.	10.00
Africa Special Funds	113.75
Argentina General Fund	45.00
Brazil General Fund	35.00

Mid-Atlantic District, Misc.

General Fund	\$100.00	
Zielasko Funds	14.00	\$114.00

MIDWEST DISTRICT

Albuquerque, N. Mex.	\$23.00	
Arroyo Hondo, N. Mex.	54.30	
Beaver City, Nebr.	150.24	
Cheyenne, Wyo.	393.43	
Denver, Colo.	241.10	
Portis, Kans.	1,570.90	
Ranchos de Taos, N. Mex.	22.07	
Taos, N. Mex.	248.14	
Midwest District, Misc.	303.37	
		\$3,106.55

Grace Brethren Church,
Albuquerque, N. Mex.

General Fund	\$23.00	
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Arroyo Hondo Brethren Church,
Arroyo Hondo, N. Mex.

General Fund	\$54.30	
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Grace Brethren Church, Beaver City, Nebr.

General Fund	\$150.24	
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First Brethren Church, Cheyenne, Wyo.

General Fund	\$299.43	
Africa Special Funds ..	55.00	
Spangler Funds	6.50	
Williams Funds	33.00	
		\$393.43

Grace Brethren Church, Denver, Colo.

General Fund	\$241.10	
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First Brethren Church, Portis, Kans.

General Fund	\$1,327.92	
Africa Special Funds ..	78.40	
Cone Funds	128.85	
Marshall Funds	22.23	
Spangler Funds	20.00	
Williams Funds	35.50	
		\$1,570.90

Cordillera Brethren Church,
Ranchos de Taos, N. Mex.

General Fund	\$22.07	
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Canon Brethren Church, Taos, N. Mex.

General Fund	\$229.79	
Africa Special Funds ..	6.54	
Williams Funds	13.51	
		\$248.14

Midwest District, Misc.

General Fund	\$7.00	
France Special Funds ..	100.00	
Mexico Special Funds ..	67.37	
Cochran Funds	15.00	
Dowdy Funds	14.00	
Thurston Funds	100.00	
		\$303.37

NORTHERN ATLANTIC DISTRICT

Allentown, Pa.	\$1,088.76	
Boston, Mass.	168.00	
Harrisburg, Pa.	2,069.24	
Palmyra, Pa.	128.96	
Philadelphia, Pa. (First) ..	6,538.16	
Philadelphia, Pa. (Third) ..	4,097.85	
York, Pa.	626.26	
Northern Atlantic District, Misc.	114.00	
		\$14,831.23

First Brethren Church, Allentown, Pa.

General Fund	\$100.00	
Dunning Funds	16.00	
Edmiston Funds	4.35	
Foster Funds	47.60	
Marshall Funds	20.10	
Spangler Funds	2.00	
C. Taber Funds	16.55	
F. Taber Funds	882.16	
		\$1,088.76

Grace Brethren Sunday School,
Boston, Mass.

General Fund	\$168.00	
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Melrose Gardens Brethren Church,
Harrisburg, Pa.

General Fund	\$1,831.77	
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Africa General Fund ...	3.00	
Brazil Special Funds ...	33.47	
Burk Funds	125.90	
Spangler Funds	77.00	
		\$2,069.24

Grace Brethren Church, Palmyra, Pa.

General Fund	\$63.00	
Dowdy Funds	15.06	
Rottler Funds	27.00	
Spangler Funds	3.00	
Zielasko Funds	20.00	
		\$128.96

First Brethren Church, Philadelphia, Pa.

General Fund	\$2,842.54	
Africa General Fund ..	100.00	
Africa Special Funds ..	810.00	
Argentina General Fund ..	60.00	
France General Fund ..	15.00	
Bickel Funds	10.00	
Edmiston Funds	5.00	
Foster Funds	40.00	
Jobson Funds	135.00	
L. Kennedy Funds	265.00	
M. Kennedy Funds	160.00	
Maconaghy Funds	70.00	
Marshall Funds	19.59	
E. Miller Funds	20.00	
Schwartz Funds	855.35	
Goy Snyder Funds	265.00	
Spangler Funds	53.00	
Sumey Funds	25.30	
Tyson Funds	767.08	
Wagner Funds	5.00	
		\$6,538.16

Third Brethren Church, Philadelphia, Pa.

General Fund	\$40.00	
Africa Special Funds ..	10.00	
Mexico General Fund ..	15.00	
Maconaghy Funds	3,944.85	
Sheldon Funds	21.00	
Spangler Funds	32.00	
Tyson Funds	35.00	
		\$4,997.85

Grace Brethren Church, York, Pa.

General Fund	\$576.51	
Dowdy Funds	9.83	
Hocking Funds	5.00	
Spangler Funds	2.00	
C. Taber Funds	7.71	
Zielasko Funds	74.21	
		\$626.26

Northern Atlantic District, Misc.

General Fund	\$100.00	
Zielasko Funds	14.00	
		\$114.00

NORTHERN OHIO DISTRICT

Akron	2,100.73	
Ankenytown	816.21	
Ashland	5,897.30	
Canton	2,700.71	
Cleveland	2,363.35	
Cuyahoga Falls	359.38	
Danville	748.50	
Elvira	364.14	
Findlay	340.39	
Findlay (Southside Brethren S.S.) ..	20.00	
Fremont (Grace)	1,959.78	
Fremont (Chapel)	124.92	
Homerville	792.50	
Mansfield (Grace)	8,321.19	
Mansfield (Woodville) ..	466.49	
Middlebranch	944.92	
Rittman	1,918.66	
Sterling	1,243.40	
Wooster	4,614.12	
Northern Ohio District, Misc.	205.40	
		\$34,375.29

First Brethren Church, Akron

General Fund	\$2,100.73	
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First Brethren Church, Ankenytown

General Fund	\$813.21	
Spangler Funds	3.00	
		\$816.21

Grace Brethren Church, Ashland

General Fund	\$3,576.70	
Africa General Fund ..	100.00	
Africa Leper Funds	10.00	
Africa Special Funds ..	325.00	
France General Fund ..	15.00	
Mexico General Fund ..	6.00	
Bishop Funds	790.35	

Hoyt Funds	823.25	
Robinson Funds	13.35	
Spangler Funds	51.00	
C. Taber Funds	30.25	
Tresise Funds	10.00	
Zielasko Funds	46.40	
		\$5,897.30

First Brethren Church, Canton

General Fund	\$1,585.44	
Africa General Fund ..	5.00	
Argentina General Fund ..	2.00	
Argentina Special Funds ..	620.47	
France General Fund ..	4.00	
Hoyt Funds	481.90	
		\$2,700.71

First Brethren Church, Cleveland

General Fund	\$424.60	
Spangler Funds	12.25	
		\$436.85

Grace Brethren Church, Cuyahoga Falls

General Fund	\$353.88	
Spangler Funds	5.50	
		\$359.38

Danville Brethren Church, Danville

General Fund	\$717.50	
Argentina General Fund ..	10.00	
Dowdy Funds	7.00	
Kent Funds	7.00	
Myers Funds	7.00	
		\$748.50

Grace Brethren Church, Elvira

General Fund	\$332.38	
Africa Special Funds ..	21.06	
Zielasko Funds	10.10	
		\$364.14

Findlay Brethren Church, Findlay

General Fund	\$220.39	
Africa Special Funds ..	120.00	
		\$340.39

Southside Brethren Sunday School, Findlay

General Fund	\$200.00	
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Grace Brethren Church, Fremont

General Fund	\$1,914.78	
Spangler Funds	45.00	
		\$1,959.78

Brethren Chapel, Fremont

General Fund	\$82.66	
Mishler Funds	25.36	
Zielasko Funds	16.30	
		\$124.32

West Homer Brethren Church, Homerville

General Fund	\$762.60	
Spangler Funds	30.00	
		\$792.60

Grace Brethren Church, Mansfield

Brazil General Fund ...	\$8.00	
France General Fund ...	8,299.69	
Hawaii General Fund ...	8.50	
Fogle Funds	5.00	
		\$8,321.19

Woodville Grace Brethren Church, Mansfield

General Fund	\$466.49	
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First Brethren Church, Middlebranch

General Fund	\$925.92	
Spangler Funds	19.00	
		\$944.92

First Brethren Church, Rittman

General Fund	\$1,315.61	
Dowdy Funds	481.38	
Fogle Funds	30.15	
Goodman Funds	26.10	
Hill Funds	27.42	
Robinson Funds	13.00	
Spangler Funds	25.00	
		\$1,918.66

First Brethren Church, Sterling

General Fund	\$1,206.40	
Spangler Funds	37.00	
		\$1,243.40

First Brethren Church, Wooster

General Fund	\$3,733.36	
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Africa General Fund	35.00
Africa-Bekoro-BYF Proj.	126.00
Africa Special Funds	223.97
Dowdy Funds	126.24
Hill Funds	126.30
Kent Funds	5.00
Kliever Funds	81.75
Mishler Funds	69.00
Myers Funds	33.00
Spangler Funds	4.00
	<u>\$4,314.12</u>

Northern Ohio District, Misc.

General Fund	\$5.00
Hawaii Special Funds	200.00
	<u>\$205.00</u>

NORTHWEST DISTRICT

Albany, Oreg.	\$1,478.18
Grandview, Wash.	541.41
Harrah, Wash.	1,291.29
Portland, Oreg.	237.67
Seattle, Wash.	1,063.70
Spokane, Wash.	647.06
Sunnyside, Wash.	3,059.48
Toppenish, Wash.	79.12
Yakima, Wash.	725.39
Northwest District, Misc.	702.17
	<u>\$9,824.87</u>

Grace Brethren Church, Albany, Oreg.

General Fund	\$1,311.68
Haag Funds	54.75
Samarin Funds	54.75
Spangler Funds	15.00
Williams Funds	42.00
	<u>\$1,478.18</u>

First Brethren Church, Grandview, Wash.

General Fund	\$475.41
Bishop Funds	50.00
Spangler Funds	16.00
	<u>\$541.41</u>

Harrah Brethren Church, Harrah, Wash.

General Fund	\$965.42
Africa General Fund	94.95
Argentina General Fund	14.48
Argentina Special Funds	146.00
Brazil General Fund	21.48
Hawaii General Fund	11.00
Mexico General Fund	26.59
Fogle Funds	11.39
	<u>\$1,291.29</u>

Grace Brethren Church, Portland, Oreg.

General Fund	\$237.07
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View Ridge Brethren Church, Seattle, Wash.

General Fund	\$975.51
Brazil Special Funds	29.60
Mexico Special Funds	10.00
Hill Funds	31.04
Williams Funds	17.55
	<u>\$1,063.70</u>

First Brethren Church, Spokane, Wash.

General Fund	\$618.06
Spangler Funds	29.00
	<u>\$647.06</u>

First Brethren Church, Sunnyside, Wash.

General Fund	\$1,716.15
Africa-Bekoro-BYF Proj.	7.24
Africa Special Funds	73.11
France General Fund	3.00
Bishop Funds	616.53
Dunning Funds	464.84
Fogle Funds	10.00
Haag Funds	26.30
Marshall Funds	18.00
Samarin Funds	26.75
Spangler Funds	94.00
Zielasko Funds	3.56
	<u>\$3,059.48</u>

Toppenish Brethren Bible Class, Toppenish, Wash.

General Fund	\$49.12
Africa General Fund	2.50
Mexico General Fund	2.50
Williams Funds	25.00
	<u>\$79.12</u>

Grace Brethren Church, Yakima, Wash.

General Fund	\$685.39
Haag Funds	10.00
Spangler Funds	30.00
	<u>\$725.39</u>

Northwest District, Misc.

Hawaii Special Funds	\$123.17
Bishop Funds	574.00
Haag Funds	5.00
	<u>\$702.17</u>

SOUTHEAST DISTRICT

Buena Vista, Va.	\$1,934.56
Covington, Va.	685.46
Fort Lauderdale, Fla.	965.87
Hollins, Va.	1,149.00
Johnson City, Tenn.	197.70
Limestone, Tenn.	474.84
Radford, Va.	153.53
Riner, Va.	80.07
Roanoke, Va. (Clearbrook) ..	419.15
Roanoke, Va. (Ghent)	1,235.00
Roanoke, Va. (Wash. Heights) ..	601.59
Southeast District, Misc.	637.34
	<u>\$8,534.61</u>

First Brethren Church, Buena Vista, Va.

General Fund	\$1,770.95
Africa General Fund	100.00
Dowdy Funds	8.26
Dunning Funds	27.09
Schwartz Funds	10.00
Tyson Funds	10.00
Zielasko Funds	8.26
	<u>\$1,934.56</u>

First Brethren Church, Covington, Va.

General Fund	\$677.46
Spangler Funds	3.00
	<u>\$685.46</u>

Grace Brethren Church, Fort Lauderdale, Fla.

General Fund	\$892.41
Africa-Bekoro-BYF Proj.	8.00
Dowdy Funds	15.00
Spangler Funds	35.46
C. Taber Funds	15.00
	<u>\$965.87</u>

Patterson Memorial Brethren Church, Hollins, Va.

General Fund	\$1,118.90
Myers Funds	10.00
Zielasko Funds	20.10
	<u>\$1,149.00</u>

Johnson City Brethren Church, Johnson City, Tenn.

General Fund	\$159.90
Africa Leper Funds	27.80
Spangler Funds	10.00
	<u>\$197.70</u>

Vernon Brethren Church, Limestone, Tenn.

General Fund	\$441.84
Spangler Funds	33.00
	<u>\$474.84</u>

Fairlawn Brethren Church, Radford, Va.

General Fund	\$139.33
Spangler Funds	14.20
	<u>\$153.53</u>

Grace Brethren Church, Riner, Va.

General Fund	\$64.07
Spangler Funds	16.00
	<u>\$80.07</u>

Clearbrook Brethren Church, Roanoke, Va.

General Fund	\$419.15
Ghent Brethren Church, Roanoke, Va.	
General Fund	\$1,210.00
Myers Funds	25.00
	<u>\$1,235.00</u>

Washington Heights Brethren Church, Roanoke, Va.

General Fund	\$573.80
Argentina General Fund	10.00
Mexico General Fund	5.00
L. Kennedy Funds	9.04
Spangler Funds	3.75
	<u>\$601.59</u>

Southeast District, Misc.

General Fund	\$81.56
Cone Funds	115.00
Fogle Funds	35.00
Foster Funds	44.28
Hoyt Funds	152.00

E. Miller Funds	125.00
Suney Funds	50.00
C. Taber Funds	35.00
	<u>\$637.84</u>

SOUTHERN OHIO DISTRICT

Camden	\$123.43
Clayhole, Ky.	44.50
Clayton	1,811.73
Covington	238.53
Dayton (First)	5,148.92
Dayton (Grace)	152.75
Dayton (North Riverdale)	4,341.62
Dayton (Patterson Park)	920.25
Dryhill, Ky.	35.00
Englewood	774.16
Troy	136.36
West Alexandria	278.74
Southern Ohio District, Misc.	5.00
	<u>\$14,560.99</u>

First Brethren Church, Camden

General Fund	\$114.43
Spangler Funds	9.00
	<u>\$123.43</u>

Clayhole Brethren Church, Clayhole, Ky.

General Fund	\$44.50
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First Brethren Church, Clayton

General Fund	\$1,740.17
Africa Special Funds	31.86
Spangler Funds	39.70
	<u>\$1,811.73</u>

First Brethren Church, Covington

General Fund	\$233.53
Spangler Funds	5.00
	<u>\$238.53</u>

First Brethren Church, Dayton

General Fund	\$5,350.57
Africa Special Funds	93.35
Argentina General Fund	5.00
	<u>\$5,148.92</u>

Grace Brethren Church, Dayton

General Fund	\$152.75
North Riverdale Brethren Church, Dayton ..	
General Fund	\$4,351.52
Marshall Funds	790.10
	<u>\$4,841.62</u>

Patterson Park Brethren Church, Dayton

General Fund	\$904.75
Spangler Funds	15.50
	<u>\$920.25</u>

Brethren Chapel, Dryhill, Ky.

Beaver Funds	\$85.00
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Englewood Grace Brethren Church, Englewood

General Fund	\$774.16
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Grace Brethren Church, Troy

General Fund	\$136.36
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Sampleville Brethren Mission, West Alexandria

General Fund	\$258.74
Argentina General Fund	1.25
Brazil General Fund	1.25
Hawaii General Fund	1.25
Mexico General Fund	1.25
Spangler Funds	15.00
	<u>\$278.74</u>

Southern Ohio District, Misc.

General Fund	\$5.00
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MISCELLANEOUS

Honolulu, T. H.	\$460.00
National Miscellaneous	4,892.01
National SMM	653.40
National WMC	7,391.51
	<u>\$13,396.92</u>

Grace Chapel, Honolulu, T. H.

General Fund	\$460.00
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National Miscellaneous

General Fund	\$4,454.18
Africa Special Funds ..	10.00
Mexico General Fund ..	53.83
Cone Funds	10.00
Dunning Funds	18.00
Haag Funds	25.00
Hocking Funds	160.00
Mason Funds	25.00
Rottler Funds	16.00
Schrock Funds	120.00

\$4,892.01

National Sisterhood of Mary and Martha

Higher Education of Missionary Children	\$653.40
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National Women's Missionary Council

General Fund—Missionary Residence	\$432.59
Africa Leper Funds	93.99
Brazil Special Funds	283.00
Printing Equipment and Literature for all Six Fields	2,940.93

Hocking Funds	11.00
Jobson Funds	900.00
Kliever Funds	900.00
Maconaghy Funds	900.00
E. Miller Funds	900.00
Wagner Funds	30.00
	\$7,391.51

Total Gifts to FMS	\$266,581.27
Gifts for Work Outside the FMS ..	13.71

Grand Total\$266,594.98

Church Gifts Exceeding \$3,000

**HELP
PUT
YOUR
CHURCH**

1. LONG BEACH, CALIF (First)	\$29,551.76
2. MANSFIELD, OHIO (Grace)	8,321.19
3. LONG BEACH, CALIF. (North)	8,140.50
4. NORWALK, CALIF.	7,763.32
5. WHITTIER, CALIF. (First)	7,307.46
6. JOHNSTOWN, PA. (First)	6,722.21
7. INGLEWOOD, CALIF.	6,591.79
8. PHILADELPHIA, PA. (First)	6,538.16
9. ASHLAND, OHIO	5,897.30
10. DAYTON, OHIO (First)	5,148.92
11. DAYTON, OHIO (North Riverdale) ..	4,841.62
12. WOOSTER, OHIO	4,614.12
13. FORT WAYNE, IND. (First)	4,435.48
14. HAGERSTOWN, MD. (Grace)	4,294.63
15. BEAUMONT, CALIF.	4,134.30
16. WATERLOO, IOWA	4,114.95
17. PHILADELPHIA, PA. (Third)	4,097.85
18. WINONA LAKE, IND.	3,909.89
19. WAYNESBORO, PA.	3,563.88
20. GLENDALE, CALIF.	3,500.51
21. SUNNYSIDE, WASH.	3,059.48

**IN THIS
LIST
NEXT
YEAR**

KENNETH G. MOELLER, Financial Secretary.
HOMER A. KENT, Sr., Treasurer.

THANKS TO ALL FOR YOUR LOYAL SUPPORT

When the battle is long, and I am weary with strife,
When the legions of sin and evil are rife;
I feel—and new courage flows into my life—
That you are praying for me.

When victory comes out of seeming defeat,
And the dark lowering clouds shine with rainbows replete,
'Tis then that I know—and the assurance is sweet—
That you are praying for me.

I'll gird tighter my armor and advance in the fight,
With a staunch heart and brave I'll battle for right,
I'll retreat at no danger, and fear no might—
If you'll keep praying for me.

Author unknown

HARRAH, WASH.

The spirit of revival continues in our hearts. That which the Lord has begun He will perform. Rev. Thomas Hammers, our evangelist, and Rev. Henry Dalke, our song-leader, were a real inspiration to us during the New Life Campaign December 3-16. We believe that the Lord guided them in message and song. How we thank the Lord for their ministry in prayer, in the Word, and in music. Early in the first week a fine group was moved to stay after the service to pray, confess sins, and make things right with God. Two first-time decisions were made for Christ as Saviour, two dedications of life; and 20 young people stood in response to a challenge of the evangelist to live in purity of life.

Prayer groups continued to pray faithfully, and a fine group of men met each Saturday for prayer. The average attendance for the two weeks was 72. We praise God for the blessings that we received and for those yet to come. The pastor is grateful for the fellowship, ministry and prayer with our Brothers Hammers and Dalke.—**Donald W. Farner, pastor.**

CHAMBERSBURG, PA.

We are praising the Lord for the fine attendance on Christmas; we had 81 present in our Sunday school and 153 present in the evening service for the Christmas program. This is the largest attendance in the history of the church except for three years ago during the evangelistic campaign under Bro. R. Paul Miller, when 248 were present. We rejoice in the Lord for the work He is doing in our midst and pray that soon we can be in the upstairs of the building. The building is getting quite crowded for our Bible school which averages about 70 each Sunday morning.

We are glad for the speakers we had in our church during the past quarter. Rev. Henry F. Kulp, pastor of the Altoona Bible Church, Altoona, Pa., was our speaker in a series of revival services, October 8-13. We were blessed in a real way and they paved the way for our evangelistic services. R. Paul Miller

was our evangelist, October 29-November 11. There were two first-time decisions and nine rededications. We surely rejoice in the work that the Lord did in our midst through Bro. Miller. As a result of the meetings we are still receiving many blessings.

Dr. L. L. Grubb, secretary of the Brethren Home Missions Council, was with us November 29, and we enjoyed the message in the Word and on the screen. We received a real challenge to pray and go and give to new home-mission works.

Dr. Homer Kent, Sr., registrar of Grace Seminary and College, was our guest speaker December 16. We were thrilled with the message from the Word and the presentation of the work of Grace Seminary and College.—**John W. Ritchey, pastor.**



Churches IN THE News

FREMONT, OHIO

We praise God for His blessings upon our recent evangelistic meetings with John Tierney. There were 16 rededications, 34 confessions of faith and 24 baptisms. The average attendance at all 10 services was 174. Our congregation here at the Grace Brethren Church surprised us with a Hi-Fi set for Christmas.—**Gordon Bracker, pastor.**

BERNE, IND.

I am very happy to report some blessings from the Lord which we saw at the Bethel Brethren Church, Berne, Ind., November 25-December 9.

There were 50 public decisions made during the two weeks; 9 conversions, 16 rededications, 25 who pledged themselves for soul-winning.

One of the great highlights of the meeting was the tremendous attendance at the 7:00 o'clock pre-prayer meeting held nightly.

Mr. Earl Chase was the director of music; Rev. Irvin Miller is the

pastor of the church.—**Bill Smith, evangelist.**

Again God showered His people with blessings in the Bethel Brethren Church. For we have witnessed a definite "prayed-down," "heaven-sent" revival during our "Victory Through Christ Crusade," November 25 to December 9, with Evangelist Bill Smith.

We thank God for the decisions that were made, and we realize that each one was a direct answer to prayer. Each service was bathed in prayer as 40 to 70 prayer warriors gathered each evening for the pre-service prayer meeting. The last night was climaxed with a total of 71 upon their knees in prayer.

In spite of the snow and bad weather we had an average attendance of 109 for the two weeks. For these blessings we praise God, and give Him all the glory.—**Irvin B. Miller, pastor.**

The Perils of the Mansion

"Then beware lest thou forget the Lord" (Deut. 6:12). A nationally known preacher said he had often observed that people loved God and the church as long as they lived on a side street, but forgot God when they built a mansion on the avenue. Not all men can be successful and victorious at the same time.—**The Quiet Hour.**

The "I" Crossed Out

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). I heard the cross described as an "I" that had been crossed off. Just draw your pencil straight through the letter "I" somewhere near the top, and you will see what is meant.—**The Sunday School Times.**

Burial Did Not Trouble Him

"But whosoever will lose his life for my sake, the same shall save it" (Luke 9:24). Someone told Bishop Bashford, "You will bury yourself in China." He replied, "But I believe in the resurrection."—**From the King's Business.**

CHICAGO, ILL. National Family Week will be stressed May 5-12 this year. National Sunday School Week will be observed Sept. 20-Oct. 6. The National Sunday School Convention will be held in twin sessions at Los Angeles, Calif., and Grand Rapids, Mich., in October.

CHANGE OF ADDRESS. The address of Lee Burris is now 825 Ermine Street, Albany, Oreg. Please change Annual.

PHOENIX, ARIZ. Rev. George Peek, pastor of the North Long Beach Brethren Church, Long Beach, Calif., was guest preacher at the First Brethren Church Jan. 13. Charles Ashman, Jr. is pastor. He was also guest speaker at the Christian Business Men's Committee meeting and at Youth for Christ.

ALBANY, OREG. The congregation of the Grace Brethren Church recently gave a reception in the parsonage for their new pastor, Lee Burris, and family. The family was also surprised with a shower of food and other gifts.

NEW YORK, N. Y. Jerry Beavan has resigned as Public Relation Director of the Billy Graham Evangelistic Association as of Feb. 1 because of health reasons.

LONG BEACH, CALIF. The Brethren Christian High School celebrated its first home-coming on January 4. The high-school church will begin its church tour this month. They will sing in five churches in different areas on Sunday evening.

STERLING, OHIO. Rev. Irvine Robertson, returned missionary from India, and Dr. R. E. Gingrich, president of Cornus Hill Bible College, Akron, Ohio, occupied the pulpit of the First Brethren Church Dec. 30 and Jan. 6, during the illness of the pastor, James O. Young.

FREMONT, OHIO. The roof of the new Brethren Chapel is on and the work is going forward nicely.

Newspage



Granville Tucker is pastor. On Jan. 6 nine from the Chapel were baptized at Grace Brethren Church, Gordon Bracker, pastor, and 24 of Grace Brethren were baptized. These baptisms were the result of confessions and rededications during the John Tierney evangelistic campaign.

WINONA LAKE, IND. Rev. Richard P. DeArmey has resigned his pastorate of Grace Brethren Church at Waterloo, Iowa, and accepted the call to the Winona Lake Brethren Church. He will assume his new duties about May 1.

WINONA LAKE, IND. Mrs. Lester Kennedy, Jr., underwent surgery at Columbus City, Ind., Jan. 18.

GRANDVIEW, WASH. Ground breaking services were held for the new building of the First Brethren Church Sunday, Jan. 20, with Rev. Harold Painter as the special speaker. Robert Griffith is pastor.

SEATTLE, WASH. Some anonymous friend or friends purchased a new electric organ for the View Ridge Brethren Church which was delivered to them on Jan. 5. It is a blonde finish to match the pews of the church. Thomas Hammers, pastor.

ELKHART, IND. Rev. Donald Ogden, instructor of music of Grace College, Winona Lake, Ind., was the songleader in the recent campaign with Rev. Walter Lepp, evangelist, at the McCoy Memorial Baptist Church.

BEAUMONT, CALIF. Rev. Gene Farrell tendered his resignation of Cherry Valley Brethren Church to become effective as of February 1, 1957. Brother Farrell has served this church for the past eight years. He and his wife are seeking the will of the Lord for their future work. A tape recorder was recently given the church by the Lano family in memory of their mother who recently went to be with the Lord.

ALEPPO, PA. A Laymen's Fellowship was recently organized at the Aleppo Brethren Church. They are rejoicing in the fact that they went over the top in their goal for foreign missions this past year. Wayne Baker is pastor.

DAYTON, OHIO. The dates for the Southern Ohio District Conference of Brethren Churches to be held in the First Brethren Church are May 6-9, 1957. William Steffler will be host pastor.

It's Always Time—for the Other Fellow

"That ye may be the children of your Father which is in heaven" (Matt. 5:45). It seems that Dr. and Mrs. Paul James of Atlanta have a little lad, Edward, some five or six years of age. Next door to their home in Atlanta there lives another Christian family with a boy of Edward's age. One day play developed into a misunderstanding. The quarrel between the two boys waxed warm and long. Suddenly little Edward drew himself up and said: "It's time one of us acted like a Christian. How about you?"—From **Moody Monthly**.

Too Late

"Do good to them that hate you, and pray for them which despitefully use you" (Matt. 5:44). A pious but cranky old lady was greatly annoyed because her neighbors forgot to ask her to go on their picnic. On the morning of the event they suddenly realized their affront and sent a little boy to ask her to come along. "It's too late now," she snapped. "I've already prayed for rain."—Source unknown.

The BRETHREN MISSIONARY

HERALD



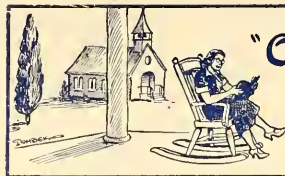
WMC NUMBER

FEBRUARY 9, 1957



tremendous challenge

to the WMC



"Open thou mine eyes"

Psa. 119: 18



National Women's Missionary Council ~ 1956-1957

Sunday School and the WMC

By Harold H. Etling

She was the only teacher of Junior boys! They were the usual gang of Junior boys, with about a thousand wiggles per square inch; boys full of fun and mischief, full of life, and always looking for new ways to make sure that their teacher would not have an opportunity to grow stale at her job. In that class was a boy who was destined to become a very important figure in the

future history of his nation. His name was Dwight, and he now occupies the highest office our nation has to offer.



Rev. Harold Etling

How much did that Junior teacher in a Sunday school of 50 years ago contribute to the present leadership of Dwight Eisenhower? How much of the background did she provide for the new moral and spiritual tone that has been shown in the White House? I cannot answer that question, and I doubt if it has an

answer, for influence and backgrounds cannot be measured with a measuring stick as we do feet and miles. But just as real as any material that can be measured is that influence and teaching.

"Only a teacher of Junior boys." Is that what you have been saying? Don't ever be guilty of saying it again, or for that matter do not say it regarding the nursery, the beginner, the primary or any other class that you happen to have the privilege of teaching. The future leaders of our nation, and of other nations, may be in your class or department next Sunday, and that brings us to the very heart of this story.

The Women's Missionary Council and Sunday schools! These two departments of our beloved church are interdependent one upon the other.

OPPORTUNITY

The very name "Women's Missionary Council" spells "Opportunity" through the Sunday school. Every word of that name means much and is important to the Sunday school.

"Women's"—Woman is the name that Jesus used in speaking to His mother at the wedding in Cana of Galilee, and surely when Jesus used that name, He lifted it

to the highest place among men. For many generations it has been said that "the hand that rocks the cradle rules the world!" The Bible has much to say about women and their place in the spiritual life of mankind, but surely nothing more wonderful than the word written by the Apostle Paul concerning Timothy, when He said: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). Where did Timothy learn those scriptures as a child? "The unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:5).

If America's children of future generations are to be as excited about God as we are, then surely they must catch that vision and excitement from you and me—the mothers and fathers of our generation. They must see God working in and through us; they must see and hear the Word of God as it is read by you in their early childhood at family altars, and in the services of the church. Into their lives must come those high moments when God is more real to them than anything else in life, and you as the mother in the home must share much of that with them.

"Missionary"—Surely one of the greatest missionary opportunities in the whole world lies at our very doorstep. I have just returned from three days of work in the National Sunday School Directors' meeting. Again and again we were reminded of the fact that in this new year more than four and a quarter million babies would be born in America. We are at the crossroads in world history. Even as I write this story, I am conscious of the fact that there are more than 12 million babies under four years of age in our nation. Someone spoke a truth when he said that if we lose just one generation of our children to Satan, we will become a heathen nation. Therefore, we are only one generation away from heathenism. Most of the 12 million babies under four have not yet, even in Christian America, heard the story that Jesus Christ died for their sins. These babies are the future leaders of our nation. They are our nation within 20 years by and large. They are a missionary opportunity for this hour of the greatest proportions. Satan and the world are making strong bids for these babies. One needs only to watch television for a few moments or read any of the most popular magazines to know how strong Satan and his cohorts are planning and working

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 19, NUMBER 6

Entered as second-class matter April 16, 1943 at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$3.00 a year; 100-percent churches, \$2.50; foreign, \$4.00. Board of Directors: Robert Cress, president; Herman A. Hoyt, vice president; William Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; Bryson Fettes, member-at-large to executive Committee; Gene Farrell, S. W. Link, Mark Malles, Robert E. A. Miller, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

to get our children. How interested are we in them?

These four and a quarter million babies born in 1956 have eight and a half million parents, and again most of them do not know Jesus Christ as Saviour. Then add to it the fact that millions more of grandparents are without Christ right here in America, and I think you will agree with me that together with all the other mission fields in the world there is a tremendous missionary opportunity right in our own backyard.

"Council"—Does all of this leave you standing bewildered? It would me, if I thought I had to do the job alone. But the Women's Missionary Council makes you partners in the work that lies ahead. Your council working with councils of like mind and heart across the nation can do what no one of us, nor any single council, can do. God's work needs our combined effort. Your National Women's Missionary Council has been doing and now is being challenged again to join hands in a tremendous program to meet the challenge.

MEETING THE CHALLENGE

Having seen a few of the opportunities that we face, let us put the challenges on a very practical basis and ask the question: "How can our Women's Missionary Council meet these opportunities?"

PRAY—Into your monthly program you have placed the day of prayer. How we praise God for this regular emphasis upon the most vital work of our church. In God's work there is no substitute for this intimate fellowship of prayer. When we pray there is clearer vision for our tasks, greater love for our fellow man, more of God's power in our service. We cannot do anything else really well until we have prayed, and we need to pray more. As you come to this important 15th day of each month, in addition to praying for home and foreign missionaries, be sure to include your missionaries of the local church—teachers and officers of the Sunday school. Pray for your National Sunday School Board and the staff at the office in Winona Lake, that they might constantly keep before our church the vision of the wonderful opportunities we face for evangelization in America. Pray that you might find your own place of service in this tremendous missionary challenge.

GO—Someone has said: "The early church was a company of lay witnesses, but the church of today has become a professional pulpitism, financed by lay spectators." Jesus said: "Go ye into all the world," and no amount of substitution can ever take your place in the great missionary program. This is a call to every Christian to share in the ministry of the Word of God. Christian service is not the exclusive business of so-called full-time Christian workers, but it is every Christian going everywhere to preach and teach the Word of God.

In your local Sunday school there will no doubt be a place of service for you. To do the kind of a job we ought to be doing will require at the very minimum a staff at least twice as large as the staff we now have, for we are looking for 60,000 by 1960. Doubling the number of people in Sunday school will require in almost every case a double staff and recognizing the fact that many of our schools are already understaffed, we feel safe in suggesting even a greater number of personnel needs. Women of the WMC should volunteer their services to pastors and superintendents now!

Of course, it takes work and training to get ready to do the job; so as members of the WMC, we urge you to enroll now in a training class to get ready to serve in your Sunday school. Too much emphasis cannot be

laid on training. With expertly trained teachers in the public schools, it becomes more necessary than ever before to hold high teaching standards in the Sunday school.

Then, of course, with new families moving into every community, and new babies being born into most of the homes of our churches, it is important that we contact these new people for our Sunday schools. The women of the WMC could launch a real visitation program of reaching new people for the teaching and training of the Sunday school. The Lord has not promised to send the unsaved to our churches—but He has commanded us to go out and compel them to come in. Remember, Jesus did not only come to save the lost—He came to seek and to save. There is always a seeking before a saving!

GIVE—The last of the trio of missionary emphases is **give**. There was never a day in which less can be done with a dollar than at present, for prices in every place have gone up and up and up. Wages have likewise, and to be honest with our God, we still ought to give as the Lord hath prospered us. How we of the National Sunday School Board thank God for the gifts of the Women's Missionary Council. They have enabled us to do much of the work that we are able to do through the purchase of equipment for our office. We have expressed again and again, through printed page and personal word, our appreciation for these wonderful gifts. This year, through the gifts of your local councils, we are looking forward to the purchase of additional office equipment which will allow us to do even a more efficient job. In addition, a part of the money given this year is earmarked to establish a library of Visual Aids which will be available to local Sunday schools for the training of teachers and workers in this great task of **missionary effort at home**. We urge you to join with all of the members of your WMC across the nation in **giving for Christian education**.

Actually, in summing it up, all of the emphasis of our Sunday-school program is a missions task. Reaching more, teaching, winning more, training more people in Christ's service and finally enlisting more to do the work of Christ is the work of every true church. We must see our work in an ever-widening perspective. More pastors are needed, and as you and I witness to the families in our neighborhoods, we share in finding those needed pastors for churches tomorrow. More missionaries are essential on the foreign fields. As we help to fill up classes in our Sunday schools we share in the preparation of those who will be going to the four corners of the earth with the gospel. But not only will our teaching and training programs prepare more pastors and missionaries, but it will provide more and more workers for our local church and its program in the community.

Every Sunday-school lesson provides a teacher with a marvelous opportunity for impressing the need and privilege of Christian service. Every department superintendent can use his assembly programs to convey convictions and provide opportunities for personal commitment to service for Christ.

The mission of our churches is urgent. The need is demanding. The time is **now!** The way of victory is recruiting and training willing workers for the task.

The marvel of the early church is that being scattered abroad, they did not whine, nor hide, but "went everywhere preaching the word" (Acts 1:4). They went everywhere **then!** What about now?

The Office Secretary's Viewpoint

By Miss Alice Snider



"I thank my God upon every remembrance of you" (Phil. 1:3). As I look back upon my few years of serving the National Sunday School Board as office secretary, this has been the prayer of my heart when I think of the women of the WMC. Because of the generosity of these women, the task of serving the Brethren Sunday schools across the nation has become an easier one.

Thousands of copies of helps have been turned out on the electric mimeograph machine purchased with money given by the WMC. These included helps for Sunday schools, BYF, Boys Clubs, Sisterhood, yes, and even some National WMC material. This continues to be an ever-increasing task as the Sunday-school work expands.

At the present time four Christian Worker's Training Courses are being made available to our Sunday schools across the nation. Already one of these has been mimeographed the second time and others will soon have to be mimeographed again.

A monthly pamphlet, "The Promoter," is published in the interests of our Sunday schools, and is receiving wide acclaim as being practical in Sunday school help both to superintendents and teachers. At the present time we are printing more than 3,000 each month and additional inquiries are coming to us monthly.

The mimeograph machine also has been a big help

in the recent Sunday School Enlargement Campaign and in the monthly promotional packets which are sent to all Sunday-school superintendents and pastors. These are only a few of the many things that run through the mimeograph during a period of time. Without this machine it would be impossible to carry on the ever-expanding work of the National Sunday School Board.

Just this past year money that was given by the ladies of the WMC was used to purchase a portable dictation machine. This is an inseparable piece of equipment in any office. Letters can be dictated while the director is on the road and sent immediately to the office for transcribing. It has also become a valuable aid in the writing of the teacher training courses, much of which is done away from the office.

This coming year will see new machinery added to that which we have. With the money promised by the WMC an electric typewriter will be bought. This is another important need in the office at the present time.

Not only do we thank the ladies of the National WMC but also of the district WMC's who have contributed so generously. This year the Indiana District added an office chair and a file to the office.

Thank you, ladies, for your help in carrying on the work of the Lord and of the National Sunday School Board.



MISSIONARY BIRTHDAYS FOR APRIL

Africa—
Suzan Marie Goodman April 1, 1952
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.
David George Goodman April 21, 1947
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.

Argentina—
Rev. Solon W. Hoyt April 2
Calle 31, No. 33, Don Bosco, F.C.G.R., Argentina, S. A.
Paula Ann Bishop April 15, 1955
178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Peter Philip Marshall April 23, 1953
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Rev. Donald E. Bishop April 29
178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

Brazil—
Rev. J. Keith Altig April 9
Caixa Postal 861, Belem, Para, Brazil.
John Robert Zielasko April 10, 1948
Caixa Postal 861, Belem, Para, Brazil.

Hawaii—
Leilani Lou Tresise April 15, 1956
2377 E. Manoa Road, Honolulu, T.H.

Mexico—
Mrs. Sibley M. Edmiston April 14
439 Sunset Lane, San Ysidro, Calif., U.S.A.

In the United States—
Miss Edith Geske April 6
R.R. 3, Norfolk, Nebr.
Mrs. Robert S. Williams April 15
c/o Box 588, Winona Lake, Ind.
Lester W. Kennedy, Jr. April 18, 1955
c/o Box 588, Winona Lake, Ind.
Robert Luis Dowdy April 26, 1948
c/o Box 588, Winona Lake, Ind.

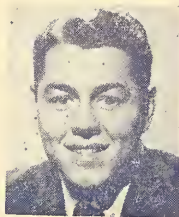
NATIONAL WMC PROJECT OFFERINGS

1956-1957

General and Publication Offering	\$2,435.22
Home Missions Offering	3,004.16
Christian Education Offering	Due March 10
Foreign Missions Offering	Due June 10
Thank Offering (Penny-a-day)	Due June 10
Birthday Offering	Due July 10
Missionary Residence Upkeep	Due July 10

An Enthusiastic Sunday School Helps Our Church to Grow

By Ward A. Miller
Pastor, Community Brethren Church, Whittier, Calif.



From the business world there comes a quatrain that is often jokingly quoted yet is sternly true:

He who whispers down a well
About the wares he has to sell
Will never make as many dollars
As he who climbs a tree and hollers.

Several years of ministry had elapsed before I realized that the fast growing leadership developing churches were those that had ceased whispering and were now shouting about Sunday school. If we are to make of men what God wants them to be, we must begin now to reach them where they are. No avenue available to the church in reaching a family for Christ is so quickly rewarding as that of the Sunday school. The very words "Sunday school" almost seem magical in their ability to gain response from unchurched parents. There are a number of ways in which these reactions, in our case, have borne fruit for Christ and His church.

ENTRANCE INTO HOMES

It is not easy to enter homes today. Every technique and trick known to man has been used by the commercial world to gain access. This has made people reluctant to even open the door to a stranger. However, when parents are told of the benefits of Sunday school to every member of the household, there is rarely a poor reception. Entire families have been won to Christ through enthusiastic children taking home the blessings of Bible instruction to parents who were completely closed to the gospel. The terrifying end of a soul without Christ should lead us to use any legitimate means to get that person in contact with Bible truth. We have found the Sunday school an ideal point of contact.

FIELD OF EVANGELISM

Eager Sunday-school pupils, from wiggling tots to mobile relics, provide an ideal field for the church to evangelize. Scores have been won to a saving knowledge of Jesus Christ. When this is realized, which is just one of many purposes of the Sunday school, church members, teachers and Christians in general withhold severe criticism of unruly or spiritually ignorant pupils knowing that theirs is the happy privilege of anticipating "new creatures in Christ Jesus." When the Sunday school is recognized as a field of evangelism, it will have a constant appetite for new enrollments. These enrollments automatically bring increased attendance, and both of these will have a growing effect upon the church. Using our Sunday school as an illustration of

this fact, in January 1956 the enrollment was 605. By January 1957, just one year later, this had climbed to 779. Attendance for the same period leaped from an average of 379 to 532. Church attendance increased to the point that an 8:15 a. m. service on Sunday morning was inaugurated in March so that the crowded conditions at 11 a. m. would be relieved. Simultaneously the Sunday evening service made a pyramidal rise to a thumping 47 percent over the previous year. No less than 86 percent of the people who walked the aisles of our church receiving Christ as Saviour were enrolled in the Sunday school.

INCREASED VISITATION

By its very nature, the Sunday school must either go or it will soon be gone. Someone has poignantly said, "It must send or end." Present-day breathless schedules militate against a consistent program of visitation and often our Sunday school yielded to the pressure. But progress was made. The general superintendent visited department superintendents expressing delight in the agreement of the individual to serve in a new capacity, discussing and planning for the year ahead. Department heads called upon teachers and potential teachers encouraging them spiritually and strengthening the bonds of fellowship and understanding. Brightened by the blessing of the leader's visit, the teacher is stimulated to visit the pupils. So seriously have some taken visitation that each new quarterly is delivered to the pupil and the parents are instructed in the best method to help their child through its use. Others have visited in every home on their class roll before the second Sunday of teaching a new class. You can be sure that these teachers are far better informed of the needs of their pupils than those who have never faced their pupils in their own home. At the same time, names of unenrolled parents are secured and given to the adult department making them prospects for that division.

BUILDS ENTHUSIASM

The day has long passed when a church can remain alive with mere torpid piety. Scores of churches in smug self-satisfaction will succumb this year because they have not learned this vital lesson. Speaking before a crowd of businessmen an executive urged every man before him to spend a few minutes each morning to shout to himself in his car while going to the office: "Boy, am I enthusiastic! Boy, am I enthusiastic!" He guaranteed it would increase tremendously their effectiveness as salesmen. If the business world finds such fervor essential,

how can the church hope to produce for Christ with its half-hearted measures? Much too soon after conversion and baptism, Mr. Average Church Member is like Siegfried in his nest, who cried: "I lie here possessing, let me sleep." It is glorious to be sound in doctrine; it is tragic to be sound asleep in action. The only difference between a grave and a rut is that the latter has the ends out. A Sunday school worthy of the name early assumes its privilege to implement all of its varied activities with enthusiasm. Naturally, this spirit spills into the church. Tradition is carefully examined and promptly discarded if it exists for its own end. A refreshing air of improvement is blown upon the church by the Sunday school as it enrolls new persons, tests new equipment and employs new methods. This freshness of approach—like Livingstone's motto, "Anywhere, so it is forward"—has helped our church to move ahead.

PASTORAL APPRECIATION

For 14 years as a pastor, my Sunday schools have been a strong right arm. By winning the lost to Christ, teaching the saved the truths of the Word of God and promoting every program of the church of any consequence, including visitation, evangelism and Christian stewardship (both local and foreign-mission support) it has been a dependable helper. Sunday school is magnificent; use it for all it is worth. On the one hand, it must never be "the tail that wags the dog" however; on the other hand, it must never be forgotten that it is, or should be, the largest organization of the church and as such it uses people in praying, visiting, teaching and soul-winning, all for the glory of the Lord Jesus! I really appreciate my Sunday school!



This month brings us to the third and final month of our second major project—our Christian Education offering which will be divided between Grace Seminary and College and the National Sunday School and Youth Boards. No part of our church work should be of greater interest to our WMC than those organizations which are dedicated to the training and spiritual development of our young people, our own sons and daughters. Have we each one done what the Lord would have us do toward this offering? This is our last occasion to give, for this offering should be sent in to Mrs. McCall by March 10.

WMC OFFICARY

President—Mrs. Kenneth Ashman, 205 Erie Ave., Wooster, Ohio.
 First Vice President (Projects)—Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio.
 Second Vice President (Program)—Mrs. Thomas Hammers, 6242 30th Ave., Seattle 15, Wash.
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 Prayer Chairman—Mrs. Frank Lindower, R. 1, Uniontown, Ohio.
 Patroness of SMM—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

Mother's Letter

(Editor's note. With this number we are beginning a new feature in a series of letters supposedly written by a Christian mother to her daughter who has gone away to college. These letters have been written by one of our consecrated WMC members who prefers to remain anonymous in them. We begin this series with the prayer that these letters may be a help to mothers who are writing letters to their own daughters away from home, as well as to our Sisterhood girls, some of whom may not have Christian mothers who could write this type of letter to them.)

Dearest Daughter,

I could hardly wait until I received your first letter, and I am glad you wrote so soon. You can imagine what a lump was in my throat when I kissed you goodbye and realized that this was the first step away from home, and me—especially from me. But I wouldn't be selfish enough to wish to keep you with me always, in spite of what it would mean to me, when I know that the separation is best for you.

This adaptation of a popular line just came into my mind, and I know you won't care if I say it: "Now is the time for all your good training to come to the aid of your circumstances." I am glad you like your instructors. Of course there will be days when they may not seem so fine. You may feel out of sorts and they may appear grouchy. But just get out your sense of humor and add a dash of common sense; then remember that they are human, just as you are. Try to meet each day in a good spirit, it will help a lot.

I am sorry about your roommate. It would have been nice to have had a friend, or at least an acquaintance to room with, especially at first; but right here, my dear, is where you have an opportunity to use psychology, the spirit of understanding, and Christian love and forbearance. Just remember that people are different; not everyone is as affectionate and friendly as you are, and then besides, she may be just reserved and timid or possibly a little afraid of you. Be patient. Think of the differences there may be in your backgrounds. Give her time, and observe all the social amenities; respect her reticence, be sweet and wait.

You know, the best way to overcome homesickness—oh I know you aren't feeling those pangs yet, "but an ounce of prevention" you know—is to find someone who has a worse case than yours, and try to help them to overcome it. You'll be so busy that you'll forget all about your own case, and get quite a thrill out of it besides.

We were so busy getting ready these last few weeks that I didn't get to say half of what was in my mind and heart for you. But I'm not going to do any preaching now. I'll expect you to get that at least once every Sunday. Don't get lazy, daughter dear, and shirk your Sunday privilege because mother isn't there to urge you. You need that as much as you do your weekday classes, so be faithful. Don't forget to tithe your allowance too. I know it isn't much, and you may give more, but lay that aside and never allow anything to come along and "gobble it up."

I am sending your mending kit. I don't know if you forgot it or not. But a stitch in time does save nine or more, and you can have so much more poise and self-confidence and respect when nicely mended than when pinned up.

With a heart full of love to sweeten and season all the advice and lectures, I am,

Your Mother

II Timothy 3:14-15.



"VESSELS of HONOR"

II TIM. 2:20-22

SISTERHOOD THEME 1956-1957

A New Family

By Mrs. William Samarin

"Father, may I go to conference?" Sara repeated these words to the little yellow dog seated beside her cooking fire. The little yellow dog looked puzzled and scratched a flea. "I will stay with Nambona. She will take care of me as her own daughter." This last utterance was too much for the skinny pup. He stalked away to the shade of the granary.

"What's this about Nambona?" her father asked as he rounded the corner of the mudhouse. Sara blushed and busied herself with the smoking fire. She had been trying to find courage to ask her father if she might go with the village Christians to a three-day Bible conference. She had been practicing her request when her father overheard her. Sara lifted the lid from the pot and dropped in a small hard lump of salt. Then gathering her courage she made her request.

Sara had not dared to hope she might go. Her family, she knew, thought she was just a little bit odd these days. But her father was not an evil man. He had watched her learn to read and had been secretly proud. He had not even been too upset when she refused to marry the boy with the sewing machine. Sara's uncle had been hurt that his choice had been rejected, but had not the Christian boy sent the most handsome goats in the village? Now the scarred faced, pagan father watched his Christian daughter work over the cooking fire. He did not understand her, but he realized she was good. Other young people were doing new things, but they were evil. Sara was different from the African girls of the past, but she was good. The kindly pagan father thought he might have been a little hard on his daughter in the past.

Sara noticed her father's silence and wondered at his thoughts. But his answer made her clap her hands with joy. "You will need a new dress if you go. Take this money to the Arab trader and buy some cloth. Tell him you don't need much, for you are still a skinny thing."

Sara spent a half hour choosing which of the bright pieces of cloth she would buy. This was only the second dress she had ever owned. Such important decisions took time.

Sara with Nambona, the village pastor's wife, and 20 other of the village Christians began the long walk to the canton chief's village early the next Monday morning. Sara, dressed in a new blue dress, carried her bed-mat and a bundle of manioc flour on her head. The little group sang as they walked mile after mile: "Father, you must believe; Mother, you must believe; friend, you must believe, or you will die without Christ." Christians from other villages waved as they passed and said

that they would be coming soon. Sara's black face glowed. She had not realized that so many Christians lived near her.

As the sun touched the top of the trees, the little group sighted the large village where the conference was to be held. Nambona's husband had a brother in this village. All the people who had come with Sara would stay with him. Nambona cheerfully informed Sara that they would sleep outside, but Sara was too thrilled with all she saw to be discouraged about sleeping out in the cool night air.

By nightfall the large village was bustling with activity. It was easy for Sara to tell where the Christians lived. In front of each of their houses was a circle of visitors. The houses of the pagans seemed desolate in comparison. Some of these people even looked sullen as if this invasion of Christians was an inconvenience. Sara watched the Christians walk from fire to fire greeting old friends with cries of joy and much handshaking. Soon all the little groups began to sing. Sara heard old songs and new songs. She joined in whenever she could.

Sara clasped Nambona's hand. She had never been so happy! Nambona understood the young girl's thoughts. "When I was yet in my father's house," she said, "I was taught that the family with all its cousins and aunts and uncles was the most important thing in the world. The rest of the world didn't matter. When I became a Christian, I found I was a part of a bigger family. I saw my husband greet a man of another tribe as if he were his brother by the same mother. I asked my husband why he had greeted this man as a brother. His answer was this: 'He is my brother; we are one heart in the family of Love.' Now my husband has also heard missionaries say that there are many white people in this family. It must be true, for they brought us the gospel. Tonight you are happy because you are a part of this family."

That night as Sara lay on her mat with the dark African night as a blanket, she hummed softly, "Merci Nzapa Titi, Jesus." (The song you sing as "Thank You, Lord.") But three important days lay ahead. Will you join us next month to live these days with Sara?

SISTERHOOD OFFICARY

President—Marie Sackett, Grace College, Winona Lake, Ind. (Home: 1010 Randolph St., Waterloo, Iowa).
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Sunday School

By Mrs. Max Brennenman

Joyce was not hard to get out of bed on Sundays, for it was the day that she had been waiting for all week. She had been busy inviting the neighborhood children to go with her to Sunday school. (Of course, they did not go with her the first time she asked, so she kept inviting them every week.) Joyce got up, made her bed, straightened her room, got dressed, and helped her mother fix breakfast. It took so long to eat breakfast, she thought.

The family car was put to work on Sundays. Joyce's father took the family to church first. Then he came back to the neighborhood to pick up all of Joyce's "invites."

When the car arrived back at the church, Joyce was a very good hostess in making sure that every child that she brought was introduced to their Sunday-school teacher before Sunday school started. Joyce also had reminded the children who came with her that coming to Sunday school was coming to God's house. By Joyce's example the children noticed how they should behave. Never once did they see Joyce run, yell, or disturb anything in the church.

Just before Sunday school started Joyce made sure that the children whom she brought for the first time were in their right departments. Then she took her place in her department eager to hear and learn more about her Saviour.

Joyce was always in her seat ready to say the rhyme about being on time along with the rest of the children. Because she did not want to miss one part, being on time to Sunday school was a good Sunday habit of Joyce's.

The singing, memory work, and announcements were enjoyed reverently, for she was a part of the department. Joyce kept her eyes open, ears listening, hands to herself, and her lips quiet unless spoken to.

With the opening part of Sunday school finished, Joyce went quietly with the rest of her class to their room. Together with their teacher they studied from God's Word. What a thrill to read from her own Bible the wonder workings of God!

The class period was just too short to please Joyce. She could have stayed all morning to listen to her teacher explain the Bible. Some day Joyce was looking forward to being a Sunday-school teacher. And now was the time for her to begin learning the basic truths of the Bible.

Sunday school being over, Joyce gathered all the children that she had brought with her. And very quietly they all entered the morning worship service.

What a missionary Joyce was because many of the children that she was taking to Sunday school accepted the Lord as their personal Saviour. So Sunday school was a very important service to her.

Psalm 122:1: "I was glad when they said unto me, Let us go into the house of the Lord," was a favorite of Joyce. Her enthusiasm for Sunday school was "catching." Many children and adults were won to Christ

SUGGESTED PROGRAM FOR MARCH

THEME SONG—Sing "Channels Only" and follow it by several favorite prayer choruses.

SCRIPTURE—Read Psalm 121.

PRAYER CIRCLE—Use the prayer requests listed and use requests from your own group also.

DEVOTIONAL TOPIC—Senior and Middlers study "A New Family," and Juniors study "Sunday School."

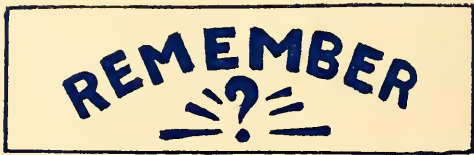
SPECIAL NUMBER—This may be musical or otherwise. (Sometime, try bringing a WMC member to the meeting for a special number!)

MISSIONARY LESSON—Seniors and Middlers study the missionary biography of Marguerite Dunning, and Juniors continue the Pondo stories—this time "An African Funeral."

CHORUSES—Make time for some zippy favorites.

BUSINESS MEETING—Be sure to read the president's reminders.

BENEDICTION—Psalm 145:1-2.



MARCH OFFERING—March is the month set aside for the national officers' conference expenses. The goal set is \$400. This money will be used for the national officers so they can be present at the national conference held in August. It is necessary to have the officers present to carry out their duties during conference and make plans for the coming year. Pray about this offering and give as the Lord leads you.

HAPPY BIRTHDAY, SMM! Next month is SMM Birthday month. During this month we take up our birthday offering which goes for the higher education of missionaries' children. Our goal is \$700. Think and pray about this offering.

CHECK UP ON YOUR GOALS—Now would be a good time to take inventory of your goal sheets and see what is lacking for your group. It won't be too long until this information has to be sent in and now would be a good time to see that you get it all done before the time comes.

REPORTS AND MEETINGS—If you haven't sent in your post card item to the national editor, do so as soon as possible. Also, if you haven't had your spring cabinet meeting, this should be done. These two are local organization goals and have to be done to be an honor Sisterhood.

NOTICE! Beginning this month in the WMC material is a new column entitled, "Mother's Letter." This will be continued for several months and promises to be very interesting reading for all of you girls!

because one little girl was glad to go to Sunday school, and because she invited others to go with her.

How about you? Are you glad? You should be if Christ is in your heart. Be eager to learn more about the Lord Jesus Christ and take others with you so they may learn, too.

An African Funeral

By Miss Mary Emmert

Pondo had received his first lesson about the goodness of God from the guard's wife. At nearly the same time, his father, Koly, was receiving a different idea of God from Toulougou, the guard. In their long talks in the evening he had learned many things about the white man, and a little about the white man's God.

"There were some white people of God where I came from," the guard told him one day.

"What is their affair like?" asked Koly.

"I did not hear much of it," Toulougou replied, "but I know they say one must not drink beer, nor gamble, nor steal, and a child of God must have only one wife."

"That is a bad affair," decided Koly. "My father taught us not to steal, but this affair of not drinking beer, nor taking more than one wife is foolishness."

"Not many of your tribe have been taught not to steal," remarked his friend.

"That's true," admitted Koly, "But old Sambey will not look upon stealing either. Did you ever see that little boy with his ear cut off? Sambey cut it off to cure him of stealing."

"Did it really cure him?"

"No; I don't suppose it did. But at least it brands him as a thief, so everyone can watch out for him." Koly and his friend laughed and clapped each other's hand as though this was very funny.

"I have yet to hear of any way to cure a thief," was Koly's comment. "Why does not some medicine man make medicine to take away the hunger for stealing out of a man's heart?" he added thoughtfully.

"Oh, medicine men! They never really cure anyone, but they kill plenty. They deceive us to get our money. But then, they come in handy to make people obey, too." Toulougou fingered the fancy leather charms hanging on his chest. They were flat little blocks of wood, neatly covered with tooled leather. "I got these charms from the Mohammedans," he added. "Their power is greater than that of the ordinary sorcerers. So everyone is afraid to disobey me."

The two men had lowered their voices, for it was not very safe to scoff at the sorcerers or to make light of their power. Many a man, under similar circumstances, had had a dose of poison slipped into his food.

They were still discussing all angles of sorcerers, when they saw Pondo making toward the campfire around which they were sitting. He was exhausted from what had evidently been a long, hurried trip. Koly looked at him anxiously. "What is the news?" he asked.

"Kogara is very sick," answered Pondo.

"Kogara sick? She was all right the day before yes-

terday when I left the village. What is the matter with her?"

"She has a very great pain inside her," said his son. "She went to work as usual this morning in her garden, but at noon she came home very sick. She is moaning and groaning a great deal. We sent for Gafe, the sorcerer, and I came for you."

Koly arose. "I must go at once," he said to the guard. Toulougou grunted assent, "Go well." He added: "Pondo can take your sleeping mat after you tomorrow when he is rested."

The next day, by the time that Pondo returned to the village, he found everyone much excited. "Your father's first wife is dead," they told him as he passed along. Pondo could scarcely believe it. He found his father sitting in stunned silence. A small crowd had gathered around and were raising the usual hubbub, chanting the responses to Nana's wild plaints in the approved style. But Koly was clearly brooding over something. He looked desperate. Pondo had never seen him that way. Nor did he find out what it was all about then.

He joined the group of wailing ones gathered around the still form of Kogara, lying on the one mat in her house. From his birth up he had been accustomed to the death wail, and had often mimicked it in his play. But now it had come to his father's house, and he wanted to flee from it, but he could not. All day they mourned. The air in the hut was stifling, for everyone that could possibly crowd in was packed inside, and the rest were close around the door on the narrow little porch that encircled the house.

They were hot and dusty, but no one went to the stream to bathe. Their tear-streaked faces and continuous wailing bore witness to their ever-losing fight with death. Finally someone reported that the grave was dug, so two of Koly's relatives picked up the body and carried it out of the house, followed closely by the little band of mourners. Nana shrieked louder than ever, redoubling her efforts to show her grief. Koly followed numbly, his head lowered, his hands locked behind his neck. They came to the freshly dug hole. The body was doubled up, so as to fit in the short space, and lowered in without ceremony. The clouds soon covered the cold stiff body.

Koly, who had stood by in stony, bitter silence, suddenly uttered a terrible shriek, and then sobbed out his grief in a flood of tears. His relatives joined in with him; the bystanders looked on curiously.

Marguerite Dunning

By Mrs. Don West

Marguerite Edna Dunning is serving the Lord in French Equatorial Africa. Her life is one that we can all be challenged by. She was born in Chicago, Ill., but as for her second birth, she is uncertain when or where,



Mrs. Harold Dunning

but she said: "Just as I know I was born the first time because I am alive, so I know I was born again, because I trust the Lord Jesus Christ and believe His Word. I was there when it happened both times. As with my earthly parents, so with my Heavenly Father; He knows when and where, but not I. I'm satisfied to know I'm His child because His Word says so."

Marguerite prepared for serving the Lord by attending Moody Bible Institute and Grace Seminary. As for yielding completely to the Lord's will for her life, she was just a little doubtful at first, feeling that everyone wanted to push her into being a missionary. Realizing that she was made in God's image, she could never be truly happy or successful in life unless she followed the path mapped out for her by her Lord and Master. Marguerite found that a growing understanding of Ephesians 2:10 helped her see God's will for her life—"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Truly, Marguerite can say that our God is a loving God. In making her plans for her future, Marguerite had considered being a teacher. The Lord let her fulfill this ambition this year—while on furlough she was able to teach in a Christian day school. The Lord knows and understands the desires of the heart.

So often we wonder about the certain young man that one day will walk down the aisle with us, and we wonder how we will know when the right fellow comes along. Marguerite had a problem—was she the right girl for him? At first she feared to trust the Lord to choose her husband, but when she realized Harold Dunning loved her, she was afraid to trust her own heart. She wanted to be sure she was the right girl for him. Once again she turned to God's Word for guidance. She found her answer in Psalm 37:4: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Never since that time has she feared to trust God's way, knowing His delight for us is to be happy.

Marguerite challenges each Sisterhood girl to prove the Lord by a complete surrender to His will and see the blessing He will make of her life to others and the joy which will reward her even now, besides the reward "over yonder."

What shall I give Thee, Master?

Thou hast borne all for me.

Not just a part, or half of my heart:

I will give all to Thee.

What are you doing about the writing contest? It's fun to just sit down and put on paper what you are thinking. Well, don't you agree? Oh, you don't know because you haven't tried? Say, you'd better hurry; there's not very much time to begin those poems, skits, and stories. Send them to the national patroness, Mrs. Moore, just as soon as you can!—Jeanette Turner.



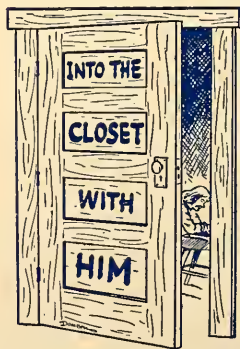
The North Long Beach Middlers have quite an industrious group: They have canned almost 200 quarts of apricots for missionaries; with scrap flannel pieces they have made nine baby quilts and are now working on baby garments; 100 Christmas tracts have been sent to the Haags in Mexico, which they made themselves by pasting old Christmas card pictures and Spanish verses on construction paper. Good examples, aren't they?

The girls at Jenners, Pa., have a good idea: they have realized the SMM girls of today will be the future WMC members, and they are becoming familiar with WMC meetings. Last fall the Sisterhood group were the guests of the women at a corn roast!

Junior members of Bellflower, Calif., also met with the WMC last fall when a missionary spoke to them. After the program during which the girls sang, they donned green and white aprons and caps and served refreshments to the ladies.

What are you doing that's different?

PRAYER REQUESTS



Pray for the offerings which will be taken this month and next month, too.

Pray constantly for each national officer. The names are listed in the SMM pages each month in case you forgot some of them.

Pray that the lessons this month and at this meeting will sink deep into the hearts of each one present.

Pray for the four ladies who are the authors for articles this year that the

Lord will give them rich spiritual blessings.

Pray about your personal goals, as well as the national and district projects.

NEWS



LEON, IOWA. The District Court, Decatur County, Leon, Iowa has reached a decision on the case of Rev. George Ronk (of the Ashland College group) vs. Leon Brethren Church, Ronald Robinson, pastor. The court awarded the verdict in favor of the defendants; namely, the Leon Brethren Church. The Leon Brethren Church and the Committee on Denominational Interests of the NFBC takes this opportunity to express appreciation to all those who faithfully prayed for the Lord's will to be done. Continue to pray for the blessing of the Lord upon the future ministry of the church in Leon.

WINONA LAKE, IND. The Ministers Federal Income Tax Guide for 1957 is available through the Missionary Herald. Price \$1.95.

FINDLAY, OHIO. Rev. Gerald Teeter assumed his new duties as pastor of the Findlay Brethren Church on Jan. 20. A dinner of welcome was held on this day for Bro. and Mrs. Teeter in the church basement.

CLAY CITY, IND. Rev. Edward Bowman assumed the duties as pastor of the First Brethren Church on Feb. 3.

FREMONT, OHIO. The Sunday-

school board of the Grace Brethren Church voted to make the month of February "Work Month." The purpose is to remodel the basement so accommodations can be provided for the growth of the Sunday school. Gordon Bracker is pastor.

SPECIAL. The supply of the booklet "The Faith Once For All Delivered Unto the Saints" by Louis S. Bauman (60 cents) is nearly exhausted. The next edition will have an advance in price, for the present stock was printed some years ago. Less than three dozen copies are in stock, and there will not be an immediate reprint.

PHOENIX, ARIZ. Ward Miller, pastor of the Community Brethren Church, Whittier, Calif., conducted a "New Life Campaign" Jan. 27 through Feb. 3 at the Grace Brethren Church, Charles Ashman, Jr., pastor.

SEATTLE, WASH. The Northwest district rally of the WMC will be held in the View Ridge Brethren Church on Feb. 12.

ASHLAND, OHIO. The Northwestern Ohio District WMC rally was held here at the Grace Brethren Church Jan. 28. Miss Bertha Abel, missionary to Argentina, was guest speaker.

CHANGE OF ADDRESS. Rev. Arthur Carey, Box 605 Paramount, Calif.; Chaplain Orville A. Lorenz, 203 E. Willow, Pomona, Calif.; Rev. Gerald Teeter, 1404 Bernard Ave., Findlay, Ohio; Rev. P. Frederick Fogle, 79 Chemin de Vassieux, Caluire et Cuire, Rhone, France.

SPECIAL. Evangelism Sunday will be observed throughout our brotherhood on Sunday, Feb. 24. Many pastors have planned for lay-

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Winona Lake, Ind.
WMC Mrs. Benjamin Hamilton
Winona Lake, Ind.
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Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

men to take an active part in the services on that day. Special emphasis will be laid upon the work of the Brethren Evangelistic Crusade.

ELKHART, IND. The Indiana District youth rally will be held Feb. 15-16 at the Grace Brethren Church, Lowell Hoyt, pastor.

WHITTIER, CALIF. The Community Brethren Church, Ward Miller, pastor, has established an extension work from their Sunday school with services being held in the Rancho Santa Gertrudes School. Sunday-school and church services are being conducted under the leadership of David Gutierrez who is a graduate of the Bible Institute of Los Angeles and is taking a master's degree at Pasadena College. Attendance has averaged over 50 each week.

INGLEWOOD, CALIF. The First Brethren Church was host to the California District High School Conference conducted Jan. 18-20. Dr. Glenn O'Neal was host pastor.

TROY, OHIO. The Grace Brethren Church has voted to relocate in the Meadowlawn area of Troy. Lots have been purchased, and the present church building has been offered for sale. Herman Hein is pastor.

SPECIAL. Rev. and Mrs. Jesse Hall, of Spokane, Wash., are the proud grandparents of Richard J. Maycumber, born Jan. 19 at Warsaw, Ind. Rev. and Mrs. Don Hocking are the proud parents of David Bruce, born Jan. 15. Rev. and Mrs. Hocking are missionaries at present located in Lyon, France.

GOSHEN, IND. The Grace Brethren Church, R. Paul Miller, pastor, now has a daily radio ministry over the local station.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Dayton, Ohio			
(First)	Feb. 10-24 . . .	Wm. Steffler . . .	Crusade Team.
Fort Wayne, Ind.	Feb. 24-Mar. 10	Mark Malles . . .	Walter Lepp.
Dayton, Ohio			
(N. Riverdale) . .	Mar. 5-17 . . .	Russell Ward . . .	Bern'd Schneider.
Fort Lauderdale,			
Fla.	Mar. 24-31 . . .	Ralph Colburn . .	Louis Talbot.
Ashland, Ohio . .	Mar. 31-Apr. 14	Miles Taber . . .	Bill Smith.



Tobacco-Cancer Link

The risk of lung cancer rises in proportion to the amount of tobacco a person uses. This is the conclusion of Dr. E. L. Wynder of New York City in an article he wrote for the authoritative *British Medical Journal*.

This conclusion was reached after a careful study was made of 6,000 persons suffering from lung cancer; a study which was carried on in seven countries.

The physician concluded that it was the function of the public health services in the several countries to evaluate the data and then the decision would have to be made as to whether **human lives are of more value than the economic considerations**. So convincing were the evidences in the experiments that the doctor suggested the banning of the use of tobacco as an ideal.

When medical science affirms that 80 percent of all lung cancer in males would not have occurred were it not for tobacco smoking, it certainly bears evidence of the injury inflicted upon the body through this habit. So conclusive were the findings that it has been declared by the scientists that 10 percent of males over the age of 28 who smoke in excess of 20 cigarettes a day will develop lung cancer by the age of 75.

Sex-Cancer Link

Prof. Pitirim Sorokin, noted Harvard University expert on human behavior, recently declared that Americans are becoming "victims of a sex mania as malignant as can-

cer and as socially menacing as communism."

Prof. Sorokin, in his book titled "The American Sex Revolution" declares that "Americans are drifting toward sex anarchy in the same manner that marked the downfall of earlier societies, including Rome and Greece. He asserts that America is the victim of a "sex obsession" as reflected in the rising divorce rate, the upsurge in sex crimes, the emphasis of sex on TV programs, stage, movies, pictures, reading matter and advertising.

Sorokin charges that sexual exhibitionism dominates American life, not only socially but also politically, to the extent "that it now oozes from all pores of American life."

If these charges were to be made from the pulpit, many would decry the minister as being narrow and passe. But what sayeth the critic to the findings and conclusions of the professor on human behavior? These statements were not made as a result of some religious conviction, but wholly from a **sociological approach** to a problem that is engulfing America like a tidal wave.

Proof that these facts are true come from L. Clark Schilder, former warden of Federal reformatories at El Reno, Okla., and Chillicothe, Ohio. Mr. Schilder has been face to face with many young men who have become the victims of this over-emphasized aspect of American life. The warden asserted recently in Washington, D. C. that "the worst saboteurs are those who undermine the morals of our youth and weaken their faith in God. I am convinced that the main and most terrifying cause of crime is that of lower moral standards in general. I am convinced, too, that our young folk are the victims of too much emphasis on violence and of even greater emphasis on sex . . ."

Spiritual Link

Recent statistics from the office of J. Edgar Hoover reveals that over 15 million sex magazines are read monthly by one-third of the nation; that criminals outnumber college students; that over 500,000 babies are born in illegitimacy each year; that there is one murder every 40

minutes; that there is one major crime every 22 seconds; that there are 60 suicides every day; that barmaids outnumber college girls; that infection with social disease is an acute national problem; and, that in many areas the use of narcotics by high-school students is alarming to local police.

These startling affirmations by specialists in their field should cause every true-blooded American to be shocked. America, as a nation, is headed for the same doom that overtook Babylon, Greece and Rome. America too will lie in the ash heap of bygone empires if she continues to follow in their path. What a challenge for personal evangelism!

The Apostle Paul warned of these days that should come when he wrote under the inspiration of the Holy Spirit: "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator" (Rom. 1:24-25).

Certainly the regenerated believer needs as never before to cast himself at the throne of grace and maintain close daily fellowship with our blessed Lord that he might reflect a positive testimony for Christ in a world that is going mad in the **worship of the creature**. How we can thank God that our body is the temple of the Holy Spirit, and we are not our own! We have been bought with a high price, and thus we must needs glorify God in our body, and in our spirit, for they both belong to Him (I Cor. 6:19-20).

Is not this a day in which men **worship the creature more than the Creator**? Heed, Christian believer, the words of the Spirit of God in Colossians 3:1-4:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."



THEME FOR 1957—UNITED FOR SOUL-WINNING

SUGGESTED PROGRAM FOR MARCH

Opening Hymn—"Win Them One by One"; "Saved by the Blood." Scripture—John 1:35-45.

Prayer Time—Pray for our laymen's foreign missionary, Bro. Donald Spangler, as he and Mrs. Spangler study language in France in preparation to going to the Africa mission field. Pray that more young men may surrender their lives to full-time service on the mission field.

Hymn—"I Love to Tell the Story." We would suggest at this time a 15-minute mission study of the leader's choosing.

Business Session—(very brief).

Offering—Stress foreign missions. A 20-minute Bible study from John 1:35-45.

Closing Hymn—"Bring Them In." Closing Prayer.

Tell Someone About Jesus

By Roy H. Lowery

A 20-minute Bible study

Go tell someone about Jesus;
Be swift His command to obey;
Proclaim unto all His Salvation,
Go now, and no longer delay.

Go tell someone about Jesus;
Bring souls out of darkness to light.
From the byways and highways, go
lead them,

To paths that are sunny and bright.

G. T. Snead

John the Baptist pointed John and Andrew to Jesus (John 1:35-37) "and they followed Jesus." The first job for Christians is to tell someone about the Lord Jesus (John 1:39-40). How can one glorify God if he is not bringing souls to Jesus (John 1:41)? Not to win souls is not to be on the job for Christ (Acts 1:6-8). Let us put the emphasis in our

NEWS BRIEFS

Stoytown, Pa. The newly organized men's group here is already busy organizing a new Boys Club. Rev. Arthur F. Collins, pastor.

Stoytown, Pa. Bro. Fred Crawford, Jr., of Everett, Pa., recently spoke and showed his pictures of his trip to Palestine before the men's group at the Reading Brethren Church.

Meyersdale (Summit Mills), Pa. Bro. Billy Yoder was the speaker at a meeting at which the men entertained the wives.

Stoytown, Pa. The Men's Chorus of the First Brethren Church, Johnstown, Pa., motored to Stoytown on January 12 to provide special music there where Rev. Stanley Hauser was holding a revival.

Sidney, Ind. Although the laymen here have only been organized a few months, they were host to the Indiana District Laymen for an all-day meeting. Speakers of the day were Mayor Jack Engle of Warsaw,

Brother Everett Caes and Brother Clifford Sellers, who is president of the Indiana District Laymen, also father of Rev. Richard Sellers, pastor Grace Brethren Church, Lansing, Mich., and Mr. Donald Sellers, foreman of the Brethren Construction Company. We hope to be able to publish Brother Sellers' message at a later date when space will permit. Brother Ivan Ritzert is secretary-treasurer of the Sidney Laymen; Rev. Archie Keffer is pastor.

Our Projects

Board of Evangelism	\$6,000
Grace Sem. Student Aid	1,000
Brethren Boys Club	1,000
General Expense Fund	1,000

Total of Projects \$9,000

Send all money to:

Earl Cole, treasurer
2753 Elmwood Street,
Cuyahoga Falls, Ohio

church life, where God puts it (John 20:21-24). Our business as Christians is to be filled with the Spirit and then to witness for the resurrected Lord.

Andrew not only found his brother, but he also witnessed to him with his mouth (John 1:41). It is not enough just to witness with our lives and never talk about Jesus (Rom. 10:9; Acts 8:4). Peter did not come to Jesus; he was "brought" to Jesus (John 1:42). We are to "bring them in from the fields of sin" (Luke 14:23). To be wise we must win souls (Prov. 11:30; Dan. 12:3). A fruit-bearing Christian is one who manifests the fruit of the Spirit in his life (Gal. 5:22). Unless others see Jesus in us, we cannot win them to Christ. Paul considered "fruit" to be the converts he had won to the Lord (I Thess. 2:19-20).

If you want to make God happy, win souls (Luke 15:10). If we knew what hell really is, God would not have to beg us to win souls (Jas. 5:19-20). The poor rich man did not want his brothers to join him in hell (Luke 16:28). But if we want our loved ones to go to heaven, we should be leading them there. "Andrew Work" is the most effective method of soul-winning (John 1:41-42). Any believer can do it and at any time or place. Personal work reaches all classes of people, meeting the specific need of each individual, and it produces abundant results. The methods which wins souls are simple (Acts 8:29-30), (1) prayer, (2) personal effort, and (3) well-chosen tracts and pamphlets. Be persistent, courteous, earnest, winsome and full of Christian love (I Cor. 9:22).

Adventure in the Rockies

By Paul Eiselstein

As written by Margie Young



Hello, boys and girls! Did you ever have several fellows surround your house and bombard it with firecrackers, stones, chunks of wood and linoleum? Sounds almost like a little war, doesn't it? It actually happened to a couple young ladies, this summer. Would you like to hear more about it?

Every summer on the Denver Area Field of the American Sunday School Union there are about 75 vacation Bible schools. Now everyone knows that one missionary couldn't possibly teach all of those Bible schools, so several young ladies go out every year to tell the story of Jesus.

This year I received a letter which said: "Uncle Paul, we need a Bible school at Jamestown. Can you send us some teachers?"

We scheduled the Bible school for the week after the Fourth of July. It was arranged that Miss Brown and Miss Jones would drive up to Jamestown, an almost deserted mining town high in the Rockies.

Sunday afternoon they arrived, hot, tired and ready to settle down for the week. To their surprise almost everyone in town was away fishing. Finally, they did locate the pastor, a student who spent only weekends in town. He assured the teachers that he knew nothing of Bible-school plans, but he would

give them the keys to the church and parsonage.

With an unwanted feeling, the ladies moved into the parsonage, their home for the week. They had just gotten their belongings into the house, and the car door locked, when things began to happen.

The parsonage was quite unlike any you boys and girls are familiar with, I'm sure. It was a tiny, two-room tin shack. No curtains nor shades hung at any of the windows. The bedroom window, which was just a square pane, hung in place, held only by one small chain.

The other room was a terrible fire hazard. The floor was oil-soaked because of an oil-burner which dripped oil day and night.

The only thing which the teachers could really take joy in was the strong locks which were on both doors. Soon after they moved in they made quick use of both locks; for about eight young men of the town got the idea that they would see if the teachers really wanted to stay there. For over four hours they bombarded the shack with rocks, wood, firecrackers and numerous other bits of trash.

Shortly before midnight they decided to try one final bit of meanness. With doubled fists one fellow went to the little bedroom window and pounded, hard. The girls had not been spending their time in vain, however, for they had been

praying that God would protect them. Miraculously, He made that little supporting chain hold firm.

A bit frightened and considerably curious as to what kind of people lived in this remote mountain village, Miss Brown and Miss Jones opened school the next morning. About 20 children poured into the little church, some carrying pop bottles, others candy, and still others ice cream. It was plain to see that these children didn't know anything about how to act in God's house. Before very long the teachers had discovered that this was just one of the many things they didn't know about God. For instance, one fellow, in the midst of prayer, called out: "Teacher, I need a green color." The teacher halted her prayer, and said: "Mike, don't you know better than to talk out during prayer? When we talk to God we must be quiet." However, Mike had an answer: "But teacher I really do need a green color!"

Miss Brown and Miss Jones had a very busy week, with practically no cooperation from parents, with nightly disturbances, as well as daily annoyances, and with little encouragement. Nevertheless, God has promised that whatever we sow, we also shall reap. His Word was sown in the hearts of the children of that wild, Western town. His Word never is sown in vain, so we leave to Him the results at Jamestown.

FOREIGN MISSIONS—

Pray for Mrs. Jack Churchill in Argentina concerning the matter of citizenship as it relates to her future service in Argentina.

Pray for those missionaries returning to the field in February: the Harold Dunning and Robert Hill families going directly to Africa; Rev. and Mrs. Robert Williams who will be stopping in France for a period of time; the Charles Taber family who have recently arrived in France and will be spending several months there.

Pray for our radio programs—five of them in Argentina, one in Macapa, Brazil, and one either started or soon to be started in the Calxico-Mexicali area in our Mexico work.

New missionary residences are in the process of being purchased in Don Bosco and Jose Marmol, Argentina; new ones are being built in Macapa, Brazil, and Lyon, France; and soon we will be called upon to build three or four more in Africa. Be praying much that the housing of our missionaries may be accomplished in the best way.

At least by the time of our board of trustees meeting in March, plans will be taking shape in relation to new missionary residence arrangements at Winona Lake. Pray for wisdom for our board in these undertakings.

Join with the Fred Fogle family in prayer that we may have at least 100 souls accepting Christ per year in the city of Lyon, France.

WMC—

Pray for each WMC member in the newly organized Northern Atlantic District; for the new Palmyra council and that the women at Hatboro may soon be able to organize a council.

Pray that all councils will give generously to the Christian Education Offering Goal which will meet needs of Seminary, National Sunday School and Youth Boards.

Pray for our WMC sisters in the foreign lands, for their spiritual development and personal needs.



**Acts
2:42**

and Pray Daily

Brethren Day of Prayer

February 15

SMM—

Pray for all the Sisterhood officers (see page 53 Brethren Annual for names), also for the district and local officers.

Pray for the program committee and writers of Sisterhood programs for following year. Pray that the present programs may be used effectively in each Sisterhood group.

Pray for the SMM girls away from home in school, that they may be guided into service for the Lord.

Pray for missionaries who have been Sisterhood girls in the past, that their present service will be empowered by the Holy Spirit.

GRACE SEMINARY—

Pray that the faculty and administration may successfully conclude their itineration among the churches in behalf of the school.

Pray that God's will may be clearly indicated in the matter of starting the new building project March 1.

Pray that the members of the senior classes of the seminary and college may have definite leading of the Holy Spirit as to their future plans.

HOME MISSIONS—

Pray for Rev. R. Paul Miller, Sr., and his new radio program in Goshen, Ind., that it might reach a great number for Christ and the church.

Pray for a number of families attending the York, Pa. church. Some need to accept Christ and others are Christian and need to join the York work.

Pray for those who made decisions in a recent evangelistic campaign and also the boys who made decisions in the boys' club meetings that they may grow in grace and become a vital part of the testimony at Johnstown (Riverside), Pa.

Pray for the financial need for operating expense, building fund payments and interest will be forthcoming regularly at the West Covina Brethren Church, West Covina, Calif.

Pray for the sale of lots and new building program as it gets under way in San Diego, Calif. A portion of the property not needed for the church has been developed and the funds are needed from this property for the new building program.

Pray for the child evangelism class and house-to-house witnessing which the Buttons and Miss Frazer are doing each week among the Jews in Fairfax District, Los Angeles.

SUNDAY SCHOOL—

Pray that the increases that have been seen in our Sunday schools may now be conserved for Christ and the church.

Pray for an increasing vision on the part of pastors and superintendents and teachers for the tremendous responsibilities of Sunday schools.

Pray that more of our Sunday schools may catch a vision for "branch Sunday-school work."

Pray that the teacher training program may continue to be effective in making our teachers more effective in the Word.

Maturing!

Hunting a house adequate to the needs of this family, yet close enough to the school and not in the "millionaire's class," financially speaking, was no little task.

Living in cramped quarters for four months taxed the patience of all the family. But the experience was good for us. We learned to defer to each other. Perhaps it would be more to the point to say Mother **hopes** we have all learned something of deferring to another. We learned that each must pick up and straighten his own possessions if he was to keep track of them and not clutter the house. Even the clothes closets were jammed. Mother thought wryly of the old-time name for this most important part of a house equipment. They were once called "clothes press." The name suited our situation to a T, only the "pressing" was done in the wrong places!

"Look at this shirt collar," David came moaning to Mother one day. "I can't wear that; I'll look like a bum. Everything I put in that closet comes out wrinkled. I get tired having to share a closet built for one with two extra people."

"I'm sorry, Son, but you will just have to bear with us for a little longer until the Lord gets us the right house. I don't like it either. It is both frustrating and disconcerting to spend time ironing only to have the clothes ruined by being crushed."

"Well, all I want is a big house when we do get one. I want a mile between where my pants and shirts hang."

"Don't be silly, David. It is likely that you will have to share a room with Paul and Mark, and this will mean sharing a common closet."

"Well, just give me space," the boy insisted as he left the house like a whirlwind.

He returned in a second to get his jacket. Paul Kent seemed to come to life as he looked at David and said: "I don't care how my clothes hang."

"I didn't either, at your age. Squirt. You'll wake up some day." Icicles hung on every word.

Mother suddenly saw her near 16-year-old in a new light. He was growing up. To be sure she had been aware for many months of that physical growth because of having to lengthen trousers and sleeves. But now he was growing up in a new way; David was beginning to show welcome signs of maturity. Mother was glad for the day, but she wasn't deceived into thinking her son had "arrived." There will be many a



lapse before full emotional, physical, and spiritual maturity are accomplished. In fact, Mother is not sure that full maturity is ever experienced in the vast majority of the human race.

The man of intellect whose spirit lies in the lap of the Wicked One cannot possibly mature in that area of his life when he has not yet been born of the Spirit. Nor does full physical maturity guarantee equal emotional status. This is indeed a tragic state of affairs, but one which can be readily understood in the light of the total depravity of man.

Lack of maturity is a difficult fact for the average person to accept. Many arguments have been devised in an attempt to explain this inconsistency, but nary an argument gives any formula, magic or otherwise, which would enable men who want this total maturity to lay hold on it.

The tragedies of general maturity are great, but they are not the chief heartache of this Mother. Her burden is the deep-down desire for personal, total maturity, with the willingness to pay the price this entails. She longs to bring her children to that place where they, too, will want to taste the delights of more than mere physical maturity.

There are delights accompanying the growth "into Christ" of God's children. David, and all teen-agers, come to the place where it is a pleasure to dress neatly, even dapper, if there is one of the opposite sex to be attracted. The boy who once hated to have his ears washed or fingernails cleaned, now finds exhilaration in being well groomed. Why does he now like to do the things he once hated? He is growing up, **ma-turing!**

In the light of our response to spiritual stimuli—loving the things we once hated, and hating the things we once loved—how are we maturing? Is our desire for "space" an indication of growth in spiritual stature? We must remember that spiritual growth is not an involuntary matter as is the physical. We are commanded by God to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). "But speaking the truth in love, may grow up into him in all things . . ." (Eph. 4:15). Isn't it about time we Christians do something about our state of spiritual maturity?

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Brethren Missionary Herald
Winona Lake, Ind.

The BRETHREN MISSIONARY

HERALD



HOME MISSION NUMBER

FEBRUARY 16, 1957

Brethren Testimony Extends Throughout Taos, N. M.



(Aerial View Courtesy Verne Sackett, Taos, N. M.)

Where Is Our Voice of Prophecy?

God's people in Old Testament times had their Elijah's and Zechariah's to bring them God's prophetic messages. The New Testament Church surged ahead in its expansion and evangelism under the leadership of the apostles with their great passion for the second coming of Christ. For many years the Brethren Church was fired with the brilliant prophetic ministry of the late Dr. Louis S. Bauman and others. During this time great strides were seen in the expansion of our testimony in missions, home and abroad, and in the educational realm and in our great church structure and ministry. Where is the voice of prophecy in the Brethren Church today?

In recent years the emphasis upon the prophetic aspects of God's messages appears to have decreased. Now and then prophetic articles appear in our magazine. Fewer prophetic Bible conferences are being held. Some pastors and missionaries have detected a lack of passion to reach the lost at home and abroad. Materialism seems to be the necessity of the hour. Can it be that lack of emphasis upon the certain judgments of God, the eminency of the coming of Christ, and the glorious home-going of the saints have allowed our people to fall into a state of lethargy, lack of concern for Christ and His redemption of the lost?

Our seminary and college are doing an excellent piece of work in the instruction of God's Word. The basic understanding and interpretation of the prophetic Word is being taught. We are living in unusual days when before our very eyes, "things which shortly must come to pass" have been unfolded. Recently Israel and Egypt have figured to a great extent in the world movement. Prophecy and its understanding is a gift from God. Shall we not pray that God will raise up another voice of prophecy in the Brethren Church, and that all who handle the Word will have the leading of the Spirit of God to lay a greater emphasis upon the precious prophetic phase of God's Word?

1957 Home-Mission Workshops

The 1957 home-mission workshop will soon be held. The Fort Wayne, Ind., and Chico, Calif., churches will be hosts to the eastern and western workshops again this year. Both churches have testified to the blessing and benefit of providing this entertainment. Our missionaries have appreciated the warm spiritual atmosphere where they have been able to come apart from their fields of labors and concentrate upon new methods and ideas, inspirational messages and prayer fellowship.

The statistics of our annual reports bear clear evidence that this spiritual retreat for both the men and women has been profitable. The instruction in new methods, plans, and procedures in missionary emphasis, Sunday-school expansion, and general church administration has increased the effectiveness of our missionary

effort and helped to bring churches to maturity in a shorter period of time.

Each year in addition to the classes we have had noted inspirational speakers, periods of prayer fellowship and testimony that have been of great spiritual value to our missionaries. To repeat the testimony of one man: "This has been a mountaintop experience that I couldn't have afforded to miss."

We urge all our people to pray for these workshops, the teachers, speakers, and missionaries that this three-day retreat will be a time of spiritual refreshing for all and that more souls may be won for Christ.

Foreign Missionary Offering Period

The month of February begins our foreign-missionary emphasis in the Brethren Church. God has blessed our beloved church with a splendid missionary program in six foreign fields. Our Missionary Herald magazine has brought to our attention regularly the need, the news, and the results of this endeavor. The prayers of God's children, their gifts, and yielded hearts of our missionaries have certainly brought the blessing of God upon our church. This year the need is greater. Time is running out as we look for the return of our Lord Jesus Christ. Let us pray and dedicate ourselves anew that we may be enabled of God to lay the greatest Easter offering yet at the feet of our wonderful Lord.

Spanish American Victory

Our home-mission issue this month is dedicated to our Spanish-American Missions of New Mexico. The faithfulness of our missionaries and the growth and expansion of this work in the midst of great obstacles has been a source of great joy to the Brethren Home Missions Council.

In some areas we have heard complaints that there is too great a percentage of Catholicism to accomplish the establishment of a growing church and Sunday school. In fact, this defeatism attitude has caused some to give up the task and go elsewhere.

Our "hats are off" in solemn appreciation and commendation to our missionaries working in the Spanish-American area of New Mexico. They have faithfully proclaimed the Christ of Calvary, making Him the center of their gospel message. God has poured out His blessing in demonstration of the "power of God unto salvation" (Rom. 1:16). When you can enter into our Taos mission for a Sunday-night gospel missionary service and see 139 radiant faces eagerly waiting the message of the evening, hear their vibrant testimony of the saving power of God's Word and hear their joyous singing, one must cry out in praise to a God who is able to break the shackles of their Catholic background and set them at liberty, founded upon and in Christ. If God can manifest His redemptive power in Spanish-American land, can He not do this in other areas as well?

Wells Without Water

By Sam Horney, Missionary

Water is such a part of our daily lives that we usually do not realize how important it is. We drink water, we use it to keep ourselves clean, we use it in the preparation of our food. But just what can you do without precious water?

"On the other hand, what good is a well without water?" a man asked me today. He reasoned that he could deepen his well, but if there was no water there, what good would it do.

The lack of water has become a national concern. Our President has just visited our Western states and made a recommendation to Congress to aid the drought area. Here in New Mexico farms have been idle for several years because of the drought and are now reduced to dust only to blow away with the wind. The area also within the boundary of our Brethren Navajo Mission has suffered greatly. Lack of rainfall in recent years has driven the Indian from place to place in order to survive.

THE DOMESTIC APPLICATION

Here in the Taos area the situation has become acute. The headwaters of the mighty Rio Grande, originating in the Taos mountains of the Sangre de Cristo Range, have fallen considerably. Flowing artesian wells have ceased giving water. Water levels have dropped so tremendously that wells dug by the early settlers have gone dry for the first time. The State of New Mexico in its 19th Legislature voted a bill to aid such needy communities to promote the development of safe, sanitary water for domestic use.

Among our own neighbors in Canon where the Brethren Mission is located, there are some 30 families whose wells have gone dry this past year. If it were not for the Brethren in Inglewood, Calif. the Mission-home well would no doubt also be without water. However, since the well was drilled deeper two years ago, we have had ample water for the needs of the Mission.

THE MATERIAL APPLICATION

When the Taos area was originally settled, it was extremely isolated. Its only contact was with Old Mexico, and this could be accomplished only by dint of a journey requiring months of hardship. Consequently, the Spanish people developed a pattern of resource utilization—making a living—which was based on almost complete self-sufficiency.

Nearly all the people lived on small, subsistence farms from which they extracted virtually everything they required for a living. The people lived for centuries in this environment which required no cash income and involved no sale of products in order to make a satisfactory living.

But now farming in a large scale has been impossible for many years because of lack of water. The land, handed down from generation to generation, has been divided and redivided among the families so that today most of the farms are less than 10 acres in size. The United States Census for 1950 showed agriculture the biggest source of employment in the U.S. With less than 13 inches of precipitation a year and at an altitude of 7,000 feet, and the drying up of the wells, farming does not employ very many.

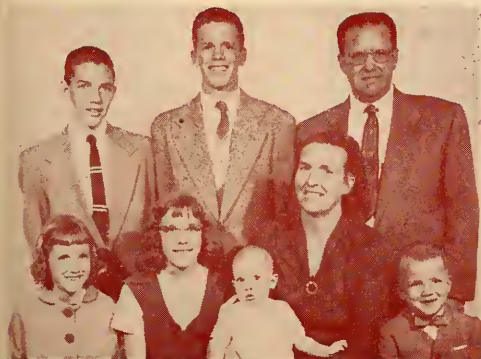
Also, due to the fact that there is no industry or manufacturing, unemployment has been unusually high. Since the nearest railroad is some 100 miles away, industry has been discouraged from settling in Taos. The entire area has become like a **well without water**.

One must bear in mind that Taos County is a vast area, some 2,253 square miles in size and as large as some of our own New England States. New Mexico itself is the fourth largest state in the Union.

Taos village, the largest settlement in the County, has a population of 1,804 persons. The elevation of the county ranges from 6,500 to 13,151 feet, the highest point in the State.

In April of 1956 there was a hearing held before the Subcommittee on Labor of the Committee on Labor and Public Welfare of the United States regarding excessive unemployment in certain economically depressed areas. The findings of the Committee was printed in the Congressional Record. The following facts are gleaned from that publication. New Mexico is one of the lowest per capita income states in the United States. In 1955 the average per capita income in the Nation was \$1,770. In Taos County the same year the average yearly income was but \$648. According to the Bureau of Census, 29 percent of the families received less than \$1,000 income as an **entire family**. Two volumes, consisting of 1,170 pages, complete the report of the Committee.

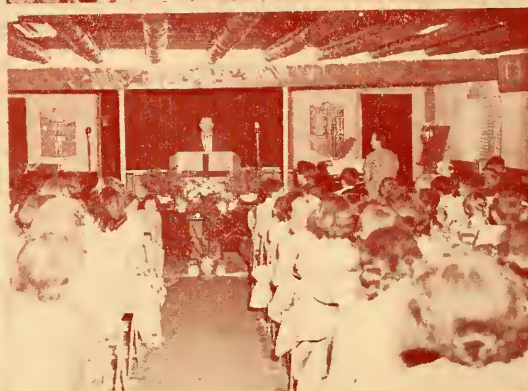
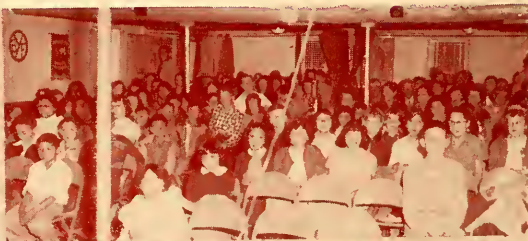
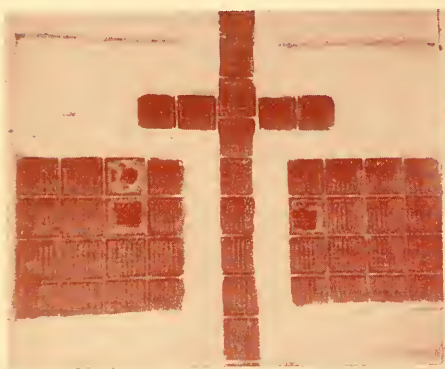
The New Mexico Department of Public Welfare, which supplements the meager income of the people of this State, released to me the following figures. During the month of December 1956 this office handled some 1,076 cases for assistance. Figuring an average family at 7 (the Spanish families are larger than the average American family as they have one of the highest birth



The Horney family. Back row, left to right: Douglas, Tommy, Pastor Horney. Front row, left to right: Phyllis, Susan, Gilbert, Mrs. Horney, Sandy (Sam Jr.).

(Continued on Page 102)

Vandalism, VBS, and Victories in Taos Work



Top left, down: Broken glass blocks, broken window glass at Arroyo Hondo, and VBS at Taos. Top right, down: Taos congregation, Sam Horney, mission superintendent, preaching to a full house; Mr. and Mrs. Tony Luna, Cordillera pastor and wife, and the Cordillera Church.

The Brethren Spanish-American testimonies have been the target for considerable damage by vandalism the past months. Broken windows as shown, damaged vehicles, roadside signs mutilated and many other forms of property damage have taken place with little help from the law in trying to curb the outbreaks.



VBS time at the mission is a busy one with schools scheduled throughout the entire school vacation period. Each year the National BYF has assisted in this phase of the work and have provided additional workers, one of whom has written the article "Assignment VBS."

The victories in the Spanish-American work are innumerable. Since the beginning, Miss Celina Mares has been added to the staff. Two outpost works have developed at Arroyo Hondo and Cordillera. Both of these are manned by native workers. A number of young men have taken further training and are serving Christ in other places. Some are still in training and Miss Marjorie Gonzales is now attending Grace College.

The home base at Taos has been expanded with an enlarged church, an improved mission home, and the addition of a new guest house. This new Bethany guest house was a project of the SMM and is now ready for any visitor coming Taos way.



Bethany Guest House



Mr. Jake Maestas, Arroyo Hondo pastor and Miss Celina Mares, Taos missionary.

Assignment VBS

By Larry Wedertz

My assignment? A handful of boys and girls. The place? Cordillera, N. Mex. My job? To teach these boys and girls the things of Christ. I'm one of a three-member team sent to the Taos area of New Mexico to conduct vacation Bible school. The class is small, the responsibility large!

Two girls and four boys present. Six pairs of flashing brown eyes, six heads of raven black hair, and six broad grins—enough to capture the heart of any teacher. But more than this is here represented. Before me are six human lives! Six precious souls for whom a loving Saviour died!

The children listen intently as the Bible story is portrayed on the flannelgraph board. After the story the boys and girls begin their coloring of the manger scene. With the children's attention occupied, I have opportunity to view the surroundings. My gaze wanders from the small adobe room to the beautiful Taos valley outside the window. Dry alfalfa fields stretch away under a canopy of royal blue. The sun, high in the summer sky, sheds its warmth over the land. The view is invigorating and the atmosphere peaceful. That is, until a low wailing sound is heard from the direction of the road. As a small group of people approach I realize the meaning of it all—a procession!

Small images carried by the people come into view. Gods of wood and stone, which neither see, hear, nor speak. Gods carried to the fields to behold the drought and be merciful in sending refreshing rain! Can words of Scripture 2,000 years old refer to this drama of real life? "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge" (1 Cor. 8:5-7).

The heart-breaking sight continues down the road and my attention is drawn back into the room. Perhaps the parents of one of these brown-skinned children were in that procession! I bow my head. "Thank you Lord for these six souls who will not go without that knowledge of thee and thy Son who died for them. May these others too, come to know thee I pray, in Jesus name."

The story related above happened not years, but only a few months ago. Sad to say, in a few more months many people of the Taos valley will again parade their images through the countryside. By God's grace, however, vacation Bible schools will again be springing up in the Spanish communities to bring the gospel to hearts of boys and girls. Even now, our missionary family is presenting daily the Word of God to our Spanish-American brethren. Let us continue to uphold the Horney's in prayer as they give forth the message of life! And let us pray too, that God will raise up young people to fill the gaps in the summer vacation program of reaching boys and girls with the Good News of salvation. This is our responsibility!

Taos WMC Ladies' Absence Excused

rates in the Nation) this would mean that some 7,532 people out of a population of 14,800 received help from the State. There were 143 new applications for assistance during this same month. Over 200 children came under the supervision of the Child Welfare Agency arm of the same department. Over 182 crippled children, handicapped, etc., were aided after investigation by a special case worker.

Figures on unemployment released by the New Mexico Employment Security Commission office at Taos reveal that 577 unemployed men and women made application to that office during the month of January 1957. Some 4,000 to 5,000 people have left their homes to find employment elsewhere. Figures reveal some 600 men are employed in other states while their families continue living here.

The 1950 census gives Taos County a population of 17,146 while the 1954 count reveals a drop to 14,800 despite the fact that it has one of the highest birth rates in the Nation. This shows a 15.4 percent decrease in population because so many have gone to other communities seeking employment.

The Congressional Record reveals that the average unemployment check for females is \$16 per week, while the male receives \$23.10. The average family is seven. So with 577 unemployed during the month of January 1957 some 4,039 people lived on this meager income. Add to this number the 7,532 who received welfare from the State, plus 200 children who received aid and you have a grand total of 11,771 receiving either State or Federal aid out of a population of 14,800.

Government surplus commodities have aided 1,511 families monthly. Any family receiving assistance or any unemployed man or woman registered at the Unemployment Office is eligible for these surplus government foods. Of this number 844 heads of family were receiving public assistance while 667 represents the number of unemployed.

Each day of the month people from designated areas line up at the distribution center to receive their apportionment of foods. This has given us a wonderful opportunity to reach these people with gospel literature as the distribution center is located directly in front of our Mission at Canon. For months our missionary, Miss Celina Mares, worked tirelessly from early morning, to distribute gospel tracts to those in line. Thousands of pieces of literature and tracts, both in Spanish and English, were given. Then someone complained about receiving "condemned" literature and the officials banned the giving of religious literatures on government property.

THE SPIRITUAL APPLICATION

The sad thing is that these same people depressed by the lack of water domestically and materially have been denied down through the centuries the "Water of Life." The "religion" or church that has held the Spanish people in suppression and superstition has denied them God's Word. Religious—yes, extremely and fanatically so—but lost without a knowledge of the way of salvation. Let me give you an example.

Recently our community was shocked at the sudden passing of a young teen-ager. Since the "religion" of the family is of the Catholic faith the priest was called

The following is an excerpt from a letter to the home-missions office dated January 17, 1957:

Dear Brother Poland:

"Last Friday evening I left the house to gather in the ladies for the Taos WMC. It was a bitter cold night and little did I realize the trouble I was in for. I left home at 6:30 p. m. with my first stop some 12 miles away at Pot Creek. It was there I had a flat tire and not a jack, pump, tire tool or pliers in the car. You see we have only one set of tools for three cars. (He now has three sets of tools. Ed.) I walked to the nearest house and borrowed tools and changed the tire. The roads were icy, and I had the chains on to make the job more difficult. By the time this job was finished, I was good and cold.

"My next stop was at Ranchos. It was here I slid into a ditch and couldn't get out. I ran the car battery down trying to start the car. I called Mrs. Horney (she was at the WMC meeting by this time), and she came to tow me out of the ditch. I had worked and worked until my feet were so cold I actually thought they were frostbitten. You see, I had left the house without an overcoat or overshoes not expecting to be gone long and not expecting to run into a blizzard. By the time we got out of the ditch and got the car started, it was after 10:00 p. m. I took the ladies back home, and this was one meeting they missed but had good intentions"

Yours in Christ,
Sam Horney

for the funeral service. The mass, said for the benefit of the soul of the departed, was spoken in Latin—and, of course, no one present at the service could understand. The only comfort given the family was the fact that they had done their duty to pay for a mass for the rest of the soul of their loved one.

Now the Spanish people have a custom of giving a eulogy at the graveside. It was at this solemn moment a man arose to eulogize saying: "Once I heard a **minister** say that in the Bible Jesus said: 'I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.' What a shame! Imagine comforting a grieving family with the words 'Once I heard a **minister** say.'"

What an indictment! The church and leaders that claim to be the sole repository of the truth and of salvation have denied the people God's Holy Word, the Water of Life.

"These are **wells without water**" (11 Pet. 2:17), for "While they promise them liberty, they themselves are the servants of corruption" (11 Pet. 2:19).

Brethren, pray for your missionaries ministering to the Spanish-Americans of the Taos Valley as we bring these people the One who said: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

Johnstown (First) Junior Department Reaches Goal



Top, left to right: Oldest Junior group, Mrs. Ifan Jones teacher; and intermediate-age group with Miss Dorothy Sievers teacher. Center left to right: Another class, and the map used for the project with a representative of each Junior class as follows: L. to R.: Linda Jones, Connie Miller, Barry Kinzey, Robert Rose, and Lorene Hartwiger, also Roberta Hartwiger and Jolene Miller holding the map. Bottom left to right: Another Junior class, and the Junior Department staff as follows: Rev. H. W. Nowag, supply pastor, Miss June Blough, Miss Dorothy Sievers, Miss Marjorie Hess (front) Mrs. Ifan Jones and Mrs. Thelma Palliser, department superintendent.

Mission accomplished! Goal reached! The Junior Department of the Johnstown, Pa., First Brethren Sunday school is rejoicing over the victory. A wide-awake staff with a missionary vision helped this department exceed their goal of \$58 for home missions.

How did they do it? It is a sequel to "A Successful Missionary Challenge" by Miss June Blough. This appeared in the November 17, 1956, issue of the **Missionary Herald**, and we quote: "This year when we spoke

to the children of home missions, they asked: 'Are we going to have letters this year?' 'No; our project is a little different. We have the home-mission map (up to date) on the wall, and each Sunday we have children pick two cards from our prayer promise box, read the verse, the pastor's name, location, then find the mission on the map. Prayer is offered for the pastor and the church. For each dollar received in the offering a silver star is placed on a particular mission point.'"

In the accompanying pictures you will see a picture of the map complete with a silver star on every one of the 58 mission points, representing \$58 for Brethren home missions. With the aid of the map and prayer box and answered prayer a goal was reached.

We appreciate the efforts of this Sunday-school department and congratulate the staff and members for a job well done. And then for making the idea available for other Sunday schools to follow, we thank you. We believe every Sunday school is interested in missions, and they are looking for new ideas to help them in getting their members acquainted with the mission personnel. For by learning to know the missionaries cultivates a desire to pray for them, and the end result will be increased giving.

We would welcome successful new ideas that you would like to share with others on missionary giving programs.

Has the Prayer Season Ended?



The Thanksgiving home-mission season has ended, but has the prayer season ended? We trust it has not and this picture will serve to remind you that the prayer promise boxes can be used throughout the entire year.

In addition to praying for the various individuals and mission points, we would like to suggest you remember the need for funds in the Brethren Investment Foundation, Inc. We are entering the building season, and three units of the Brethren Construction Company will be busy trying to redeem every minute. This leads us to suggest you also remember these construction units in prayer as well as the need for funds to keep them going.

The above picture suggests a number of things, the Word, prayer, and a mission field. A box of prayer promise cards was used to reach a goal in a Sunday school and acquaint boys and girls with our home missionaries. How was your box used? **The "Prayer Season" for any mission program never ends.**

The Key to a Locked Door

By Mrs. Sam Horney

One of the prayers that has continued to live in the hearts of the missionaries in Taos, though unfulfilled through the years, is that for a Youth Center building. Up until the present time every door that was knocked upon has been locked tightly. Psalm 27:14 tells us "wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." Believing in the Lord, and knowing that He has promised to fill our every need, we have waited.

Our present Sunday-school enrollment is, roughly speaking 150. Out of that, over 100 are children and young people. Our contacts and those who attend occasionally increase that number twice over. In one basement room 25x25 four Sunday-school classes (with a total average attendance of over 50) meet with only curtains to divide them. In the auditorium five classes, plus the babies in their cribs, vie with each other for attention. We are working hard to increase our enrollment and it is constantly going up, but at the same time we wonder just where we are going to put them.

In order to encourage our young people to fellowship with other Christians and to teach them worldly pleasures are not necessary in order to have "fun," we have always emphasized youth activities. For a number of years Friday night was "Youth Night" in the Mission home. Circumstances made it impossible to continue that arrangement, so during the cold months youth meetings are held in the church basement. Warm summer nights the very limited yard space of the Mission home is still used for outside games. However, this coming summer will find the "very limited space" even more limited because Bethany Guest House has now filled up a good part of the property of the Mission. Where can we go? What can we do in order to give this needed encouragement to our youth?

As many of you who have visited the Mission know, the church building is erected on a very small area with absolutely no room for expansion. To the west of the building and extending back to the Mission home is a piece of property that meets our needs exactly. However, for some years it has been unavailable. Within recent weeks this property has been advertised for sale and we have reason to believe it can be purchased for a fairly reasonable price. How thankful we are for this small wedge in the hitherto locked door. But now another problem confronts us. Yes; you've guessed it. **Money.** We are indebted to the Brethren Home Missions Council for meeting so very many of our needs, but they do not have unlimited funds. We **hope** we can buy the three acres of land for \$4,000, and may I emphasize the "hope." We dare not make an offer because we have nothing to offer. So again we must wait upon the Lord. If He wants us to have the property, surely it will not be sold to anyone else in the meantime. Surely the money will be provided! Wait upon the Lord.

ISRAEL CALLS!

SAR SHOLEM

By Bruce L. Button

Peace of mind is to be greatly desired if one were to judge by the many books men have written concerning this subject. They have recorded at various times their ideas of how a person may attain this state. That each idea has left something to be desired is evident by the fact that men continue to revise their ideas and writings about this subject. In contrast, God's plan for peace of mind as stated in His Word is still the same as when it was first advanced by the prophets of God in olden time. Peace of mind is dependent upon God and His perfect Sacrifice. But men continue to reject the message of God's prophets. They would rather be independent beings! Time and again I have this brought to my attention as I deal with Jewish people. Just yesterday I realized it once again while talking to Mr. S.

Mr. S. had approached me while I was on the front lawn of the mission. He was about 55 years of age and was soliciting funds for a Jewish orphanage located in Israel. His approach consisted of holding out a sealed slotted can and at the same time giving a vocal appeal. As he spoke he said it was the responsibility of all Jews to see that the war orphans of Jewish parents were provided for.

"But I am not a Jew," I said.

"Then I don't suppose you would be interested," he replied, and with that he turned and started to leave.

"Wait a moment," I said. "Just because I am not Jewish it does not follow that I am not interested in Jewish children. I am very much interested. I can't give a great amount at this time, but I want to give something." And I dropped some coins into the can.

"I am a believer in Messiah," I continued, "so I'm always interested in helping the people of Messiah whenever I can. My whole hope of fellowship with God and for salvation is centered in the Jewish Messiah, Sar Sholem (Prince of Peace). I would have little Sholem (peace) if I ignore the need of those less fortunate than I."

"But what do you know of Messiah?" the Jewish man replied. "Gentiles do not know Messiah. They have their Christ. Only Jews have Messiah."

"Let's not play with words," I said. "Let us understand each other. We both know the Hebrew word 'Meshach' is correctly translated by the English word 'Anointed.' 'Meshach' is the Hebrew word from which we derive our English word 'Messiah.' The Greek word 'Christos' from which we derive the English word 'Christ' is also correctly translated by the English word 'Anointed.' Whether you or I speak of Messiah or Christ, we are simply using the Anglicized Hebrew or Greek word for the English word 'Anointed.' Let us stop this confusion and understand we are speaking of God's Anointed One of whom the 'navim' (prophets) of old spake. I said I believe in Messiah, and I do! The Anointed One, blessed be He, is the only One who has the answer to man's big problem—the problem of personal sin. That is why there are war orphans. Because of personal sin men hate, and fight, and kill, and thus we have war orphans, children without parents. If men would only realize that Genesis 49:10 proves that the Anointed of God has come, they would be seeking Him instead of their own selfish ends. You know the scepter

did depart from Judah and the lawgiver also. The Anointed must have already come else He can never come and all hope is vain."

"But," the man started to interrupt

"Let me finish," I said. "Why do you suppose the gentiles have been gathering to this Jesus if He were not the Anointed. The people were to gather unto Him. He was to be a light to the gentiles. Countless numbers of gentiles have honored Him. Were these all fools? Some of them were men of great wisdom. They searched the Holy Scriptures and were satisfied that Jesus was the Anointed of God. Not only these but many Jewish scholars also searched the Scriptures and were so certain that Jesus was the Anointed that they faced the scorn of their loved ones and their people for this certain belief."

"Again, how can you explain—"

"He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not" (Isa. 53:3).

"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

"... He was cut off out of the land of the living; for the transgression of my people was he stricken" (Isa. 53:8).

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced..." (Zech. 12:10).

except in the light of an Anointed One who was put to death by the people? Where is the sacrifice for sin except that this One was stricken for 'the transgressions of my people' as the prophet Isaiah says? How can we explain the 'given son' who was called Prince of Peace and Father of Eternities except through Jesus, the Anointed?"

"But how could that be?" Mr. S replied. "Our teachers have also studied and searched. They tell us Messiah is yet to come; and some say Messiah is the re-establishment of the nation in Palestine. How can a man know? Peace we all want. Peace of mind and heart and soul is life's greatest possession. I have never had such peace. I know of no one who has such peace. How I wish I might find such rest from all my cares!"

Then I told Mr. S: "This Anointed one, Jesus, is for you. The Anointed said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' The reason men have no rest is due to their failure to recognize the Prince of Peace, so they have no peace. The Anointed knew it would be so, for as He looked at the city of Jerusalem one day, He wept and said of that city, 'If you had known, even you, at least in this your day, the things that belong to your peace, but they are hid from your eyes.' And, Mr. S, I say this applies to you. These things have been hid from your eyes. Read your Holy Scriptures! Do not believe any man, Jew or gentile. Go to the only source Book you have that tells you how you may recognize your Anointed One, to your Holy Scriptures. Search the prophecies; study them; believe them, and you will recognize Sar Sholem and find peace and rest."

As Mr. S turned to leave, I invited him to come back and visit again. I also told him of our class and invited him to attend.

"Perhaps I'll come sometime," he replied. "Who knows what I might find." And as an afterthought he added: "At least it will be different."



Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

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Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

TROY, OHIO. A new high in Sunday-school attendance for the past three years was reached Jan. 20 with 79 present. Herman Hein is pastor.

MEYERSDALE, PA. Clyde Caes, pastor of the Summit Mills Brethren Church, and R. Paul Miller, Jr., pastor of the First Brethren Church of Uniontown, Pa., exchanged pulpits Jan. 27.

CEDAR RAPIDS, IOWA. Richard Grant has resigned as pastor of the Grace Brethren Church here, and accepted the call to become the pastor of the First Brethren Church, Martinsburg, Pa.

SPECIAL. In accordance with the action of the National Fellowship of Brethren Churches the last Sunday of February is designated as Evangelism Sunday. In many churches the laymen are asked to assist in the regular services of the church, and a special offering is raised for the Board of Evangelism, a creature of our National Fellowship. The Board of Evangelism sponsors Crusade Teams. Feb. 24 has been designated as Evangelism Sunday.

DRYHILL, KY. Miss Evelyn Fuqua reports that recent floods washed most of the houses down the river which were located below Hyden, Ky. The house in which "I used to live and the two on either side were washed away," Miss Fuqua wrote. The three schools were destroyed, two of the stores are gone, and hundreds of people are without homes. The new home re-

cently completed for Miss Fuqua became a haven for the furniture of many people as it was crowded into the basement, and a family of six found shelter there. All communication with Dryhill has been impossible, however mail is now being delivered. Special prayer is requested for the mother of Miss Fuqua who resides in California.

LONG BEACH, CALIF. The adults of the North Long Beach Brethren Church, George Peek, pastor, are planning a mountain retreat for the weekend of Mar. 1-3.

WOOSTER, OHIO. The Junior Choir of the First Brethren Church was featured Jan. 26 on the local radio station. Kenneth Ashman is pastor.

SPECIAL. Mr. and Mrs. Donald Spangler, missionaries to Africa, became grandparents when a girl was born to their daughter and her husband, Mr. and Mrs. Frank Lee of Aurora, Ill.

IDYLLWILD, CALIF. Many Brethren young people attended the Los Angeles County Christian Endeavor winter conference held at Tahquitz Pines for the junior high age Jan. 25-27, and for the high school-college age Feb. 8-10.

ROANOKE, VA. The laymen of the Southeast Fellowship of Brethren Churches held their quarterly rally at the Garden City Brethren Church Feb. 1. Henry Radford was host pastor.

DENVER, COLO. The Grace Brethren Church has its own way of celebrating Lincoln's birthday. On Feb. 10 the Sunday school observed Lincoln Penny Sunday. An official weighing feat was a part of the opening exercises, and thus they

launched the 1957 mission season. Tom Inman is pastor.

BEAUMONT, CALIF. Rev. Archie Lynn was guest speaker at the Cherry Valley Brethren Church on Feb. 3.

BUENA VISTA, VA. The redecorating of the main auditorium is nearly completed at the First Brethren Church, Edward Lewis, pastor.

NORWALK, CALIF. The Norwalk Brethren Church unveiled a beautiful oil painting in their baptistry at a special service on Jan. 27. The art work was done by Miss Hazel Shively, and was donated by Mr. and Mrs. Alvin Quesnell in loving memory of Lucy Ann Quesnell. Henry Rempel is pastor.

In Memoriam

Marshall M. Scaggs went to be with the Lord December 28, 1956. He was a charter member of the Grace Brethren Church, Riner, Va. Until his departure, he was faithful in bearing forth a testimony for the Lord Jesus Christ. **Thomas Craghead, pastor.**

Mrs. Mary Flora of Mexico was born in 1866 died November 15, 1956. She was a member of the Peru Brethren Church, Peru, Ind., having been baptized in 1889 and ordained as a deaconess in 1896. Miss Ethel Flora survives her mother at their home in Mexico. **Everett Caes, pastor.**

Correction: In the January 26, 1957 issue of the Missionary Herald the name should read Mrs. Wilbur Bostetter, who went to be with the Lord on December 19, 1956.

(See Page 110)

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Fort Wayne, Ind.	Feb. 24-Mar. 10	Mark Malles	Walter Lepp.
Wooster, Ohio	Feb. 25-Mar. 17	Kenneth Ashman	Crusade Team.
Dayton, Ohio (N. Riverdale)	Mar. 5-17	Russell Ward	Bern'd Schneider.
Fort Lauderdale, Fla.	Mar. 24-31	Ralph Colburn	Louis Talbot.
Elkhart, Ind.	Mar. 24-Apr. 7	Lowell Hoyt	Crusade Team.
Ashland, Ohio	Mar. 31-Apr. 14	Miles Taber	Bill Smith.



WASHINGTON, D. C. (EP) A number of resolutions concerning religious matters have been introduced in Congress. One provides that tuition payments to religious schools would be deductible from income tax on the same basis as charitable contributions. The bill was introduced by Rep. Gerald R. Ford (R-Mich.), at the request of the Christian Reformed Church which sponsors a large number of parochial schools. Tuition payments to religious schools, he said, are made in the furtherance of religion and religious training, and should be treated "no differently than other gifts made for the purpose of furthering religion." The bill was referred to the House Ways and Means Committee.

One member of the House of Representatives has introduced a resolution to add a twenty-third Amendment to the Constitution. Representative Eugene Silver of Kentucky wants the Amendment to recognize Almighty God as man's Creator and Jesus Christ as the Universal Saviour of mankind. Silver believes many people think the greatest deficiency of our present Constitution lies in its failure to recognize specifically God Almighty and America's definite position as a great Christian nation.

The House of Representatives has been asked to adopt a bill making the last week of January every year a National Forgiveness

Week. The idea is for all Americans to "put aside feelings of ill will and turn their minds toward forgiveness and understanding of others."

Bills were introduced in the House of Representatives to designate St. Ann's Episcopal Churchyard in New York City as a national historical shrine. (Many early American patriots are buried there, including Gouverneur Morris, who died in 1816.)

Other bills seek to exempt parochial school buses from federal excise taxes; make Good Friday a legal holiday and prohibit the serving of alcoholic beverages on commercial airliners. (ERA)

CHICAGO, ILL. (EP) "Present Christ in the Home" is the theme for National Family Week, May 5-12, 1957. NFW has been sponsored by National Sunday School Association annually for the past five years. Every year increased interest has been shown by cooperating denominations and local churches, according to Dr. Clate A. Risley, executive secretary of NSSA. More and more churches are realizing that for lasting effects the home must be reached for Christ. Children may attend Sunday school, says Risley, but if youth are to attend Sunday school and church, parents must show more than nominal interest.

Bulletin covers, post cards and posters illustrating the theme, "Present Christ to the Family," will be available. Also a list of items to be used in observing the week and other miscellaneous suggestions for programing and promoting National Family Week are available. (NSSA, 542 South Dearborn St., Chicago 5, Illinois.) (ERA)

CHICAGO, ILL. (EP) A new series of Bible adventure films for children has been produced by Moody Institute of Science, film division of Moody Bible Institute, Chicago. The series was specifically

produced for TV showing according to John H. Raymond, director of MBT's promotion department.

This new series marks the opening of the second phase of Moody's TV film ministry which began last year with the now popular "Sermons from Science" TV films. Adapted from the internationally known gospel-science films produced by Dr. Irwin A. Moon, director of Moody Institute of Science, the TV films were shown on 66 stations across the country in 22 of the 55 major TV markets in the U.S., including all of the top 10.

"Public reaction to these TV gospel-science programs has been most favorable," reports Raymond. "The letter count at the first of the year stood at over 23,000, with many inquiries showing deep spiritual concern. In some instances whole families were influenced. Inquirers were enrolled in a Bible correspondence course."

"Television stations indicated their response by showing MIS films, provided on a sustaining basis, during peak viewing hours on Saturday and Sunday. Many of the station executives who praised the program for its originality and technical excellence are anxiously awaiting the second series of films," according to Raymond.

Future plans include more new science-adventure films for children adapted from the radio version of the "Mr. Fixit" Bible stories. The future films will be produced for eventual release on color TV stations. (ERA)

BELGIUM (EP) Forty-four young men are in prisons because of their conscientious objections against military service. A pacifist group in Luik, citing the practice in the United States, England, Netherlands, and Scandinavian countries of recognizing conscientious objection and providing alternative service, has petitioned the Belgian government to take similar action. (ERA)

SHAWNEE INDIANS camped along a stream flowing from cool refreshing springs in the Shenandoah Valley years before there was the city of Winchester, Virginia. These springs still produce, and the same little stream flows through the center of Winchester and is known as the Town Run. The fact is, the Town Run passes directly beneath "Miss Lucy's" home.

The old Indian legend was passed from one generation to another that "He who drinks of Shawnee waters will soon be seen to return." Return with "Miss Lucy" to those days that caused the name of Winchester, Virginia, to be inscribed on history's pages.

With the Blue Ridge Mountains rising to the east and the mighty Alleghenies mounting to the west, Winchester nestles in Virginia's northern terminus of the beautiful Shenandoah Valley.

Winchester, first settled in 1732, has a rich and interesting history. Landmarks of earlier periods dot the city and countryside, reminiscent of the French and Indian and the Revolutionary wars. As early as 1748 George Washington, the surveyor, established his office in Winchester. His first job, at the age of sixteen, was to survey the land grant of Thomas VI, Lord Fairfax of England, who later moved to the Shenandoah Valley in the proximity of Winchester.



Congressman Burr Harrison with "Miss Lucy."

George Washington, the soldier, assumed his first command of the Colonial Army beside his surveyor's office in Winchester. This office still stands just a few blocks from the heart of the city, and since 1908 "Miss Lucy" has been a member of the board of trustees and is the overseer of the office.

In 1755 General Edward Braddock was sent from England with a sizable army of redcoats to quell the Indian disturbances caused by the French. In July of that year General Braddock, with George Washington and his men, left Winchester for Fort Duquesne to engage the French and Indians. General Braddock, refusing to heed the warning of Washington on the nature of Indian warfare, was mortally wounded and buried on the battlefield.

Located strategically in the Shenandoah Valley, Winchester became the hub of that part of the Civil War fought here about 1861. Within a radius of twenty-one miles of Winchester over 100 engagements were fought, and the city changed hands between the Union and Confederate forces over seventy times.

When the War between the States erupted, a young man by the name of George Washington Kurtz, then 23 years of age, had already established himself in Winchester as a funeral director and cabinet maker. War declared, young Kurtz, on April 18, 1861, enlisted in the Confederate Army. He proved himself a good soldier, and was advanced to the rank of captain. On May 12, 1864 George Washington Kurtz, of Company K, 5th Virginia Regiment (commonly known as the Stonewall Brigade) was captured—and made a prisoner of war at the Battle of Bloody Angle at Spotsylvania Courthouse, Virginia. The next thirteen months he was held a prisoner of war at Fort Delaware located near Philadelphia. This was providential, for while a prisoner of war, he found release. In the same prisoner of war camp was a Presbyterian minister from Winchester, the Rev. Isaac W. Handy. Fulfilling his responsibility as a minister of the gospel, he spoke to young Kurtz concerning the free gift of eternal life. While still a prisoner



"Miss Lucy" recently honored by presence of General George C. Marshall.

of the Union forces, young Kurtz was set free June 24, 1864, for on that day he was born again by the Holy Spirit of God. A prisoner yet free.

Captain Kurtz was released from the prisoner of war camp in June 1865, and he returned to the place of his birth and his former business in Winchester. The Lord blessed his efforts and he prospered. Captain Kurtz was married in April 1871 to Mary Francis Clayton, to which union were born five daughters and one son.

"Miss Lucy" was the second child of Captain Kurtz. Many hours were spent on her father's knee reliving such events as Brown's Raid at Harpers Ferry (1859) when her father was a member of the Virginia State Militia. Other stories of Civil War days became so much a part of "Miss Lucy" that she can retell them today as if they transpired only yesterday.

"Miss Lucy," as she is affectionately known by the citizens of Winchester, was honored recently when an official proclamation by the then mayor of Winchester, M. B. Clowe, Jr., declared June 6, 1956 as "Miss Lucy Kurtz Day." The entire city honored "Miss Lucy" with decorations, a parade, and civic festivities. Honored guests included the Honorable Burr P. Harrison, U. S. Congressman from Virginia, who was the chairman of the June 6th festivities.

Inspired by the influence of her father, "Miss Lucy" became an authority on Confederate history. For many years "Miss Lucy" has worked on civic and historical programs which truly reflected the cultural and physical life of the citizens of Winchester. She became a charter

"Miss Lucy" of Winchester

By Arnold R. Kriegbaum

member of the United Daughters of the Confederacy and expended much time and effort in the expansion of its work, and now serves as the chairman of its pension claims committee, has been Custodian of Flags since 1916; and is secretary-treasurer of Stonewall Cemetery Memorial Association, which is responsible for the care of the graves of Stonewall Cemetery in Winchester, burial plot of 2,500 Confederate soldiers. Stonewall Cemetery was so named as a tribute to "Stonewall" (Thomas J.) Jackson, who in October 1861 assumed command of the Shenandoah Confederate Army with headquarters in Winchester. "Miss Lucy is responsible for the construction of the speakers rostrum in the cemetery.

"Miss Lucy" takes great pride in her city of Winchester, the birthplace of Admiral Richard E. Byrd, of Antarctic fame, and the home of U. S. Senator Harry Byrd.

"Miss Lucy" is a charter member of the Women's Civic League,



Claude Smalts, Jr., present major of Winchester visits with "Miss Lucy" at her home.

and while serving as its president initiated the first citywide Clean-Up-Week. She is a charter member of the Winchester-Frederick County Historical Society. Through her influence historical markers have been restored all over the city of Winchester and the surrounding area.

Seven years to the day after the attack of Japan on the United States at Pearl Harbor, "Miss Lucy" was baptized on December 7, 1948 and received into the membership of the First Brethren Church of Winchester by Pastor Paul Dick. With a twinkle in her eye she said: "I didn't plan it that way, it just happened to be December 7," but then she quickly added: "Imagine a Confederate being baptized by a Yankee." Severing relationship with the church of her lifetime was not easy, but conviction and love for the unadulterated Word of God compelled "Miss

Lucy" to enter the fellowship of the Brethren Church.

"Miss Lucy" loves the Lord Jesus, and in her own inimitable way, under the leadership of the Holy Spirit, she hands a gospel tract to the president of the bank or to a member of a historic or civic organization.

She points with joy to the gravestone of John Smith Patton, grandfather of the John Smith Patton of World War II fame, which reads: "In Christ Alone, Perfectly Satisfied."

"Miss Lucy" is to be honored again when the Daughters of the Confederacy dedicate the new War Memorial Building November 1957 in Richmond, Va. The purpose of the building is to honor the women of the Confederacy. Will "Miss

(Continued on Page 110)



Pastor Paul Dick "poses" with "Miss Lucy"

A Better Prayer

By Ulysses L. Gingrich

One of the beautiful songs which, in recent years, has become very widely known and rather popular, gives expression to a fitting and heartfelt prayer. The choral petitions center about the thought of settling our daily account with the Lord; thereby realizing His gracious forgiveness of the errors committed during the hours which have just passed into history.

The song was written by C. M. Battersby, and later was arranged by Chas. H. Gabriel. It is entitled, "An Evening Prayer," and the first verse goes as follows:

"If I have wounded any soul today;
If I have caused one foot to go
astray;
If I have walked in my own willful
way,
Dear Lord, forgive."

Certainly, all that is included in the entire song is, I believe doctrinally correct. The formula for the forgiveness of our sins, as believers, and for our cleansing from its defilement, as given in I John 1:9, still stands. It is, however, also true that just two verses farther on in John's first epistle we read: "My little chil-

dren, these things write I unto you, that ye sin not" (I John 2:1).

It should be obvious, therefore, that there is a definite possibility of praying a better prayer than that of confession at the close of the day. There could, and indeed, should be the prayer for His enabling at the beginning of the day. "Watch and pray that ye enter not into temptation," was the direct command of our Lord to His disciples.

Confession of sin unto the Lord is commendable, and we need to avail ourselves of this gracious privilege continually. But is it not much more noble, and in keeping with the Scriptural provision of victory for the believer in Christ to avoid, by His grace, the debasing and defiling effects of sin?

This is made possible to us by appropriating His provision for our spiritual need as we begin the day.

Therefore, without seeking to detract from the truth and charm of the above mentioned song, I humbly offer the following lines, which can be sung to the tune of, "AN EVENING PRAYER." I would like to entitle this poem, "A MORNING PRAYER."

A Morning Prayer

I would not wound a single soul today;
I would not cause one foot to go astray;
But I would walk in love's pure, selfless way,
Saviour and Friend.
Keep me from causing any heart to pain;
And banish every idle thought, and vain;
Oh, keep me from sin's guilty, crimson stain,
Dear Lord, today.
Keep me from every conscious danger free;
Keep me from all the snares I do not see;
So that I shall be ever pleasing to thee,
Dear Lord, today.
Fill me, today with peace and joy and love;
Sustain by grace sufficient, from above;
May I thy faithfulness each moment prove,
Dear Lord, today.
Thy love to me has been so rich and sweet;
In thee I'm chosen, cleansed and made complete.
I bow, unworthy, at thy pierced feet.
Dear Lord, Amen!

"MISS LUCY" OF WINCHESTER

(Continued From Page 109)

Lucy" of Winchester be one of those honored?

"Miss Lucy" Kurtz resides in the family home which has a brass marker by the front door bearing the date "1868." She lives here with her brother-in-law and sister, Mr. and Mrs. G. Miller O'Rear. Mrs. O'Rear is also a faithful member of the First Brethren Church, and each week she teaches a women's Bible class in her home.

The home of "Miss Lucy" bears the marks of Winchester's early history. Pictures of war heroes, historic letters and documents, old guns and antique furniture recalls an interesting past and vividly forms a backdrop for "Miss Lucy" of Winchester.

In Memoriam

Mrs. Lulu Reedy went to be with the Lord on January 3. She had served the church for many years, having taught the adult class for a long period. Although unable to attend regularly recently due to ill health, she was a stalwart servant of the Lord and a faithful member of the Brethren Church for over 50 years. Surely she is rejoicing in the presence of the Lord in a place that is "far better." Dr. Glenn O'Neal, pastor.

Mrs. Emma Schill, many years a member of the First Brethren Church of Philadelphia, departed to be with her Lord on January 8, 1957.

Mrs. Mary Croker, grandmother of Mrs. Ruth Snyder and Rev. Wayne Croker, many years a member of the First Brethren Church of Philadelphia, went home to be with the Lord on January 9.

These two dear saints of the Lord will be sadly missed. Their faithfulness is a challenge to those of us left behind. E. William Male, pastor.

(See Page 106)

The Brethren Missionary Herald

THE BRETHREN EVANGELISTIC CRUSADE

AND

YOU



Evangelism Sunday—February 24

By Evangelist Dean Fetterhoff

Sometimes in the life of an individual or an organization it is worthwhile just to sit down and, as the gospel song says: "Count your many blessings; see what God has done." Since Sunday, February 24, is "Evangelism Sunday" when God's people are asked to contribute to the work of evangelism through the Brethren Evangelistic Crusade, you deserve to know what God is doing through the Crusade. As we look at the past year our own hearts were thrilled and encouraged and we know you will be blessed as together we "count the blessings."

Because so much injury has been done to the work of evangelism by an improper emphasis upon numbers, it has been our policy to avoid the publicity of results of the evangelistic campaigns. However, figures do tell a story, and God's people who support this work by their prayers and offerings deserve to know how God has blessed this work of revival and evangelism. My own heart was blessed as a few minutes ago I sat down and added the totals of the records which we have kept through the year of 1956. These figures are only for the Fetterhoff-Haddix team and do not include any services which may have been conducted by other men in connection with the Crusade. During this period there were 18 evangelistic campaigns conducted; in addition to this there were five one-day meetings held.

During these meetings there were 469 personal calls made in the homes of the communities by members of the team. We thank the Lord for 675 people who publicly sur-

rendered to Christ in these meetings. Our supreme desire is that each one of these should be fruit that shall remain (cf. John 15:16). We have avoided in every way trying to "pressure" people into a decision which has not been brought about by genuine conviction of the Holy Spirit. Of this number, 128 were those who repented of sin and received Christ as their personal Saviour. Every effort has been made to ground these people upon the Word of God in dealing with them personally after the services.

There have been a total of 257 evangelistic services conducted and 109 additional services such as radio programs, children's meetings, etc. We cannot help but thank the Lord for these figures because we realize that without Christ we could have done nothing (John 15:5), and we do praise Him for the measure of His blessing which He has placed upon this ministry. We know that you who have shared the burden of prayer and financial support will rejoice with us, and that you will share the reward which will someday be given.

Having counted the blessings of the past and rejoiced in them, let us look at the future, for this is still the day of God's "open door" (Rev. 3: 8) until Jesus comes again. How we praise the Lord for the open doors of opportunity! More doors have been opened than it has been possible to go through. Already the schedule for the year of 1957 is completely full. This not only presents a great opportunity but a tremendous responsibility. Therefore I would

like to present the needs which are before us.

Our first and by far our greatest need is for real prayer support. My heart was grieved as I read the national statistician's report to see that during this past year every service of our churches showed an increase in attendance over the preceding year except one, and that one was the revival-evangelistic services. There were more people in Bible school, more in morning worship, more in evening worship, more in midweek prayer service, more in Bible conferences and more in communion services but over 2,500 less in the evangelistic services.

I note also in this list that the only other figure which is lower than the preceding year is the number of conversions! I can't help but feel that there is a definite connection between the two. This shows the great need for prayer for revival. There is no predicting what God would do if the people of the Brethren Church really became concerned to pray daily for revival! Please, may I urgently ask you to begin now to pray daily for revival and for the work of the Brethren Evangelistic Crusade. The second need is financial. With sufficient funds another team could be placed in the field to go through the doors which are now open. Will you not pray before February 24? Pray first of all that God will use the Brethren Evangelistic Crusade in a greater way than ever before in 1957, and then ask the question of the Apostle Paul: "Lord, what wilt thou have me to do?" (Acts 9:6).

By Ernest Bearinger

Our Home

It isn't some great palace fair
With costly rugs and winding stair,
With furnishings of highest price
And all the things the world calls "nice."

Our home is oh, so very small,
Expensive things aren't there at all.
But we think our home rich indeed
For God supplies our ev'ry need.

We have a little altar there
Where we commune with God in prayer;
And love and joy and peace abound.
The Source of happiness we've found.

—Geneva Showerman

February 24

Evangelism Sunday

SPONSORED BY

THE BOARD OF EVANGELISM
of the
NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

1. To assist small mission churches in their evangelistic programs.
2. To provide needed equipment for the Crusade Teams which would facilitate their work.

Send all correspondence to:

Scott Weaver, Chairman
Board of Evangelism
R.R. 2 Osceola, Ind.

Monday's newspaper of the Warsaw (Ind.) Times-Union headlined the story of a fire that destroyed the Lakeside Foundry Saturday night. Reporters missed the miracle of the dedicated toolbox.

The cold Sunday air cooled the charred and twisted timbers, and a soft north wind pulled a blanket of snow over the desolate scene where property value of \$100,000 and the machinery for 51 foundry-men lay demolished in carbon splinters.

But poking up through this rubble of destruction stood an "Amen" to God's call of Clark Miller to Grace College.

When Clark and Eunice Miller sold their new home in Pennsylvania and moved to Winona Lake, Ind., Clark brought along his patternmaking tools. They had instrumented his income for years, and now they were dedicated to the Lord. God was continuing to use them as the means for an education. Was Saturday night, January 26, 1957, going to steal his earning power?

Not even the insurance adjusters looked the second time at the charred wooden toolbox surrounded by twisted steel, half burned joists, and melted metal. The electric "skill" saw was distorted beyond recognition.

The only salvaged value in the entire building was inside this fire blackened toolbox, for behold, when Mr. Miller opened the box, there before him lay a miracle of preservation: Not one tool was damaged, and even the paper data sheets and charts were unscinged.

Five drawers contained these tools. Three of them might be named, Shadrack, Meshach, and Abednego. Will you name the other two?

The BRETHREN MISSIONARY HERALD



EDUCATIONAL NUMBER

FEBRUARY 23, 1957



EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

President Eisenhower's Message on Education—

A few weeks ago President Eisenhower brought a special message to the Congress of the United States which dealt with the education needs of our country. Although the message was concerned primarily with the acute need for classroom space in the public schools, he devoted considerable attention to the desperate situation young people approaching college age will face within the next 10 years unless something is done **now** to meet that need. The President's remarks are most appropriate, coming at a time when the Brethren Church is preparing to enlarge its own educational facilities at Grace College. The following extracts from his message should cause all of us to do some very sober thinking about the future welfare of our own children and young people.

"Today, more Americans are receiving a higher level of education than ever before. Progress has been made in building more and better schools and in providing more and better teachers. And yet problems in education still persist, and time has more clearly defined their scope and nature. . . .

"Elementary and secondary schools already are overflowing under the impact of the greatest enrollment increase in our history. The number of pupils in public schools has increased by 5,500,000 in the past five years, and will further increase by about 6 million in the next five years.

"We have already reached an all-time peak in enrollment in colleges and universities. Yet, in the next 10 to 15 years, the number of young people seeking higher education will double, perhaps even triple. . . .

"One fact is clear. For the States, localities, and public and private educational institutions to provide the teachers and buildings and equipment needed from kindergarten to college, to provide the quality and diversity of training needed for all our young people, will require of them in the next decade the greatest expansion of educational opportunities in our history. It is a challenge they must meet. . . .

"If the States, localities and public and private educational institutions are successfully to meet, in the next decade, the increasing needs for education beyond the high school, their effort must begin now. . . .

"In a nation which holds sacred the dignity and worth of the individual, education is first and foremost an in-

strument for serving the aspirations of each person. It is not only the means for earning a living, but for enlarging life—for maintaining and improving liberty of the mind, for exercising both the rights and obligations of freedom, for understanding the world in which we live.

"Collectively, the educational equipment of the whole population contributes to our national character—our freedom as a nation, our national security, our expanding economy, our cultural attainments, our unremitting efforts for a durable peace."

"The Battle Is Won the Day Before"

The words of the President ("It is a challenge they must meet . . . their effort must begin now"), who was Commander of the Allied forces in Europe during World War II, recall the words of another great general of a generation ago. General Foch, Supreme Commander of the Allied forces in World War I, is reported to have frequently said: "The battle is won the day before." Never was this more true in the educational program of the Brethren Church than it is now. In another 10 years a veritable tidal wave of students will be hitting the colleges of America. Of the students who will then knock at the doors of these institutions, tens of thousands will be turned away. Will Brethren young people have a school to which they can apply with some assurance that they will be accepted? The answer to that question depends entirely upon what we are willing to do **today** in planning and providing for their future. Unless Grace College can expand its facilities **now**, we seriously question if the battle will be won tomorrow. "The battle is won the day before!" Brethren, let us face the situation, and let us do something about it!

Our Cover Picture—

Dr. Orville D. Jobson, superintendent of Brethren Missions in French Equatorial Africa, was the speaker recently at the Bauman Memorial Lectures in Grace Theological Seminary. Dr. Jobson, a pioneer missionary and member of the first Brethren Party to enter French Equatorial Africa, was eminently fitted for the task of lecturing on the history of Brethren missions in that area. As a result of his lectures, several of the young people felt led to dedicate their lives to Christ for service on the foreign field.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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A Report and A Plea



By W. A. Ogden, D.D., Executive Vice President

"Not that I seek for the gift; but I seek for the fruit that increaseth to your account" (Phil. 4:17 ASV).

The Brethren Church has a growing and successful missionary program in which 160 churches share the responsibility of operation and rejoice in the fruits of achievement. At the very source of this spiritual stream, God has planted Grace Seminary and College. Here are trained the pastors, missionaries, teachers and various workers who carry the good news of salvation to lost men throughout America and six foreign-mission fields. Since this is true, the school is an essential part of the whole movement. Education is not an end in itself, but a necessary factor in the program of the church in its obedience to Christ in the Great Commission. The 296 students who are training here to take their place in some appointed part of God's great plan for their day must be remembered as you follow me through this article that deals mostly with the subject of money with which to operate the school. While these young men and women—the finest in the land—are investing their time, talents, and their very lives, you can invest your prayers and your money to guarantee that they will have access to the best training, dedicated scholarship and dedicated resources can supply.

We have just completed a program of visitation in which most every church in our fellowship has been visited by a member of the faculty. In each case the story of God's blessing here has been told, sometimes in pictures, but always in words—words that, we fear, cannot do full justice to all that God has wrought. The purpose was twofold: To bind the school and the churches more closely in a bond of Christian fellowship; and to encourage gifts from our many friends for our new building, as well as the general support of the school. A third purpose was also served. We found a great host of young people who are planning to enter college after high school, and are seriously considering Grace College. Dean Hoyt believes that we will have 250 enrolled in college for the 1957-58 term. This fact gives emphasis to the urgency of the new college and physical education buildings. Send us the students and we will do our best to take care of them. Our best will be realized as you also send us your gifts to provide rooms and equipment for the job you have asked us to do. It is well known that privately operated schools, like Grace schools, must have a substantial amount of support from gifts. Tuition cannot be set high enough to cover these costs. For this reason we must have an-

nual gifts of about \$80,000 to cover the cost of running the school. We feel that this is a very nominal investment for the church to make in this branch of its missionary program.

I think you should know how the building fund drive is progressing. While we cannot fully evaluate the situation we can say that we have found a great deal of interest among the churches. At the close of January we had on hand in this fund \$33,631.09. Most of this has come through the larger gifts ranging from \$100 to \$1,000. Some thousand dollar pledges are outstanding as of this writing. We believe that these will bring our cash fund well above \$50,000.

This does not include any estimate of the offerings from the churches as such. Our pastors have assured us that they will stress the importance of this offering, and so many of our friends across the country have told us that they will give something substantial to the building fund that we are encouraged to believe that the total offering will be enough to allow us to begin our building program as planned. This word of caution, however: do not suppose that the victory is won and that you can withhold, or delay, your gift. We are sure that the Lord is giving us this building through the sacrifices of all of our people, not through the abundant generosity of just a few. While it is true that 20 per cent of our members could pay cash for this project, as outlined in print that you have already seen, it is far better that 100 per cent of our people share in the giving, as well as in the reward, that will come for faithfulness to Christ and His cause.

Since we have announced March first as the date on which we will break ground for construction, and since we are required to have \$100,000 in hand before we can start, we ask again that pastors and secretaries report to us immediately, before March first, the amount of money in their hands designated for this cause. Remember, too, that we cannot afford to transfer current offering funds into the building fund. Give your regular offering first, and then add what you can for the building fund.

I have just had an interview with a student, a freshman from the Pacific Coast. She told me that we can expect several students from her high school to enroll here next year. Then she said: "We will certainly need our new college building by that time." This is the story we are hearing elsewhere. We must not fail these splendid young people. Your gift is the answer.



Second Semester Off to a Good Start

Dr. Homer A. Kent, Sr., Registrar

Registration has just been completed for the spring semester at Grace Seminary and College. The total enrollment now stands at 296. This compares with a total of 265 for the same time a year ago, or a gain of approximately 12 per cent. This, however, represents a slight loss from the first semester total of 315. This is normal for the midyear. There are always some who find it necessary to leave school during the first semester for reasons of sickness, financial stress, and failure to properly adjust to the new situations, and a few complete their work at this time. Moreover, most students do not find the middle of the year the best time to enter school.

The second semester registration shows 126 in the seminary and 170 in the college. In the seminary there are 121 men and five women. In the college there are 96 men and 74 women. The seminary registration includes four graduate students who are working on advanced degrees, two auditors, and three new students.

The college registration includes 11 new students and one auditor.

The new semester got under way with the inspiration of the annual Grace Bible Conference which is sponsored by the alumni association of the school. The conference began on Monday evening, January 21, with a strong foreign missionary appeal under the leadership of Dr. Russell D. Barnard, general secretary of the Foreign Missionary Society of the Brethren Church, and continued through Thursday, the 24th.

On Tuesday morning of this period the second semester convocation service was held in the lower auditorium for the benefit of both the seminary and the college. This service was attended by many friends of the alumni and friends who were present for the Bible

conference. The faculty appeared in their academic regalia and those in attendance listened to the convocation message which was delivered by Rev. Harold H. Etling, director of the National Sunday School Board of the Brethren Church. Speaking from Philippians 3: 10-14, he challenged the students in particular to set their sights high at the beginning of the new semester, to determine to know Christ a little better and to do a good job for Him in their school work.

During this first week of the new semester, which was entirely devoted to registration and the Bible Conference, it was the privilege of the students and faculty to fellowship with and hear the testimonies from many of the alumni of the seminary and college.

The high point of the week was the delivery of the Bauman Memorial Lectures by Dr. Orville D. Jobson, veteran missionary of the Brethren Church in Oubangui-Chari, French Equatorial Africa, who gave in brilliant fashion the account of the founding and growth of the Brethren mission in Africa. He delivered four lectures using as his titles the following: "Vision Waiting Realization," "Strengthening the Bases," "Wider Horizons," and "Filling in the Frontiers."

At the conclusion of the last of these lectures 10 young people responded to the invitation to dedicate their lives for the service of the Lord wheresoever He might lead them. It was a grand conclusion to a week of blessing.

These wonderful days were the harbinger, we trust, of a great semester ahead and of a glorious consummation to another year of effort at Grace Seminary and College. Brethren, pray for us. The potential wrapped up in these young people whom you have sent to us is tremendous. The responsibility connected with their guidance and instruction is more than we can discharge without your prayers, interest and support.

Top Grade Commentaries

Edited by Ellicott and Lange

By Ben Hamilton, Research Librarian

Recently a prominent southern California theological seminary professor said of the Bible commentary set edited by Charles John Ellicott: "I have found it superior to anything else." In practically the next breath said professor claimed in the set edited by John Peter Lange "... the greatest commentary covering the entire Bible to be published anywhere in the nineteenth century..." Obviously the one set cannot be "superior" to "the greatest"—nor vice versa! Permit this writer to say each set (the one edited by Lange; the other by Ellicott) are excellent in their respective fields.

The commentary edited by Charles John Ellicott

Entitled *A Bible Commentary for English Readers*, this set does not stress exegesis of the Old Testament Hebrew and New Testament Greek.

Actually, it is incorrect to refer to this work as Ellicott's commentary. Charles John Ellicott (1819-1905) was a theology professor at Cambridge University in England. A dignitary of the Anglican church, he was consecrated Bishop of Gloucester and Bristol in 1863. Ellicott assigned various books of the Bible to several well-known Bible students of his day. Their commentaries comprise *A Bible Commentary for English Readers*. Although some sets, including the reprinted collection, are in eight volumes, at first three volumes on the New Testament, 1877-1882, and five volumes on the Old Testament, 1882-1884, were published in that order.

One slight disadvantage regarding this set, edited by Ellicott, is that many of the contributing writers are not prominently known to many Americans. Some are, however. For example, George Rawlinson (writer on Exodus) was a conspicuous contributor to *The Pulpit Commentary*. H. D. M. Spence, co-editor of *The Pulpit Commentary*, supplied Ellicott with the commentaries on I Samuel, I and II Timothy and Titus. E. H. Plumptre (writer of Isaiah, Jeremiah, Lamentations, Matthew, Mark and Luke commentaries in the set) and Alfred Plummer (II Peter and Jude) are famous for their writings to seminary students, many pastors and Bible students.

A Bible Commentary for English Readers is excellent for laymen and Christian workers who want something more than a strictly devotional commentary but which is not so technical as to discourage probing into somewhat deeper things in the Bible. The introductory articles to the books of the Bible are excellent surveys. Packed with pertinent data, they are not loaded with technicalities. Spence's introductory material on the Pastoral Epistles is a fine case for reference. Mason, at the end of his commentary on II Thessalonians, has very helpful notes on the interpretation of the prophecy in II Thessalonians 2:3-12.

The men who contributed to this commentary set loved the Lord Jesus Christ and held the Bible in

highest Christian regard. The set edited by Ellicott has this added advantage over the set edited by Lange: *A Bible Commentary for English Readers* is less expensive than *A Commentary on the Holy Scriptures* edited by John Peter Lange. It goes virtually without saying that the faculty of Grace Theological Seminary endorses the set by Ellicott's corps of writers as outstanding in its field and a very worthwhile item in a Christian library.

The set edited by Johann Peter Lange

Like the preceding commentary, this one is incorrectly referred to as "Lange's commentary." This is partly true for Lange did write the commentaries on Genesis, Exodus, Leviticus, Numbers, Haggai, Zechariah, Malachi, Gospels of Matthew, Mark and John, Romans and Revelation.

Johann Peter Lange (1802-1884), Reformed pastor during 1825-1841, became professor of theology at Zurich, Switzerland, in 1841, and professor of theology at Bonn, Germany, in 1854. Lange assigned those Bible books on which he did not comment to top German theologues who did thorough and excellent commenting.

Appearing originally under the title *Theologisch-homiletisches Bibelwerk* (16 parts on New Testament, 1857-1871; 20 parts on Old Testament, 1865-1876), the set appeared as an Anglo-American edition first during 1864-1874.

Dr. Philip Schaff, noted church historian, was the editor of the task of translating this monumental commentary. Many prominent American theologues were assigned to translate various portions of the set. Some of the American scholars included Charles A. Aikens (Christian ethics and apologetics professor at Princeton University), Howard Crosby (chancellor of University of New York), George E. Day (Yale Divinity School professor), Daniel W. Poor (church history professor at San Francisco Theological Seminary), William G. T. Shedd (theology professor at Union Theological Seminary of New York—and author of a certain work required for theology collateral reading at Grace Seminary) and C. H. Toy (Harvard University professor of Hebrew and Old Testament exegesis).

As the original German title of the set edited by Lange suggests, the approach of this great work is a combination of theological and homiletical themes. Actually, each Bible book commentary is divided into sections. Each section is generally subdivided as follows: A translation of the passage treated (the translation by the original German writer and the American translator); a grammatical and critical or textual portion; the exegetical part; the doctrinal and ethical subdivision and finally the homiletical and practical part.

(Continued on Page 119)

So You Are a Chaplain!

By Chaplain Lee Jenkins ('50), U. S. Navy



Weekly inspection of personnel at U. S. Naval Base, San Diego, Calif. Note chapel in background.

"What does the chaplain do with his time?" This is the same question that is so often asked also about the pastor of any civilian church. Of course the question is directed to the activities of the chaplain or pastor during the week. Everyone knows that he does hold some sort of service on Sunday, or perhaps that he might hold two services on the Lord's Day. In recent years, however, laymen have become more aware of what the pastor does during the week, and many have been surprised to learn how great a load he is obliged to carry. Sometimes they have even seen him do enough to become susceptible to physical breakdowns through overwork. They have found that a pastor's responsibilities include many more things than preaching one or two sermons on Sunday. He has found it necessary to be administrator, teacher, marriage counselor, organizer, taxi driver, judge, and many other things. Notice, that all these responsibilities other men have chosen for a life's work. Yet, a pastor does them as a matter of his calling in the ministry of the Lord Jesus Christ. So it is with the chaplain.

Of course a day's program will vary due to the different types of duty to which the chaplain may be assigned. Take, for instance, the chaplain who is stationed ashore, as I am, at a naval station. The Navy day begins with colors (the rising of the Flag) at eight o'clock in the morning. By this time many have already arrived at their offices. Perhaps some have had

a conference with a chaplain already since they could see the chaplain only before they themselves had to report for the day's work.

The usual reason for the chaplain's early arrival is that he might have a period of time alone to spend in devotions. This is the time that will set the tone for the day and give him that spiritual insight to see clearly all the problems and make the decisions that must be made. Many times, if the chaplain has an office where other chaplains work, all will meet for this time of fellowship and of prayer for the things that have been brought before them. Thus the day begins.

After colors he is off to the brig to visit the prisoners. One chaplain for 200 prisoners represents many hours spent in seeking an answer to the many personal problems of these men. There is the man who cannot seem to adjust to the military life or the man who has just snuffed out the life of a civilian policeman.

Returning to the office in the middle of the morning the chaplain helps the other chaplains interview the men who wait. He will see men who have money troubles or some who are having difficulty with their marriage. Perhaps some of the wives will come in to ask help on matters ranging from neighborhood feuds to marital problems. Others are discouraged and ask for advice. So goes the morning. The tasks involve nothing of a spiritual nature, you say? On the contrary all of these problems have a spiritual basis, and Christ is held up to all as their hope and help!

At noon out come the lunch bags, and all of the chaplains enjoy the warmth, humor and fellowship of each other. Even then they can't be assured of finishing the meal because there may be a man who must suddenly receive word of sickness or the death of a loved one at home. It is then up to the chaplain to break the sad news to him and give him the encouragement that is so greatly needed.

In the afternoon a chaplain's time is spent in study for the next Sunday's message unless interrupted by a conference with one of the officers of the station on matters that concern himself or one of his men. Many times it is necessary to make house calls on families connected to the station in order to help in a matter of a marital split. Encouragement to attend the chapel services may be necessary or any of the many matters that face a family these days may bring the chaplain to the home.

The day comes to an end officially at four-thirty but that does not mean that he is necessarily able to go home. This may be the night when he stays down for the Bible class at the brig (prison), or perhaps a young couple will want to come in for a marriage conference. No matter, it all affords an opportunity for the preaching of His wonderful Word. The chaplain gets home at last, but then the phone rings and the Duty Officer of the station tells him that a man is hurt or one has been killed and asks if he will please go and see the wife or mother immediately to offer whatever help he can and to break the news to them.

"What does the chaplain do," you ask? As the pastor who does his faithful work throughout the week, we are also working in His vineyard to gather a harvest of souls in the precious name of the Lord Jesus.



Rev. and Mrs. Archer Baum ('53) and two of their three daughters, and Chaplain and Mrs. Lee Jenkins ('50) and family. Rev. Baum is pastor of the First Brethren Church of San Diego. In addition to his official responsibilities as a naval chaplain, Lt. Jenkins serves as Sunday school superintendent at the church.

TOP GRADE COMMENTARIES

(Continued From Page 117)

The grammatical or textual portion stresses certain peculiar or interesting Hebrew or Greek constructions. The exegetical part brings out interesting Hebrew and Greek word studies, verse by verse. General over all theological and ethical surveys of the passage under consideration make up the doctrinal and ethical section. The homiletical and practical part is usually a collection of succinct but useful applications and illustrations selected from other writers not contributing directly to the commentary.

The American translators have supplied an abundance of additional materials in the forms of special annotations, introductions, notes and, frequently, paraphrases. Sometimes the American translators vigorously disagree with statements made by the original German commentators and the American translators' statements are indicated by footnotes. For example, Zockler, commenting on Ecclesiastes 5:6, interprets the word *angel* in that verse as referring to a Levitical priest. The translator, Tayler Lewis, takes Zockler to task in an extensive footnote!

If one passes over the grammatical and exegetical material, the commentary set edited by Lange can provide much useful background for those who have had no seminary training. Those Christian workers who have had Hebrew and Greek in seminary will find the grammatical and exegetical parts of this set very rich and rewarding. In any event, the set is dependable doctrinally and Christ-centered in most instances.

GIFTS TO GRACE SEMINARY

January 31, 1957

	General Fund	Bldg. Fund
Akron, Ohio (Fairlawn)	\$40.83	
Akron, Ohio (First)	232.00	
Albany, Oreg.	25.00	\$5.00
Alpena, Pa.	26.31	11.00
Alexandria, Va.	26.00	
Allentown, Pa.	37.46	
Alto, Mich.		25.00
Altoona, Pa. (First)	2.50	2.50
Altoona, Pa. (Juniata)	8.00	
Ankenytown, Ohio	18.00	
Ashland, Ohio	85.50	3.02
Bellflower, Calif.	7.00	
Camden, Ohio	4.00	
Canton, Ohio	323.39	
Cedar Rapids, Iowa	107.00	1,002.00
Clay City, Ind.	27.00	
Clayton, Ohio	413.18	1,500.00
Cleveland, Ohio	29.00	
Covington, Ohio	13.00	
Cuyahoga Falls, Ohio	3.00	
Dallas Center, Iowa	1.00	5.00
Dayton, Ohio (First)	128.50	234.50
Dayton, Ohio (North Riverdale)	529.00	5.00
Dayton, Ohio (Patterson Park)	143.50	
Elkhart, Ind.	109.00	100.00
Everett, Pa.	8.00	
Filmore, Calif.		130.00
Flora, Ind.	172.02	161.50
Fort Lauderdale, Fla.	100.00	500.00
Fort Wayne, Ind.	903.40	
Harrah, Wash.	61.00	
Harrisburg, Pa.	263.25	108.00
Hollins, Va.	20.00	
Homerville, Ohio	5.00	
Hurdwood, Calif.	47.00	
Jenners, Pa.	30.84	
Johnstown, Pa. (First)	258.10	441.60
Kittanning, Pa. (First)	120.25	14.25
LeVerne, Calif.	61.00	130.00
Leamersville, Pa.	87.50	
Leesburg, Ind.	182.18	
Leon, Iowa	3.00	1.00
Limestone, Tenn.		200.00
Listie, Pa.	241.01	
Long Beach, Calif. (First)	10.00	115.00
Los Angeles, Calif. (Community)	120.25	
Martinsburg, Pa.	134.00	5.00
Meyersdale, Pa. (Summit Mills)	12.50	
Modesto, Calif. (McHenry)	12.10	
New Troy, Mich.	300.00	
North English, Iowa	1.00	1,000.00
Norwalk, Calif.	131.00	
Oseola, Ind.	168.50	
Palmyra, Pa.	158.45	
Peru, Ind.	351.50	36.00
Philadelphia, Pa. (First)	320.50	
Philadelphia, Pa. (Third)	120.00	
Portland, Oreg.	2.00	
Redford, Pa.	31.00	
Rittman, Ohio	20.00	
Roanoke, Va. (Washington Heights)	57.75	33.00
San Diego, Calif.	6.00	
Seal Beach, Calif.	5.00	
Seattle, Wash.	400.00	
Sidney, Ind.	72.00	5.00
South Bend, Ind.	5.00	100.00
South Gate, Calif.	21.00	
South Pasadena, Calif.	15.00	
Spokane, Wash.	2.00	3.00
Sunnyside, Wash.	7.00	5.00
Tracy, Calif.	40.00	55.00
Troy, Ohio	54.75	
Warsaw, Ind.	221.45	
Washington, D. C.	86.00	1.00
Waterloo, Iowa	180.80	50.00
Waynesboro, Pa.	62.50	
West Alexandria, Ohio	2.25	
West Covina, Calif.	2.00	
Wheaton, Ill.	25.00	
Whittier, Calif. (First)	103.50	
Winchester, Va.	47.00	
Winona Lake, Ind.	878.50	421.73
Wooster, Ohio	314.00	2.00
Yakima, Wash.		1,000.00
Yellow Creek, Pa.	27.25	27.25
Isolated	182.00	1,013.50
Non-Brethren	192.45	235.00
Southeast District BYF		50.00
Maintenance Gift	500.00	
Student Body		146.00
Total General Fund and Building Fund Gifts	10,217.57	8,882.85

Designated Gifts

Ashland, Ohio	\$80.00
Dayton, Ohio (First)	100.00
Fort Wayne, Ind.	35.00
Kittanning, Pa. (First)	50.00
Long Beach, Calif. (First)	50.00
Non-Brethren	75.00
Total Designated Gifts	390.00

Examples of Faith

"No support from home" is a very usual cry here at Grace. It isn't a cry of neglect or fear but one of earnest faith in their Father, Almighty God. Some of the students are from broken homes, some have unsaved parents; but because they are where God wants them, they have full confidence that He will supply their needs. Another group is without jobs, but God is miraculously supplying the need. Some of the fellows here are taking a full load at school while working 40 hours a week, just to make ends meet.

I could go on and on to cite instance upon instance of students' faith and God's faithfulness. Recently these students pledged (with God's help) to raise \$4,000 for our need here at school. Some of these students are in those groups mentioned above; all of them are doing more than their part.

The need has been presented to you before. Won't you please help and in so doing prove to these 300 students that you're behind them in their ventures of faith?

ALUMNI CONFERENCE FEATURES DR. JOBSON IN BAUMAN MEMORIAL LECTURES

Missions was the accent of this year's annual Grace Bible Conference. Speakers, Dr. R. D. Barnard, Rev. J. Paul Dowdy, and Rev. Lester Kennedy, Jr., presented the vast needs and opportunities for service in Mexico, Argentina and Africa while Dr. Orville Jobson, veteran missionary to French Equatorial Africa, challenged our hearts with his stirring lectures.

Dr. Jobson's allocutions were in the form of a four-part history of the Africa Mission. He very ably traced the advance of the Mission from three and one-half decades that have passed to the present day with its calling need. Dr. Jobson pointed to the importance of the self-propagating, self-governing and self-supporting church and how God led in the establishing of the same kind of church in Africa. In the conclusion Dr. Jobson summarized the results of these missionary ventures in these words:

In the 35 years of the established work we have seen God moving in mysterious ways in calling forth laborers and building for himself a church of redeemed souls in Oubangui-Chari. Seventy-six missionaries have gone forth in answer to His call. Nine have given their lives on the field, and 58 remain in active service. The Word goes forth from 14 stations ministering to an African Church of approximately 20,000 souls who have turned to Christ for salvation. . . . All praise belongeth to the God of all grace who has made it all possible. Blessed be His glorious name forever! Ebenezer!

In the near future these lectures will be printed in book form.

GRACE CHOIR PLANS EASTER TOUR

The college choir will be traveling to California for their tour this year. Next month the complete schedule will appear in the Missionary Herald.

Senior Day

Grace College will play host to graduating high-school students and prospective college students at the annual High School Senior Day, March 29. As in the past two years, a full day of activities is being planned for all graduating seniors who wish to spend a day on campus as guests of Grace College. Regular classes will be held with added attractions in the chapel hour and throughout the day. Visiting seniors will be entertained at all meals by the dormitory students at the Westminster Hotel, and will enjoy the final program of the 1956-57 Concert Series on Friday night. Informal clothing will be the order of the day, but afternoon sports time will call for a change into jeans or other appropriate clothing!

Prompt reservations by students or pastors will enable the planning committee to complete its work. In sending reservations please enclose the following information: (1) Number planning to attend; (2) Time of arrival; (3) Need for lodging either Thursday or Friday nights.

For further information or reservations, write:

Senior Day
Grace College
Winona Lake, Indiana



BOOKS IN THE MAKING

What do teachers do in their spare time? The other day my curiosity got the best of me, so I decided to find out what they did when they weren't lecturing to students and preparing for the next classes.

Dr. Homer A. Kent, Jr., is working on a textbook of the Pastoral Epistles while his father is writing a history of the Brethren Church. Dr. James L. Boyer has undertaken the grueling task of translating from Greek to English a commentary on Revelation by Oecumenius. This is the oldest extant in the Greek language. Professor John Whitcomb is doing research for his dissertation on the Genesis flood, taking particular note of the extent, effects and date of this flood. When he isn't working on this task, he is writing a book entitled: **The Historicity of Darius the Mede in the Book of Daniel**. This work will be published soon by The Evangelical Theological Society. Professor Donald Ogden, when not correcting theory papers, is gathering material for a manuscript in the field of church music and its relationship to the pastor. Homiletics is the subject of Professor Nathan Meyer's book which he plans to finish in the near future. Dr. Herman A. Hoyt is now in the process of writing a book on the new birth.

Officers Elected

The seminary and college has elected the following officers for the 1957-58 Student Council.

Seminary

Pres.—Wendell Kent, Winona Lake, Ind.

Vice Pres.—Carl Miller, Winona Lake, Ind.

Sec.—Pat Griffith, Conemaugh, Pa.

College

Pres.—Charles Winter, Banning, Calif.

Vice Pres.—Frank Hartwig, Gary, Ind.

Sec.—Sonya Saufley, Palmyra, Pa.

Treas.—Patty Watts, Glendale, Calif.

Chaplain—Virgil Riley, Goshen, Ind.

1956 GRADUATES SERVE CHRIST IN BRETHREN CONSTRUCTION CO.



Two alumni and the father of a third 1956 alumnus of Grace are serving Christ as the first western crew of the Brethren Construction Company. Pictured above on the left is Bert Jordan, of Kittanning, Pa., father of Dolores Jordan Byers, who graduated from Grace College last May. Charles Koontz (center) and foreman Max Fluke (at the surveyor's transit) were members of the 1956 graduating class of the seminary. At the present time they are busily engaged at the Los Altos Church in Long Beach, Calif., constructing the new auditorium. Another Grace Seminary alumnus, Wayne Flory ('52) is pastor there. Theologically-trained men, working on the construction crews, not only serve Christ with their hands during the week but they also give the young churches, for whom they are working, a tremendous amount of encouragement and help in their services and visitation program.

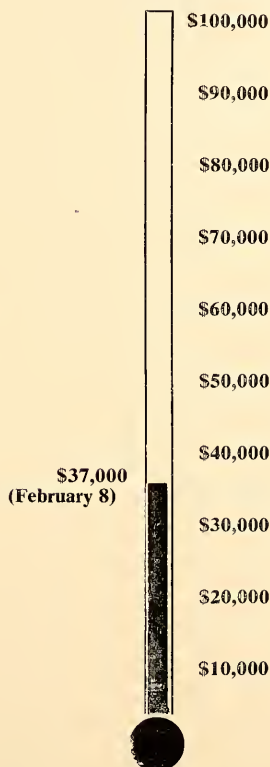
February 23, 1957

Keep the Thermometer Rising!

OUR GOAL

\$100,000

TO BEGIN CONSTRUCTION BY MARCH 1



GIVE NOW!

**GRACE COLLEGE
BUILDING FUND**



NEWS

WINONA LAKE, IND. High-school seniors and pastors are invited to be the guests of Grace College on "Senior Day," Fri., Mar. 29. Reservations should be forwarded to the college as soon as possible. There will be a concert in the evening to which all guests are invited.

WHITTIER, CALIF. Mrs. Lewis Hohenstein is reported in serious condition in a local hospital. She is the wife of Rev. Lewis Hohenstein, pastor of the First Brethren Church. Prayer is requested.

FORT WAYNE, IND. Robert Miller, Jr., entered St. Joseph's Hospital here on Feb. 11, after Mrs. Robert E. A. Miller arrived Feb. 11 by plane from St. Petersburg, Fla. Robert, Jr., who was ill for a considerable time when Rev. R. E. A. Miller, his father, was pastor at Roanoke, Va., made a recovery and enrolled at Grace College last September. He was unable to enroll for the second semester, and within the past few weeks has lost his sight, and this week was taken to Fort Wayne. His condition is critical. Rev. Robert Miller flew to Fort Wayne on Feb. 12, to be at the bedside of his son. Remember the entire family in prayer.

PALMYRA, PA. Members of the Tri-Hi-Y and Hi-Y clubs of the local high school visited the evening service of the Grace Brethren

Church on Feb. 3. On Jan. 30 there was a record attendance at prayer meeting with 53 present. Robert Markley is pastor.

LONG BEACH, CALIF. The North Long Beach Brethren Church has called Mrs. Molly McCall to serve as Director of Christian Education. George Peek is pastor.

WINONA LAKE, IND. The cafeteria at Winona Lake, located on the lake front, has been transformed into a skating rink where young people can enjoy Christian fellowship. During the summer months it will be used as a cafeteria.

COMPTON, CALIF. The California District WMC rally will be held at the First Brethren Church, Dennis Holliday, pastor, on Wed., Feb. 27.

PALMYRA, PA. The Northern Atlantic Fellowship of Brethren Laymen are meeting here Feb. 23. Ernie Reisinger is the guest speaker.

ASHLAND, OHIO. The statistical report of the Grace Brethren Church reveals that missionary gifts during 1956 exceeded gifts to the local work. Miles Taber is pastor.

CHANGE OF ADDRESS. Rev. M. L. Myers, 319 Vennum Ave., Mansfield, Ohio. Miss Isobel Fraser, 943 1/4 N. La Jolla, Los Angeles 46, Calif. Please change Annual.

LAKE ODESSA, MICH. The Michigan District youth rally will be conducted at the Grace Brethren Church Mar. 15-16. Homer Miller will be host pastor.

UNIONTOWN, PA. Mr. Rollin Sandy, president of the the National Fellowship of Brethren Laymen, will be guest speaker at the laymen's meetings of the First Brethren Church on Feb. 25. R. Paul Miller, Jr., is pastor.

GRAFTON, W. VA. The Allegheny Fellowship youth rally was conducted at the First Brethren Church Feb. 15-16. Rev. Ray Streets of Johnstown, Pa., and Rev.

The BRETHREN MISSIONARY HERALD

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

R. Paul Miller, Jr. of Uniontown, Pa., were the speakers. Lee Crist was host pastor.

SOUTH BEND, IND. All correspondence to the Ireland Road Brethren Church should be addressed to Mrs. Raymond Britton, 602 E. Monroe St., South Bend, Ind., until a new pastor arrives on the field.

SPECIAL. It is not too early to order your Vacation Bible School material. Place your order with the Brethren Missionary Herald.

WASHINGTON (EP)—J. Edgar Hoover, director of the FBI, reports that more major crimes were committed in the U. S. in 1956 than in any previous year. During the past 12 months there were 2,534,000 major crimes, an increase of over 11 percent over last year's record. Robbery was the only category of major crimes in which there was a slight decline.

WASHINGTON (EP)—Enrollment in the nation's theological seminaries and schools of religious education has passed the 30,000 mark, showing an increase of 2.3 percent over last year, but there is a decline of 5.5 per cent in the number of first-year students enrolling for ministerial training. General enrollment in all colleges and universities is up 10 percent over last year.

WASHINGTON (EP)—A bill has been introduced in the House of Representatives which would permit farmers who exceed their wheat quotas to donate the surplus to religious organizations without having to pay a marketing penalty.

Evangelism Sunday-Feb. 24

IS THEOLOGY CHANGING

in the conservative camp?

By Dr. Alva J. McClain

President, Grace Theological
Seminary

Winona Lake, Indiana

"They chose new gods; then was war in the gates"

In the March 1956 issue of the magazine **Christian Life** there appeared an article under the title, "Is Evangelical Theology Changing?" The article purported to have been based on replies to a questionnaire sent out to a number of Christian leaders in this country. The general conclusion of the editors was that the theology in question was indeed changing, and definitely for the better; that the older fundamentalism was giving place to a new evangelicism.

As to this particular type of journalism, it may be said that one of its weaknesses is that the reader is given only selected portions—often very brief—from the replies to the questionnaire, and therefore has no opportunity to study them in their original context. Certainly, in this case, some of the editorial conclusions may be not unfairly characterized as highly dubious. I cannot feel that all the participants would fully subscribe to all of them—a reservation which is acknowledged in an editorial note (p. 19).

From the article in question I have selected six points for comment.

1. The editors begin with a blunt affirmation that, in the case of historic fundamentalism, what started out "as a high level theological discussion degenerated into a cat and dog fight." Now it is true that there have been plenty of such fights in the ranks of the Fundamentalists, and also, for that matter, among the Modernists. But the central contro-

versy of fundamentalism has never been a mere cat and dog fight. Even its more intelligent opponents have been able to see that clearly. Do the editors of **Christian Life** think that the great fundamental truths of Christianity are no longer under serious attack and that Fundamentalists in general are no longer concerned about these weighty matters? If so, they do not know enough about current history to render a judgment of much value.

2. The editors of **Christian Life** seem to be highly allergic to the name "Fundamentalist." In this I can sympathize with them to some extent, having gone through that phase in my own younger days. But I found that nothing much can be done about labels, except to insist upon proper definitions and safeguards against misinterpretations. Even the name "Christian" was probably a term of contempt in the beginning. But it was not therefore repudiated by the early church. And "democracy" is still an honorable word in spite of its appropriation by dishonorable men. As for the use of the word "Fundamentalists" in connection with a certain polygamous sect of Mormonism, the editors of **Christian Life** along with practically all the other news reporters in the United States have missed the point completely. These particular Mormons were called "Fundamentalists" because they refused to give up the original and **fundamental** beliefs of their religion, one of which was polygamy. Such a

use of the term, properly understood, should have been regarded as a compliment to the fundamentalist movement in the Protestant churches. But you cannot expect that ordinary newspaper reporters will see things like that. The semantic confusion of names with things is hardly a mark of intellectual clarity.

Dr. Billy Graham, who is cited by **Christian Life** as being antipathetic toward the name "Fundamentalist," would have been better advised (if he was advised) to have accepted it and then to have defined carefully its true and historical meaning. This could not possibly have reduced his stature; but it would have saved from distress and perplexity thousands of his devoted supporters who have (rightly or wrongly) identified the cause of evangelical Christianity with the fundamentalist movement.

As to the "guilt by association" which is always a possible danger to be faced in the use of any religious label, one might as well suffer classification with a few crackpots who may call themselves "Fundamentalists" (and with no greater embarrassment) as to be put with the heterogeneous brood which at one time or another have found shelter beneath the broad umbrella of "evangelicalism." For that matter, no unhappy label can ever make a good product bad; nor by the same token can the most carefully phrased label make a bad product good.

3. The editors of **Christian Life** have listed a number of things with reference to which the new "evangelicalism" is regarded as more ex-

cellent than "fundamentalism." But some of these things are not new at all. Do the editors actually suppose that historic fundamentalism has had no "positive witness for God's redemptive love, wisdom and power as revealed in Jesus Christ"? Do they think that its scholarly leaders had no good word for the labors and contributions of science? Do they mean to say that there was no recognition of the reality of Biblical healing for the body of the Christian? If so, they should go back and read more carefully the serious literature of the movement.

4. On the other hand, some of the alleged trends of the new "evangelicalism" are definitely unhealthy. For one thing, there seems to be a mortal fear of being **against** things that are wrong, lest we be charged with a lack of "constructive" thought and action. But considered rationally, there is always a destructive side to action which is constructive. It may be necessary to clear away the debris before we can build the new structure. And once constructed, we may find it an important thing to fight the arsonists who never care what they burn down. The Fundamentalists of the past were intensely against some things for the very simple reason that they were irrevocably for some things. Never in all their careers did men like Moody, Torrey, Biedewolf and Sunday hesitate to speak publicly and emphatically against the detractors of Christianity, and to call them by name no matter who they were. They were unwilling to sacrifice fundamental issues for the sake of a short-term gain. Going back somewhat further in history, we find the Reformers not afraid to label the Papal system as the anti-Christian "harlot" of Biblical prophecy. But today we read over his own signature the declaration of one popular evangelist that he is determined never to say anything **against** the Roman Catholic organization. Whether such an attitude is a mark of true progress or not will ultimately be demonstrated by history. But if the Word of God is reliable, the final verdict is not in doubt. The church has a definite twofold responsibility before God: first, we must preach the Word; and second,



Dr. Alva J. McClain

we must also reprove and rebuke all that is false (1 Tim. 4:1-4).

5. The editors of Christian Life think the new "evangelicalism" will be more willing to "converse with liberal theologians." As for myself, I have never been unwilling to talk with unbelievers. But through some 40 years of experience I have found it easier to talk with materialists, agnostics, and even atheists than with a group of men who while professing to be Christians are engaged (often surreptitiously) in trying to destroy the very foundations of the Christian faith. Does Dr. Vernon Grounds (who is quoted on this point) really think that we might "profitably engage in an exchange of ideas" with blasphemers who suggest that our only Lord and Master was begotten in the womb of a fallen mother by a German mercenary and that the God of the Old Testament is a dirty bully? Basically, the problem here is ethical rather than theological, as President Culbertson of Moody Bible Institute has so clearly pointed out. As history plainly teaches, hobnobbing too closely with the enemy has always cost the cause of Christianity much more than it ever gained. I understand the desirability of an acquaintance with the program and ideas of our opponents, but we must never for one instant forget that they are deadly enemies with whom there can be neither truce nor compromise. You do not find the Apostle Paul suggesting an "exchange of ideas" with Hymenaeus and Alexander; but on the contrary they were delivered to Satan in order that they might "learn not to blaspheme" (1 Tim. 1:20). Modern blasphemy is no less reprehensible than it was in ancient days.

It is both curious and disturbing

today to find "evangelicals" who, while bewailing the belligerence of historic fundamentalism and advocating a closer rapprochement with the modern liberals, at the same time spend so much effort and time belaboring and fighting against their own side. It looks sometimes as if they might have gotten lost in the dust of the real battle for the faith.

6. The major change to be brought about by the new "evangelicalism," according to the Christian Life editors, is a shift from contending for the faith to insistence upon the necessity of the new birth. This is undoubtedly the worst thing about the entire editorial. In the first place, its implications are false. Do the editors actually suppose that among the leaders of fundamentalism, historically and today, there is no proper insistence on the need of being born again? If so, they are not competent to deal with their subject. On this point, it is only necessary to compare the literature of historic fundamentalism with that of the new "evangelicalism" to find the comparative place given to the divine command: "Ye must be born again." But, secondly, the leaders of fundamentalism were not wrong in giving first place to matters of Christian "faith." For they understood clearly that the new birth is not something which can be produced in a vacuum; and that without certain factors such an experience is totally impossible. They knew, as the late Dr. Machen asserted so effectively, that the new birth is a result, not a cause. Therefore, if the editors of Christian Life should prove to be correct in their estimate of present trends away from objective matters of Christian faith toward matters of subjective experience, the day may come when there will be no more new births.

Finally, the editors of Christian Life express deep concern over the divisions which have blunted the effectiveness of fundamentalism. With them, I sincerely share this concern. But a reading of their expressed views will only deepen the conviction of many that they are abetting a trend which may not only lead to another division, but one which will be the deepest and most disastrous of all.

KEPT by the Power of God!

“... you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time” (I Pet. 1:5).

This is a precious truth, and how thankful we ought to be that God has given it! This promise should allay all fears and doubts in the mind of every believer as to the assurance of salvation and the “blessed hope.”

The writer was reared under the influence of Arminian thought and teaching, and, consequently, in early life there were many frustrations. Through parental teaching a definite religious inclination had been implanted, but in early youth there was always the dread of launching out upon a life of faith only to be eventually deprived of eternal bliss as a result of some infraction upon God's holiness. The question, “How can I be sure of enduring to the end?” was a constant enigma. It was indeed a joyous day when the truth of God's grace and His keeping power broke upon my heart! There has never been one moment since that day that I have sought to rely upon personal effort in order to “remain” a child of God.

We need to look closely at the text in order to see the full extent of the keeping power of God. The Greek word from which we get the word “kept,” is *phroueo*, and means, “To guard, protect by a military guard, either in order to prevent hostile invasion, or to keep the inhabitants of a besieged city from flight” (Thayer). The same word is used in II Corinthians 11:32: “The governor under Aretas the King kept [guarded, protected by a military guard] the city of the Damascenes with a garrison.” It is the idea, not only of keeping something in one's possession, but of keeping a charge with the use of an armed guard, or garrison. The same idea appears again in Philippians 4:7: “And the peace of God, which passeth all understanding, shall keep [garrison] your hearts and minds through Christ Jesus.” With this

understanding of the word “kept,” we want to consider the source, the sphere, and the scope of our keeping.

THE SOURCE OF OUR KEEPING

How futile is the struggle to keep one's self in our salvation! One man—a minister—said: “It is God's work to save me, but it is my work to keep myself saved.” This may have been the expression of a sincere heart, but it did not reflect the truth of God's Word! Our text tells us we are “kept by the power of God.” In I Peter 4:19, while the suffering of believers is expressly in view, God's children are to “commit the keeping of their souls to him in well doing, as unto a faithful Creator.” The source of our keeping is in God; it was with this knowledge that Paul could say in II Timothy 1:12: “I known whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”

When Satan came into the presence of the Lord (see Job 1:6-12), he accused the Lord of having a hedge about Job; this in a very real sense shows how the power of God keeps His own. Every one of God's children is “hedged about,” “guarded, protected by the armed hosts of the Lord.” Those sincere souls who are continually trying to keep themselves saved are simply overlooking the source of our keeping. If it should still be argued that each individual Christian must keep himself, we would remind you that we are kept by “the power of God.” The word “power” comes from the Greek *dunamis*, and means “ability,” or “might.” That same ability, or might, which is able to keep the heavenly bodies in their orbits, and the oceans within their boundaries, is certainly able to keep us, His redeemed ones, in His continual care and grace.

There is one further considera-



By Russell H. Weber

Pastor, Grace Brethren Church
Hagerstown, Md.

tion in the source of our keeping, and it is that we are “kept by the power of God through faith.” Faith appropriates the work of God to us as personal experience. Faith is used here in the sense of “firm persuasion.” We are to be firmly persuaded that what God has spoken is fact. The “self-keepers,” though perhaps sincere, are actually casting doubt upon the Word and power of God. Be firmly persuaded, friend, that John 10:27-29, Philippians 1:6, et. al., are statements of fact, and that they are for your spiritual security. Let us now consider—

THE SPHERE OF OUR KEEPING

The sphere of our keeping is in this present world. We are kept now, and we are kept from all the powers of Satan and demons. There is one word in our text that needs close attention in this regard; it is the word “ready.” It comes from the Greek, *hetoimos*, which means “prepared, ready.” It carries the idea of being made ready in advance by another. In our text it especially means “to be made ready by another to the point of being revealed.” We are kept by the power of God in this present time, in the sphere of our present activity. There would be few people, if any, who would argue that God's power would be insufficient to keep the redeemed ones in heaven, but many insist that while on earth, in the present sphere, we are, somehow, individually charged with the keeping of our own souls. We must remember that our

(Continued on Page 127)

The Washing of the Saints Feet

"Now before the feast of the pass-over, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13:1-5).

There can be no doubt in the mind of anyone who believes the Bible that Jesus was actually, literally washing the feet of His disciples with water in a basin, and that He was wiping those washed feet with a real towel. But the question is: Why was He doing it? And did He intend for His disciples to do exactly the same thing, when He later said: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:14-15)? Did He intend for His followers to do this thing literally, just as He had done it, or were they to do something else which figuratively speaking would be washing one another's feet? Surely it is a command, and it must either be practiced literally, or we must have authority for spiritualizing His words and washing feet only in a figurative way. To choose correctly between these two alternatives, we must understand the purpose and meaning of what Jesus himself was doing.

OLD TIME CUSTOM

Some of our friends tell us that Jesus was merely keeping an old oriental custom—that they wore sandals, the roads were dusty, and

it was common to wash feet when coming into the house. That is what Peter thought. When Jesus came to Peter, Peter asked: "Lord, dost thou wash my feet?" If there was an oriental custom of feet-washing, certainly Peter knew all about it. He knew that the custom was for the host to provide water, and the guest washed his own feet. But Jesus was departing from the custom and was washing the feet of others. So Peter simply asked what it all meant. Jesus' answer is both significant and clear. He said to Peter: "What I do thou knowest not now; but thou shalt know hereafter." Peter knew about oriental customs, but he did not then know the meaning of what Jesus was doing. But the Lord promised him that it was something that he would understand later. This conversation between Peter and Jesus definitely lifts the act of feet-washing far above the mere keeping of an old oriental custom. It stood for something that an oriental did not understand.

Again we are often told that Jesus was merely teaching a lesson in humility by His personal example. The quarrel between the disciples at the

table is often referred to, and it is suggested that Jesus was simply giving an object lesson in humility. But a careful examination of the gospels will disclose that the quarrel occurred *after* the feet-washing, so that it could not have been the occasion which prompted it.

HUMILITY

It is evident that Peter's second response is based on this very assumption that it was a lesson in humility. When the Lord suggested that the act had a deeper meaning than the mere keeping of a custom, Peter immediately grasped the thought that Jesus was demonstrating true humility to His disciples. On that supposition Peter exclaimed: "Thou shalt never wash my feet." Peter would never permit his divine Lord to take the place of a slave and wash his feet. If humility is the lesson, Peter says that's going too far! No able-bodied man would permit his saintly old mother to kneel down and scrub his feet. Nor on the basis of humility could Peter justly permit his Lord to do the same. Peter is virtually saying: "Lord, if it has come to this, that You must wash my feet in order to teach me humility, don't do it. I will learn the lesson, but I can never permit You to so humiliate yourself. You must never wash my feet."

FELLOWSHIP

Again Jesus must correct the wrong assumption of the disciple. In His answer the Lord shows Peter that this act of feet-washing has to do with fellowship, not humility. For Jesus said: "If I wash thee not, thou hast no part with me." That word "part" may be translated "fellowship." So Jesus is saying that this washing of the feet is necessary in order that the disciple may have fellowship with his Lord. Now we are getting to the true meaning of feet-washing. It is a cleansing to restore fellowship between Christ and the Christian.

What is it, we may ask, that



By Miles Taber

Pastor, Grace Brethren Church
Ashland, Ohio

breaks this fellowship? The answer is, **Sin**. For John wrote in I John 1:7: "But if we walk in the light, as he is in the light, we have fellowship one with another." The believer's salvation is secure for eternity, but his fellowship with his Lord depends upon his walk. As long as he walks with the Lord, he has fellowship with Him. But when his feet wander into strange paths, that fellowship is broken. Then the Christian must return to his Lord, confess his sin, and be cleansed and restored to fellowship. For John writes to believers: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). The Christian needs to be forgiven, not from the guilt of his sins, but from the defilement, the contamination of them. And the Christian must realize that when he sins, he forfeits his intimate fellowship with Christ. If he wants to be restored to fellowship, he must confess, and the Lord must cleanse, his sins. Foot-washing, as a church ordinance, reminds us continually of our need for this cleansing, and it is an outward symbol of the inward work of grace in the believer's heart.

A SPECIFIC COMMAND

This ordinance is justified then, not only on the basis of Christ's command, but also on the basis of the Christian's need. In these days when the world is so much with us, and our feet are so easily defiled by contact with that which is unholy, we need an ordinance which teaches us that we must repeatedly come back to the Lord, confess our sins, renew our vows, and be restored to the joy and fellowship we once knew. Of course we recognize that the mere outward practice of the ordinance does not produce the inward cleansing of the Christian, any more than the mere outward practice of baptism produces the inward cleansing of the sinner who turns to Christ. But the conscientious practice of the ordinance is an effective teacher of the spiritual truth that it symbolizes.

When Peter began to grasp at least some of this truth, realizing that foot-washing had to do with the

cleansing necessary for fellowship, he changed his attitude completely. Instead of protesting, he wanted more. He cried: "Lord, not my feet only, but also my hands and my head." He wanted to be immersed again in the cleansing flood. He was really demanding a second baptism. So great was his sense of need that he thought that he must be saved all over again.

But Jesus quickly reassures him on this point. He said: "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." And John adds: "For he knew who should betray him; therefore said he, Ye are not all clean." Peter was clean, so far as the guilt of sin was concerned. So were all of the other apostles, except Judas. By faith in Christ they had been cleansed once for all from the great burden of the guilt of sin. They had eternal life, and that could never end. Sinner friend, if you will come to Jesus just as you are, He will take away all of your sin once for all, and you will never come under the wrath of God. He saves unto the uttermost. Christian friend, never doubt the power of your Lord to keep you to the end, if you have really trusted in Him. He that is once washed in the blood of the Lamb will never need that cleansing again.

However, in this statement to Peter, Jesus makes a comparison between two church ordinances, baptism and foot-washing. In effect, He is saying that the believer has been cleansed once for all from the guilt of his sin, and **that** cleansing is pictured in the washing of the whole body by immersion. But the believer is cleansed from the defilement of his sins from time to time as he confesses and forsakes them, and **that** cleansing is pictured in the washing of the feet, or the ordinance of foot-washing. If baptism, which symbolizes the once-for-all cleansing of the whole man, is a church ordinance, then foot-washing, which symbolizes the frequent cleansing of the Christian's walk, is also a church ordinance. And Jesus meant exactly what He said when He commanded His disciples: "Ye also ought to wash one another's feet."

KEPT BY THE POWER OF GOD!

(Continued From Page 125)

Lord Jesus Christ prayed for us that we might be "kept from the evil one," who in our present sphere of activity is doing his utmost to unseat us from our high place as children of God.

We may use an example in this connection of the inventor who is developing a machine of some sort that will benefit humanity. The plan is his own, he is the developer of it, and he is its guardian. Much time and money is used in the development of the machine. All the effort put forth is for the purpose of making the machine "ready" for presentation to the public. We are the working of God's mind, we are being made "ready" for presentation in future glory. Our keeping, having its source in the power of God through faith, is also sure in the present sphere. In conclusion we suggest—

THE SCOPE OF OUR KEEPING

We are "kept . . . ready to be revealed in the last day." There is one more Greek word in the text that needs our attention here, it is **apokalupto**, and is translated "to be revealed." The word signifies to "uncover, or to unveil." As used in the text it means to uncover, or to reveal the salvation and glory that await the believer. The believer is, therefore, kept for the day of God's glory. The text shows that time to be "the last time," or in the end of time. We may safely conclude that the scope of our keeping extends from the beginning of our redemption, through all of our experiences while in this present sinful world, and on into eternity. What security! Only the eternal God can offer such keeping power! It is yours to accept by faith.

God's promise to keep us should bring us to see the need for a life of willing service to our blessed Lord. We need to see that we are "his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Friend, grasp this truth and never let it go! "**Kept**, by the power of God!"

"He [Christ] took Peter and John and James, and went up into a mountain to pray."

MOUNTAINTOP EXPERIENCES

By Vernon Harris

Pastor, Washington Heights
Brethren Church
Roanoke, Va.

It was often the custom of the Lord and His disciples to retire from the countryside to the hills for prayer. This particular time was one of unusual happenings. What took place helped the disciples, Peter, James, and John, to grasp what the Lord had been telling them about His death, burial, and resurrection.

Christ's disciples must have had some real eye-opening thrills as they watched Jesus perform such wonderful miracles daily. They must have been amazed beyond comprehension at the power His person played upon the people. But this transfiguration scene must have eclipsed all previous experiences—so much so that they told no one until after the resurrection, as they were commanded. It was so unique that they didn't want to leave the place of physical and spiritual elevation.

We as Christian people can also experience the spiritual thrill of rising to mountain heights with our wonderful Lord. There we can see Him interceding continually in our behalf before the throne of God; there we can see Him, not as just another man, a great and famous personage, or just a miracle-worker, but the divine Son of God. There we can behold Him in all the brilliance and splendor of His glory.

These disciples had known the Lord for some time, but they had not seen anything like this. Nor did they dream it could be possible. They had been taught and told, but it had not penetrated very far. It took a prayer meeting on the top of a mountain to burn in these realities.

Christ took these men and "went up into a mountain to pray." They

did not need exercise, but prayer. They did not need just solitude, but altitude. They needed to rise above the cares and problems of the world and everyday living. And how effective it was!

This same Christ continually desires that His disciples of today separate themselves for such times of prayer. He longs to have them meet with Him for secret meditation; this is where the great truths of Scripture become living certainties.

Too many Christians have never availed themselves of this practical and precious privilege. The reason they cannot "walk and not faint," or "run and not be weary" is because they have never "mounted up with wings as eagles." No wonder so many professed Christians are always in a rut. No wonder their lives are one continual problem after another. No wonder circumstances keep them depressed, discouraged, and weighted down in the bottom of the valley. In such a state of spiritual affairs every little thing looks so big. The mistakes and faults of others are all that can be seen. This is the breeding-ground for nearly every church trouble.

Climb the mountainside, my brother, my sister, where you will see yourself and your own personality apart from any other surroundings. There you will get a bird's-eye view of the valley, and most important of all, a God's eye view of yourself.

From an airplane the mountains and valleys tend to level out, ugly things take on beauty, thistles and thorns blend in with the geometric arrangements of the fields, and muddy rivers look like beautiful ribbons placed by the Master Hand. Then

as the aircraft lands in the valley below, the observer cannot help but say: "It was good for me to have been there." He has a new appreciation for the landscape and the everyday tasks which God has given in His vineyard.

It was from the pinnacle of Pike's Peak that Katherine Lee Bates wrote the words for that immortal song, "America the Beautiful." While flying in an airplane, Merv Rosell wrote the words for the chorus, "Above the Clouds the Sun Is Always Shining."

Much of the success, growth, and spiritual power of the Maranatha Bible Conference is attributed to its emphasis on this kind of prayer. There it is literally possible to climb the hillside to meditate with the Lord. A prayer tower has been erected on the highest point overlooking beautiful Lake Michigan. Large numbers exert themselves daily to meet with their prayer-hearing and prayer-answering God.

In such surroundings nothing man-made can blur your vision of God's creation. There nothing can distract from the reading of God's holy Word. There nothing can stop the hungry soul on bended knees from feasting on the transcendent glory and majesty of our risen, glorified Lord. Then will "the eyes of your understanding be enlightened; that ye may know . . . the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power." Then you will realize, as never before, that you are in the world, but not of the world; a servant in the world, but not a slave to it.

The BRETHREN
MISSIONARY

HERALD



FOREIGN MISSION NUMBER

MARCH 2, 1957

MILLIONS YET LOST IN

MEXICO

ARGENTINA

HAWAII

our six Brethren fields

AFRICA

FRANCE

BRAZIL

In Our Foreign-Mission Work

By Russell D. Barnard

Thank you, Lord—

Our missionaries who traveled from the east to the west coast drove over hundreds of miles of icy roads. Others in the East have had the same experience. We want to thank the Lord for His protecting care of our missionaries and missionary workers as they travel, and to thank you people for continuing in prayer for all of us. Please continue to pray for our missionaries—on the roads, on the high seas, or in the air.

Attend the stockholders' meeting!

There will be from one to three or four sessions. Each session is important. These are your meetings, since you are the investors in the work. The fine part is that the meeting will be in your area, probably in your church. You will be able to meet the employees of the corporation and to hear their interesting and challenging reports. Don't fail to attend. Watch your local church bulletin for time and place. These are more familiarly known as "The Missionary Rallies."

Write a song—

We are needing some good foreign-missionary songs and choruses, some that will express the ideals of our Brethren foreign-mission work. We want you people to write them. Announcement was made of our song/chorus-writing contest in the January 5, 1957, issue of the **Missionary Herald**. Hurry! Hurry! It will be most convenient for the judges to meet during the first week in May, so we are asking that you have your entries to us by April 30. We are prepared to offer, first, second, third and fourth awards each for the songs and the choruses. Help us to help our people to "sing" foreign missions.

A correction—

A month ago we mentioned that Miss Sylvia Hill would be living with Rev. and Mrs. Thomas Hammers in Seattle while her parents serve in Africa. There has been a change of plans, and Miss Sylvia is living with Mr. and Mrs. Albert E. Ossen in Long Beach, Calif.

Did you read it?

We refer to the excellent article written by Dr. Oswald J. Smith, entitled, "**When God Taught Me to Give.**" It is on page 67 of the February 2, 1957, issue of the **Brethren Missionary Herald**. Give your copy to your friends that they may read it. Why not read all, or a part of it, in the meetings of the church with which you have to do. This fine article has been a genuine blessing to thousands upon thousands.

Did you become a member?

Did you become a member of our Foreign Missionary Society during February—our membership-enlistment month? Are all the members of your family members of the Society? If you failed to care for this important item of the Lord's business during February, March stands before you. There are three classes of membership: **active**, for those who give \$5 or more in any calendar year. This is an annual membership and active during the calendar year following the year in which the gift is given. **Life membership** is for those who give \$100 or more in any one calendar year. Appropriate certificates are issued. **Expansion membership** is a plan being arranged by which those who give \$1,000 or more will receive appropriate certificates. The \$1,000 if given during any one calendar year will have special designation. But it also will be issued to all who during any five-year period, beginning with 1957, give a total of \$1,000 or more.

\$311,916.13 is our foreign-mission prayer goal for the whole Brethren church during 1957—

This is exactly a 17 percent increase over the fine offering for 1957. Our expenditures during 1956 totaled \$295,309.65. You can see why we will need all of the 17 percent increase. Inflation alone will probably exceed this increase asked, and certainly little expansion can be made.

"UNDAUNTED HOPE"—

This is the name of the 438-page book telling the life story of James Gribble, our pioneer missionary in French Equatorial Africa. It was written by his gifted wife, Dr. Florence Newberry Gribble, and published in 1932. The edition has long since been exhausted. There is an increasing desire, especially on the part of our younger ministers, to own this wonderful book. Do you have a copy, or know of a copy not in use which you would like to give or sell to someone now greatly desiring it? If so, please write us at the Brethren Foreign Mission Office, P. O. Box 588, Winona Lake, Ind., and tell us your desire.

Board of Trustees to meet—

The Board of Trustees of The Foreign Missionary Society of the Brethren Church will assemble for their midyear meeting on March 18. The place of meeting will be the foreign-mission offices at Winona Lake, Ind. We invite any member of the Society to send us any suggestions or items for business.

Brazil Again!

By J. Keith Altig

One quarter of a year having passed since our return to the land of God's choice for us, perhaps a word of greeting to the brotherhood would not be amiss.

There has been a notable change in the living conditions of the people since our departure almost four years ago now. Inflation has brought prosperity to a few and misery to many. Of almost 70 nations reported on in a national news magazine, Brazil was found to have a higher rate of inflation than all the rest—a dubious honor. Everything is from two to four times as expensive as formerly.

However, the stores are busy and crowded. Merchandise hitherto unknown is now being offered for sale, much of it having been made by the industry of the country itself and not imported. Roads and streets are being improved, and electrical plants are being installed. Agriculture has progressed to the point that, where once there was nothing but jungle, now big, cleared fields are being put to production. There has been great material progress even in the most backward part of this great land. But in comparison with what remains to be done and the desperate need of the people, the surface has hardly even been scratched.

Spiritually there has been progress in the work of the mission. Under the able leadership of the Jack Zielasko family and the Bill Burk family, attendance and interest in all phases of the work here in Icoraci have continued and increased. There are meetings in three localities. Four young men are studying in a Bible school conducted by another mission, hoping to be able to minister the Word in an effective way in the near future. As these words are being written, a family from the Icoraci area is traveling to Macapa to work with the Millers in the ministry of the gospel. The plan is for the man of the family, Euclides Franco, to study under the direction of Brother Miller and take charge of the chapel at Mazagao.

In Macapa, too, the work has progressed, especially in the matter of a Christian day school. A biweekly radio broadcast, the time being given free by the government, is a feature of the work there.

A new mission station is being established in the city of Capanema which is located about 100 miles from Belem-Icoraci. The Jack Zielasko family is there now getting things arranged to begin an active testimony soon. This is a strategic location.

The goals for the future are always kept in mind in all of our activities. First, to press the work of evangelism in every way possible, not only by the missionaries themselves but by encouraging the believers to witness. Second, to establish and strengthen the believers in the Christian life. To this end converts' classes and special Bible study classes are held regularly. The messages are designed to provide help and Scriptural

(Continued on Page 136)



Brazil scenes

THE CHILDREN'S PAGE

THANKS FOR YOUR LETTERS!

Missionary Helper of the Month



Kenneth Churchill lives in Argentina. He is 10 years old. His parents, Rev. and Mrs. Jack Churchill, are missionaries. His grandparents went to Argentina many years ago to give out the gospel there. Kenny no doubt is a real missionary helper to his parents. He gets to play with the children of Argentina. He has many opportunities to tell them about the Lord Jesus. Pray for Kenny and his parents. Also please pray for his brother, Charles, age six, and for his sister, Margaret, age four.

Thanks to every missionary helper who wrote us a letter last month. Many of you did. Some told of how much you like the missionary helper's chorus. Some told of how you are going to pray for the missionaries this year. And others told about your plans to fill your hut banks with money. The letters were all very interesting.

19 MARCH 57						
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?? A BIG QUESTION ??

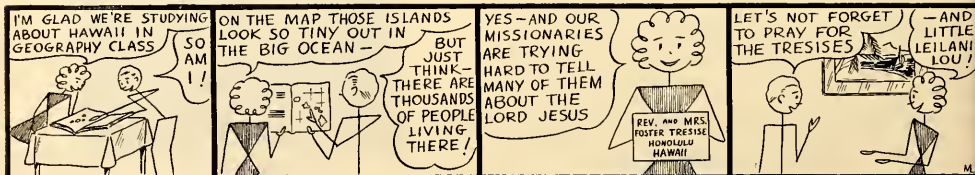
Here is a question for every missionary helper to answer. Yes; it's for **you!** Maybe you didn't think so, **but it is!** We have a missionary helper's page (The Children's Page) in the **Missionary Herald**. We have our own special missionary helpers' chorus. How many of you think we should have a "**Missionary Helpers Club**"? With all the interest among the boys and girls, it seems like we ought to have a special club. Well, it's up to you, and you, and you, to decide. If you think we ought to have a **Missionary Helpers Club**, write and tell us. Write to: "The Children's Page, Box 588, Winona Lake, Ind." We'll be watching the mail every day for your letter.

By now you should have received your letter with the surprise which we promised you.

Be sure to color your missionary helper's prayer calendar this month. Remember, color it for every day that you pray for the missionaries. One group of children colors their red every day that they pray for the missionaries. If you see any of the missionaries, tell them that you are a missionary helper. Tell them that you are praying for them.

We hope you like the story about the Argentine coin. Look right across the page and you will see it. It is for both children and grown-ups, but it should be very interesting to you. It would be very nice to have your mother or daddy read it to you.

MARY MISSIONARY—



The Autobiography of **An Argentine Coin**

By James B. Marshall

I am an Argentine ten-cent piece. I was minted in Buenos Aires, one of the great cities of the world, in the year 1946. I don't remember the day of my birth, but it wasn't long until I was put into circulation, and from then on I was learning new things about life every single day.

The very year of my beginning was an eventful one in Argentina. The government was overthrown and a man named Juan Peron was elected president of the Republic.

At first I was quite content. Folks took me at face value and even grown folks welcomed me. Most of the time I was in somebody's pocket or in a cash register, but occasionally I found myself wrapped up in a little girl's hanky or clutched tightly in the warm, moist palm of a boy on his way to the candy shop.

It was interesting to travel around from shop to shop, and from town to town. Out in the little towns of the interior I didn't like the dust, and when it rained the mud was awful. Once I was dropped in the mud and for months I lay there unseen by human eyes. Fortunately it was summertime and pretty hot 'most every day, so really it wasn't too bad. A barefoot boy came along one day and while he was poking his calloused toes in the dirt, he uncovered me. Guess he was kind of lazy 'cause he picked me up with his toes, dropped me into his hand and started home. On his way his daddy met him. Well, I knew what was going to happen, and it did. He grabbed Carlito, turned him upside down, and shook him hard. Out I rolled onto the ground and within 10 minutes I was used to pay for a drink of rum in a dirty, dimly-lit bar. Ugh! The conversation there still shudders me. I'd much rather Carlito had been able to buy a little ice cream cone with me. Poor Carlito! There are so many boys just like him whose fathers are wicked men.

I'd like to help Carlito, but I can't do it alone. You see I'm only helpful when people use me that way. Once I did have a wonderful experience. It was Saturday night and I was just about ready to settle down in the cash register of the little grocery store on the corner until Monday morning, when a man came in for a box of matches. I heard the storekeeper grumble about late-comers and then I was rudely disturbed as he handed me to the man as change. Now where? I thought. Prob-

ably an all-night affair in some club! But the man went right home. He seemed like a good man after all.

The next morning about 9:30 a little boy came to the man and I heard him say:

"Daddy, will you give me some money for Sunday school?"

The next thing I knew I was being carried down the street, up some steps and into the evangelical Sunday school. I'd never been there before. In fact, I'd often heard folks say that the only people who went there were crazy.

I liked it there. The music was so pretty and folks were friendly. Then, too, I heard about a man named Jesus who was always helping people. I felt I wanted to help too. Before long I had my wish. The little boy put me in an offering plate and I heard the speaker say:

"This money is going to be used to help reach many boys and girls with the gospel of Jesus Christ."

I felt good all over. I'm just a little coin but there were lots of others right beside me and we made quite a pile.

Maybe we'll be able to help Carlito now! Maybe his daddy will hear about Jesus and stop drinking! Maybe the bad places where I've been will close up and the bad people change their ways! Oh, I'd like to go to Sunday school every Sunday and help people all the time! But I'm just a coin and if folks don't take me, I can't go.

I'm getting older now and much thinner. Things have changed in recent years. Someone said the other day I'm worth only one-tenth of what I used to be. It hurt my feelings one day when a man just left me on the counter instead of taking me as change. But, there is one consolation. Maybe I'll get to go to Sunday school more often. The pastor said something like that the day I was there. It was after the meeting and he was counting the offering.

"More ten-cent pieces than anything else!" he remarked.

Maybe that is where old ten-cent pieces go to die!

Well, I've had a busy life and I'm getting tired, but I hope I've done some good that will last. What a pity that I haven't been to Sunday school more often! Wouldn't it be wonderful if all the little boys and girls would take us there every Sunday. Then we would know for sure that we have been useful in this life.

DVBS and Foreign Missions

By Pastor Robert W. Markley

(Editor's note: We appreciate Pastor Markley's fine article dealing with the DVBS ministry where he has served. This article, and the additional suggestions below, are given for the benefit of those who desire to stress foreign-mission giving in DVBS.)

Children naturally dream of faraway places and people. They wonder about the manner of living, speaking, dressing, and what the country is like. This gives a natural outlet for our desire to tell others about foreign missions and interest them in giving that they might have a share in the church abroad as well as at home.

One year the VBS director worked ahead of time to contact our missionaries in Mexico, for that was to be the field of interest in VBS that year, asking that a letter be written for each day of Bible school telling some very interesting things that a child would experience in Mexico. Many of the letters were written as though from a small child. This proved a great incentive to the children.

The financial project that particular year was for Brother Sibley Edmiston. He had told that it cost 25 cents each way to cross the bridge into Mexico, so the Bible school was bent on laying up as many quarters as possible to get him back and forth across that bridge. A huge bridge had been painted on large poster board and a small car was moved back and forth on the bridge to aid the children in visualizing their project.

Another year the competition was a little keener and the project a little less exact, but the results were greater. With the school divided into two teams, points were given to the team having the larger offering, as well as for winning in many other fields of endeavor. Children were begging parents for a \$5 bill to put in the offering. We were all amazed as day after day the offering totaled over \$10 for our school of somewhat over 100 pupils. The children gave not only for the points for the team, but because the money was to go for the building of the missionary children's home in Africa.

We have tried to do something for a different mission field each year in order to spread the work of our Brethren Church before the parents of those children who come to Bible school but go some other place to the weekly Sunday school. Though we have not seen it, it has been our desire to interest some young person in giving his life to the Lord for foreign service by presenting a different field each year. What would interest one person may be present in one field and totally absent from another. As for the little ones even, we know not what is going to linger with them through the years



and be a weighty factor in the decision which they will make in the coming years. If in the period of years of a man's ministry just one of the pupils in daily vacation Bible school would give his life to the Lord for foreign service, the work which he would do would be worth all the emphasis on foreign missions in DVBS.

Other Ideas for Foreign Missions in DVBS:

1. Begin now to plan for a good foreign-missions emphasis. In other words, **plan well, and well ahead!**
2. Have a "missionary identification" quiz time using pictures to acquaint the children with the various missionaries.
3. Give consideration to having a "Missions March" to raise funds for foreign missions. Divide the boys and girls into two sides to see which side can give the most. Have them march up to the front each morning putting their offering in the plate for their "side." You might try making a scale-type balance and have the children put pennies on their side to see which can outweigh the other each day. A great deal of excitement can be aroused in this way. Good Christian competition is wholesome for the children.
4. Include in the DVBS mission-study period information of our various Brethren fields. Write the FMS office for helps and information.
5. Have a "missionary story hour." Children love stories. Use the stories already sent out. Write the office for further suggestions as to stories other than the ones sent out.
6. A foreign-missions fair might work well. Booths for the various fields could be set up, with other things of interest.

Churches Showing 1956 Increase Over 1955

FOREIGN MISSION OFFERING

1. Long Beach, Calif. (First)	\$4,200.63	52. Findlay, Ohio	161.61
2. Norwalk, Calif.	3,519.60	53. Honolulu, T.H.	160.00
3. Long Beach, Calif. (North)	3,096.35	54. Mansfield, Ohio (Woodville)	158.66
4. Glendale, Calif.	2,077.82	55. Homerville, Ohio	155.03
5. Mansfield, Ohio (Grace)	1,444.26	56. Waynesboro, Pa.	152.33
6. Johnstown, Pa. (First)	1,296.23	57. Conemaugh, Pa. (Singer Hill)	148.94
7. Philadelphia, Pa. (First)	1,240.54	58. Modesto, Calif. (McHenry Avenue)	148.78
8. Inglewood, Calif.	1,103.68	59. Waterloo, Iowa	143.35
9. Whittier, Calif. (Community)	1,061.22	60. Leesburg, Ind.	135.51
10. Canton, Ohio	910.74	61. Danville, Ohio	133.24
11. Beaumont, Calif.	327.55	62. Conemaugh, Pa. (Pike)	130.16
12. Albany, Oreg.	763.16	63. Conemaugh, Pa.	124.73
13. Hollins, Va.	763.08	64. Seal Beach, Calif.	122.38
14. Paramount, Calif.	729.43	65. Ankenytown, Ohio	117.89
15. Lake Odessa, Mich.	675.56	66. Taos, N. Mex.	115.39
16. Martinsburg, W. Va.	630.76	67. Dayton, Ohio (Grace)	109.75
17. Leamersville, Pa.	622.52	68. San Bernardino, Calif.	108.62
18. Wheaton, Ill.	553.93	69. Compton, Calif.	107.20
19. Ashland, Ohio	485.04	70. Cuyahoga Falls, Ohio	105.34
20. Long Beach, Calif. (Los Altos)	482.28	71. Kittanning, Pa. (North Buffalo)	97.28
21. Harrah, Wash.	474.57	72. York, Pa.	93.80
22. Martinsburg, Pa.	465.46	73. Dayton, Ohio (First)	90.48
23. Dayton, Ohio (North Riverdale)	416.33	74. Whittier, Calif. (First)	82.43
24. Hagerstown, Md. (Grace)	400.65	75. Clay City, Ind.	79.66
25. Cedar Rapids, Iowa	396.57	76. Roanoke, Va. (Wash. Heights)	77.76
26. Hollidaysburg, Pa.	377.89	77. Englewood, Ohio	72.18
27. Buena Vista, Va.	364.53	78. Roanoke, Va. (Clearbrook)	66.36
28. Modesto, Calif. (La Loma)	334.55	79. Winchester, Va.	62.87
29. Allentown, Pa.	330.40	80. Phoenix, Ariz.	60.38
30. Uniontown, Pa.	325.87	81. Elkhart, Ind.	59.36
31. Fort Wayne, Ind. (First)	323.37	82. Rittman, Ohio	58.68
32. Aleppo, Pa.	319.95	83. Ozark, Mich.	55.81
33. South Pasadena, Calif.	317.46	84. Meyersdale, Pa.	54.00
34. Philadelphia, Pa. (Third)	296.00	85. La Crescenta, Calif.	50.17
35. Spokane, Wash.	293.94	86. Chico, Calif.	46.68
36. Temple City, Calif.	275.90	87. Washington, Pa.	41.38
37. Fremont, Ohio (Grace)	271.98	88. Altoona, Pa. (Grace)	38.39
38. Fillmore, Calif.	266.68	89. Dryhill, Ky.	35.00
39. Portis, Kans.	244.10	90. Hopewell, Pa.	31.05
40. Garwin, Iowa	241.40	91. Albuquerque, N. Mex.	23.00
41. Sterling, Ohio	236.43	92. West Alexandria, Ohio	21.07
42. Grandview, Wash.	231.23	93. Seven Fountains, Va.	20.39
43. Johnstown, Pa. (Riverside)	214.29	94. Covington, Va.	19.20
44. Sidney, Ind.	205.02	95. Radford, Va.	13.59
45. Peru, Ind.	201.14	96. Arroyo Honda, N. Mex.	12.30
46. Goshen, Ind.	198.30	97. Elyria, Ohio	8.85
47. Cheyenne, Wyo.	193.43	98. Accident, Md.	7.72
48. Fort Lauderdale, Fla.	191.29	99. Leon, Iowa	7.10
49. North English, Iowa	181.40	100. Bellflower, Calif.	6.94
50. Barbee Lake, Ind.	180.21	101. Johnson City, Tenn.	6.20
51. Dayton, Ohio (Patterson Park)	171.01	102. Clayton, Ohio	.75

Saved to the Uttermost



By Miss Mary Cripe
Missionary to Africa

I first saw him as I came around the corner of the dispensary one morning. He was completely wrapped in a piece of white cloth and was lying on the veranda. Because of the many relatives who were gathered around him, I knew he must be in a very serious condition.

When I asked for new patients, two of the nurses helped him into the examining room. One relative also came along to see what we were going to do. As I tried to find where his pain was, he would groan every place I touched him. Finally I told the nurses to tell him to indicate where he had the most pain so I would know how to treat him. They replied that he wanted "strong medicine," and thought if he groaned I would be sure to think he was suffering a lot and give him the best that I had.

The fear in the patient's voice when he spoke, and the terror that seemed to fill his eyes, led me to deal with him about his spiritual condition. He became very nervous and kept glancing at his relative who by this time was sitting on the floor holding his head in his hands. He said too quickly, "He's a Christian." After questioning further, I found that he had attended a service once or twice but had never accepted the Lord as his Saviour. I quoted a few Scriptures and asked if he didn't want to accept the Lord. Still there was hesitation and fear. After one of the African nurses dealt with him further, he said he had never accepted the Lord and wanted to do so. He prayed haltingly but sincerely for forgiveness.

Later, while giving him an injection, I noticed a little piece of black wood tied around his waist. I asked if he thought a Christian should wear a piece of "medicine" like that. It was evident that a struggle was taking place in his mind. He kept trying unsuccessfully to remove it. Finally he declared: "I said I believed in the Lord Jesus and I'm not going to wear this any more. Take it out and throw it away." Then he fell down exhausted. It was as if Satan whom he had served so long did not want to let him go.

I admit I had a good many doubts about him. Did he really understand or did he say he believed just to

please me? Once I awakened in the night, heard the beating of the drums and wondered . . . It was with a great deal of joy that I saw him sitting on the hospital veranda the next morning. Gone was the haunted look and the terror-stricken eyes. As I greeted him he reached out both hands to show his thanks and appreciation. During the preaching of the Word in the morning service, he had stepped out and made a public decision for Christ. He is improving daily. He testifies to his relatives who come to see him and tells what the Lord has done for him.

What a wonderful thing it is—that the Lord can give new life and hope to an old man in his last years. Pardon, redeemed, forgiven—truly He saves to the uttermost.

'Alice' steals converts in Africa

"Alice," a self-styled African prophetess, has almost paralyzed the Christian Church in Lobwa district of Rhodesia. This report was made during the General Assembly of the Church of Scotland, meeting in Edinburgh this month. The assembly was told that missionaries in Northern Rhodesia are "losing the battle to the strange new religion of Alice." They added that thousands of persons are trekking to hear and see the false prophetess and that she has even inspired converts to build their own churches. Alice—her real name is Len-shina Mulenga—is 32 years old. She claims to have a direct connection with God and insists that she died but God kept her from entering heaven, telling her instead to return to her own people. She warns them to give up witchcraft and repent of their sins. Alice also says that God told her there were two books, one for the whites and one for the blacks. And the black book was the right one. In 12 months 60,000 Africans have listened and been baptized by Alice.—**The Alliance Weekly.**

BRAZIL AGAIN!

(Continued From Page 131)

instruction along these lines. Third, to establish the people and get them to thinking along the lines of a completely indigenous, self-sustaining and self-perpetuating church. We want to reach every person in our area with the message of the gospel, but at the same time we must provide the groundwork so that the preaching of the Word will not cease should the missionaries be unable to continue the work.

It was a real joy to return and to see many of the same people who had been active in the work here still faithful, praying and witnessing. God is good to us. It is wonderful to be in Brazil again!

Our Gospel Women in Africa

By Mrs. Orville D. Jobson

Missionary to Africa

It is a real joy to our hearts to see our African sisters interested in taking the gospel to their own people. As many of you know, these women have only heard about Jesus Christ and His power to save since some 35 years ago. Naturally, they had to worship some god or some thing, and the missionaries found them worshipping their ancestors and many different idols. Then, too, the witch doctors played a big part in their lives, keeping them in constant fear lest a great calamity would befall them.

One day, however, a new day dawned for our African women, when the missionaries entered Oubangui-Chari and brought the good news that Jesus died to save them. They had never heard the name of Jesus, and how wonderful it was to tell the great gospel of salvation to a lost and hungry people! How quickly they grasped this good news and believed that Jesus died for their sins!

I should like to tell you about one of our gospel women who has been faithful to the Lord since her conversion. His name is Alice Bikon. Our first acquaintance with Alice was when she first came to the Bozoum chapel some years before the Bozoum station was built. Every morning at the early morning prayer meeting Alice and her little daughter, Marie, were found in the chapel. Her husband was a gardener for the government doctor and they lived about one mile from the chapel. Many mornings she left her home before daybreak to be present at the service. She soon became one of the leaders, helping to teach women and girls to read God's Word in the inquirers' classes. Also she was one of the council members in the church. When Pastor Noel wanted any information about the other women who attended classes, he would ask Alice. She has a real, living testimony for the Lord, and has the confidence of all our Christian women.

When the first Women's Missionary Council was organized, Alice was chosen to be the president, and has served so faithfully these many years. Late in her life the Lord gave her a son. She names him "Dieu

a'donne" (God has given). She has three grandchildren and her family is complete in the Lord. Alice's husband is also a faithful Christian in the Lord. As you pray for Alice Bikon and her service for the Lord, won't you remember to pray for all our gospel women in Africa? They need your prayers so much for wisdom to carry forth the gospel in their different villages.

"Stir us! oh stir us, Lord, for I can see the glorious triumph day to break!

The dawn already gilds the eastern sky,
Oh Church of Christ, arise! Awake, awake!

For night is past—our King is on His way."

Being a Missionary

Out where the loneliness presses around me
Looking on sights that are sordid and drear
Strangely abiding—yet surely God called me
Why do I wonder, if Jesus is near?

Strangeness of living—strangeness of people
Have I not come with a gospel of cheer?
Why is my heart then depressed with its burdens?
Isn't my comrade—my Jesus—out here?

God, teach me quickly to do without friendship
How to let go of those things that are dear—
How to be rid of this self that's binding me—
Surely my Master—my Jesus—is here.

He, who was God, took the form of a servant
Humbled himself, unto death, without fear,
Lonely, forsaken, despised and rejected,
My blessed Saviour—my Jesus—came here.

Father, forgive me my failure in serving—
Heartache, depression, regrets disappear!
Born of the cross, a new courage infills me;
Jesus—my Victory—my Life—is here.

—Author unknown

These women have heard about Jesus



Newspage



BEAUMONT, CALIF. Rev. Archie Lynn is serving as interim pastor at the Cherry Valley Brethren Church.

ALTO, MICH. The Calvary Brethren Church recently finished the basement ceiling with cushion-stone-soundproof tile, which will enable simultaneous Sunday-school opening exercises. New pews have been ordered for the auditorium. William Johnson is pastor.

SPECIAL. The Southern Ohio District Conference collected large amounts of clothing, dishes, cooking utensils and food which was sent to our mission in Dryhill, Ky., in response to a call for assistance as a result of the recent flood in that area. The supplies were delivered by Rev. Russell Ward and Rev. Clair Brickel.

CRYSTAL LAKE, IND. The Indiana District youth rally will be held here May 4. The summer camp of the district will be held here the last two weeks of June.

PALMYRA, PA. A new record for Sunday-school attendance was set Feb. 10 at the Grace Brethren Church with 114 present. A new record for attendance at prayer meeting Feb. 13 was 56. Robert Markley is pastor.

OXNARD, CALIF. A Bible class has been started here, according to Max Brenneman, pastor of the First Brethren Church of Fillmore, Calif. The work in Oxnard is under the approval of the California District Mission Board.

FORT LAUDERDALE, FLA. The Grace Brethren Church won third place in division F of the Christian Life Sunday School Con-

test. The awards for winning are valued at \$150, and included a classroom phonograph, Bible story records, flannelboard and easel, and 60 hymnbooks. The church has also won first place for four months straight in Division F of the Brethren contest. Ralph Colburn is pastor.

WOOSTER, OHIO. The First Brethren Church, Kenneth Ashman, pastor, was recently donated a fire-proof safe by the Ohio Fuel and Gas Co.

SPECIAL. A proposal has been made for consideration to create central and northern California districts of Brethren churches. A decision on this matter will be reached at the Bible conference being held in the northern area Apr. 17-18.

HOPEWELL, PA. Plans for the construction of a new building by the Grace Brethren Church have been completed, and actual construction will be started soon. Sheldon Snyder is pastor.

PALMYRA, PA. The Northern Atlantic Fellowship laymen's rally was held at the Grace Brethren Church here on Feb. 22. Harold S. Irwin, Jr., assistant district attorney, was the guest speaker. Robert Markley was host pastor.

WHITTIER, CALIF. Enrollment at the Christian day school of the Community Brethren Church has reached 228. A monthly paper known as Your Christian Neighbor is published by the church. Ward Miller is pastor.

SOUTH GATE, CALIF. Arthur L. Pekarek, formerly assistant pastor of the Paramount Brethren Church, Paramount, Calif., is the new pastor of the First Brethren Church.

TROY, OHIO. On Feb. 12, Mrs. Herman Hein, wife of Rev. Herman Hein, underwent major surgery.

WARSAW, IND. Robert Miller, Jr., has been returned home from the Fort Wayne (Ind.) hospital, with his general condition about the same. His father, Rev. Robert E. A. Miller, returned to St. Petersburg, Fla., Feb. 17.

THE BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.



BEAVER CITY, NEBR. Eighty-five members and friends of the Grace Brethren Church recently honored two of their members who reached the 90-year mark in January. They are shown above. Mr. Social Trowbridge (left) and Mr. Joseph Smith (right). Both of these men joined the Beaver City church in 1911. Pictured with them is Dayton Cundiff, pastor.

CHANGE OF ADDRESS:
Rev. Forest Lance, 1321 Chevy Chase Drive, Anaheim, Calif., phone, Prospect 4-2019. Phone numbers changed: Rev. Lester Smitley, Osborne 5-0943, Hatboro, Pa.; Rev. M. L. Myers, 8948-6, Mansfield, Ohio; Rev. Arthur Collins, Twilight 3-2139, Stoystown, Pa.

WASHINGTON, D. C. The Sunday school of the First Brethren Church averaged 248 during the month of January. James Dixon is pastor.

LEUCADIA, CALIF. Dr. Edward Brown, Sr., founder of John Brown University at Siloam Springs, Ark., died at his home Feb. 13. He was 77 years old. He owned radio stations KOME, Tulsa; Okla., KUOA and KUOA-FM, Siloam Springs, Ark., and KGER, Long Beach, Calif., and four schools in California.

EVANGELISM

... OUR NEED FOR THIS HOUR*—By Lester E. Pifer

There are many needs in this world today. There are some who feel that we need a leveling off of our economic system. A settlement of the critical eastern situation is certainly a must. Another dire need is the ever-increasing crime problem which we face right here in the United States of America. Regardless of the needs which we may be able to enumerate, one great need looms before the members of the Brethren Church today. The following factors will help us to determine that need as the Christian should see it and recognize it in his own life in this present hour.

The Last Words of Christ

In Luke 19:10 we have the example of Christ: "For the Son of man is come to seek and to save that which was lost." There was only one reason for our Lord leaving His throne above to come to enrobe himself in human flesh—that was that He might save the lost. In the verses which follow this passage of Scripture, we have the instruction of Christ to go out and reach the lost for Him. The great commission challenges us to "go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19-20). We may couple along with this Acts chapter 1 and verse 8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." These words are the direct command of Christ, that each child of God shall bear a witness to the people of this nation and the other nations of the world. We have a global responsibility of carrying the gospel to those who do not know Christ as Saviour and Lord.

Our Lord laid aside His outward manifestation of glory and came to this earth that He might become a sacrifice for the sin of the world. Surely the life of our Lord and the last words which He gave to us in the Scripture bear record of the fact that He was the master soul-winner.

The Lost Condition of Mankind

The world shuts its eyes and says that things are getting better and better. This nation makes great strides in the realm of education, science, and mechanical progress. One needs only to read the daily paper or glance at the newsstand to see the woeful story of the actuality of sin in the lives of the people of this world. Jeremiah said many years ago: "The heart is deceitful above all things, and desperately wicked: who can know it?" (17:9). Paul proclaims: "The wages of sin is death; but the gift of God is eternal life." Elsewhere in the Book of Romans he says: "All have sinned, and come short of the glory of God" (Rom. 6:23; 3:23). The entire third chapter of the Book of Romans tells the story of the desperate need of mankind everywhere for the salvation which God has to give through His grace.

Just a few years ago a young man who was preparing for the ministry in a so-called Christian school led a young girl to a secluded spot on a campus, and after their rendezvous, the girl was found lying along a lonely road, having been beaten to death. The murders, robberies, broken homes, drunkenness, reveling, and all of the woeful story of sin written over the lives of multitudes today tell the sad condition of mankind and the great need for the gospel message.

The Lateness of the Hour

We are living in the days of a high-speed economy. Materialism is the desire of the hour. The uncertainty of life seems never to penetrate the minds of our busy popula-

tion. The fact of Christ's second coming, as given in Matthew 24 and 25 and as also related by the Apostle Paul in 1 Thessalonians 4 and in the Book of Revelation given by the Apostle John, has never dawned upon the average American today. One wonders if even the Christian has allowed these facts to grip his heart as they did the prophets and the apostles of former years.

This preacher remembers just a few years back standing on a street corner talking to an individual who needed Christ desperately. Before 24 hours had passed, the man who was witnessed to on the street corner lay in a funeral home awaiting his burial. Life is uncertain. Christ may come at any moment. Now is the day of salvation. Now is the time to act. Our need of the hour is to bear the testimony of Christ to the lost as rapidly as possible.

The Love of Christ

As one reads the beautiful story of God's love as it is unfolded in the birth, life, death, and resurrection of our Lord Jesus Christ, we stand amazed that God has given us such a wonderful plan of salvation through His grace and love. Jesus Christ, God's Son, loved us and gave himself for us (John 3:16; Rom. 5:6-8). When men are saved by the power of the gospel and the blood of Christ, they are made partakers of the divine nature of God (II Pet. 1:4).

When the Apostle Paul described the motives that moved his heart to win men for Christ, one outstanding motive was the love of God which constrained him, literally compelled him to bear the message to the lost (II Cor. 5:14). Surely that same love and compassion for souls ought to be manifested in the hearts of God's children today as it was so marvelously demonstrated in the life of our wonderful Lord while here on this earth. Are we con-

(Continued on Page 143)

*Written for the Board of Evangelism

BRIDEGROOM

"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:4-5).

In the closing days of this present dispensation of grace where there is so much loose Christian living by many who profess to know Christ as Saviour, every child of God will do well to meditate upon our Lord's message to His church at Ephesus. Our Lord is pictured here walking in the midst of the church which is His bride, and calling her to return to the things from whence she has fallen.

The church of Ephesus was to be commended for many good works which she produced in the name of the Lord. She labored patiently in the face of persecution; she kept false teachers from entering in, but in the midst of all her activity our Lord solemnly warned: "Thou hast left thy first love."

Is not the Brethren Church today very much like the church of Ephesus? Many Brethren are patiently laboring for the Lord in these trying days. Modernism and false teaching have thus far been kept out of our churches. Missions have been well supported. These things are commendable. But in the midst of all our activity there is a danger of losing our first love for the Lord Jesus Christ, who has purchased our salvation by His blood which He shed on the cross of Calvary. There is the danger of the bride growing cold toward the Bridegroom. There is the danger of lowering the high standard of Christian living which He has set for us and becoming entangled with the snares of the world. There is the danger of becoming



By Edward Bowman

Pastor, First Brethren Church
Clay City, Ind.

self-satisfied and indifferent to spiritual things.

A real need for revival exists in many of our churches. Someone has said that "a revival is a group of Christians falling in love with Jesus all over again." Certainly it is true that if Christians everywhere would fall in love with Jesus all over again, a real heaven-sent revival would be experienced in our churches. Before revival can come, there must be confession of sin in the lives of Christians. If Christ should stand in your church today, what would He find? "From whence art thou fallen?" Surely He would point out certain sins that have grieved Him and have caused Him to withhold His blessing. Perhaps He would find a lack of concern for lost souls and a growing indifference to spiritual things. These sins in the lives of God's children contribute to a spiritual coldness and the loss of one's first love for Christ.

Why are so few souls being saved in our churches? Is it because we are not concerned about the lost? Souls are not won to Christ from the pulpit alone. Pastor and laymen alike must go out after them. If the laymen of our churches were burdened for souls, and would go out after the lost with a burning zeal to

win them to Christ, surely there would be a marked increase in the number of souls won to Christ. Certainly the Brethren Church as a whole has lost her zeal for soul-winning. The reason that the early church grew and multiplied, and souls were continually being saved and added to the church, was that believers, scattered abroad by persecution, "went every where preaching the word." It is God's plan for every believer to tell others of the saving grace of our Lord Jesus Christ.

Another sin that may result in loss of love for Christ is that of spiritual indifference. Many have become satisfied with themselves and feel that they are doing enough for the Lord. Bible reading and prayer have become mechanical. There is no real spiritual power in their lives. It would seem that they are at a standstill in their Christian experience, but since this is impossible, they are actually backsliding without realizing it. We cannot rely upon past experiences. There are new and greater heights toward which the Christian should strive. No matter how much we have done in the Lord's service in the past, we must ask ourselves the question: "What am I doing for my Lord today?"

No doubt there are other sins in the lives of Christians which hinder spiritual growth, but it seems to the writer that the above-mentioned are outstanding. There is need for a renewed relationship with Christ. "Remember therefore from whence thou art fallen, and repent, and do the first works . . ."

"Remember" — Examine your heart before the Lord.

"Repent" — Confess and forsake the sins which have resulted in the loss of your first love for Christ. Failure to do this will result in being set aside as a vessel no longer fit for the Master's use.

The Minister and His Salary

By R. I. Humberd, Flora, Ind.

"Let the preacher live on faith." And with such words has many a covetous church member sought to excuse his own meager giving. They usually mean, "Let him live on air!"

It is true that a minister should live on faith in his God, but just what does that mean? "Look to the soldier," says Paul: "he does not go to warfare at his own charges. He goes forth on faith in his government." But how does the government care for the soldier? Only one answer: it does it through the people back home. So with God. He has ordained that "they which preach the gospel should live of the gospel." God does care for His minister; He does it through His people.

In fact, it is God's order that reward follow labor. The farmer plows and threshes in hope of receiving his living thereby. Even the ox that trod out the corn was not to be muzzled. "But doth God take care for oxen?" Certainly not. That was written "for our sakes." That is, God was giving the members of the Brethren Church warning not to withhold a fair salary from its ministers (1 Cor. 9:7-14).

"If others be partakers of this power over you [you pay the surgeon \$100 for an hour's work, and give the dentist \$25 to fill a few teeth. You expect to pay the grocer and the garage man for service to you] are not we rather?" (vs. 12). Note that word "rather." A minister has more right to a good salary than anyone else. Yet how many pay all their bills and tip the preacher off with a portion of what is left. The church pays the coal, the lights, and the janitor—"all bills are paid but the preacher." And woe to him if he does not keep his bills all settled.

Most certainly a minister who sows spiritual things, should reap "your carnal things" (vs. 11).

The Small Church

"But," objects the small church,

"we have only fifteen or twenty families and cannot give a big salary." You have an abundance. God's order is twelve to one. Twelve tribes of Israel paid their tithes and kept the one tribe of Levi. Let twelve families put their tithes in the pastor's salary; the rest can care for the special offerings.

The Small Salary

There may be some advantage to the small salary. In my younger days I was making hay. One young man, weary with the toil and heat of the day, decided to be a preacher so he would not have to work. Thus, a large salary might draw many such into its ranks.

But there are disadvantages to the small also. Let us consider two.

First: the family. Let a new babe arrive at the parsonage, and Mrs. Wag can't see why preachers have so many kids when their salary is too small to rightly care for them.

I am convinced that the Brethren Church has the finest group of young ministers in its history. Let me say to you in all seriousness: "Set your stakes wide and raise a large family!" "Be fruitful and multiply!" "Lo, children are an heritage of the Lord and the fruit of the womb is his reward!" Blessed is the man with a big family (Ps. 127:3-5).

There is no greater service in all the world than bringing up children for the Lord. Of all the mighty men who bless the world, the greatest proportion were born and raised in the parsonage.

True, it will mean much sacrifice. I know what it means to hunt food for seven little mouths. Wife knows what it means to fit the "hand-me-downs" to little backs; yet, John D., arrayed in all his millions, could not buy even one of them.

The Great Reward

Imagine yourself, ten thousand years hence, as you speed to some

distant orb on an errand for your God. You see in the distance a most beautiful and glorious shining creature. Imagine your joy as you draw near and find that it once called you "papa" or "mama"; that once its little heart thrilled as you told it the Bible stories and led its feet in paths of righteousness. What a privilege! How soon it will be over for eternity!

Is your home childless? Then get children. At this moment there are thousands of fine little orphan children. The world and the flesh and the Devil are against them. The Virgin Mary received the Christ child and cared for Him; and, that person who will receive children and bring them up for the Lord also "receiveth me," says our Lord (Matt. 18:5).

Second: Debts. The second disadvantage of the small salary is "debts." Twice, when I was a pastor, members sent me to National Conference with a message to ministers who owed them money. Let it be to the everlasting shame of a minister to be dishonest. If a man knows not how to run his own business, how can he care for the church of God?

True, it is hard. I know the fearful expense of moving from state to state. I know what it means to see them wheel my wife to the elevator for a serious operation; to receive the merciless hospital bill after a little one has had an appendectomy; to have my treasurer "rob my till," and to drag through ten years of ill health. I seemed almost swamped until I made it a daily prayer to get out of debt.

Let no one disgrace the ministry with unfulfilled obligations; let all debts be honest ones. Be not like that minister who burnt out his car with foolish driving, frequently visiting the restaurant for ice cream, sandwiches, and the most expensive

chocolates, while bringing his sacred position into disgrace by unpaid bills throughout the community.

"Make Tents"

But what are you to do if your salary just won't reach? Take a lesson from the Apostle Paul and make tents. Verily, it is no disgrace to work. Your mind will work more freely and your health will be better. An article of mine went around the world in several magazines and brought me a letter of thanks from the American Bible Society—and I worked it out as I cultivated corn! Another article was worked out which brought me mail from Trinidad and England, while caring for chickens.

The Remedy

But is there no remedy? Is there no plan to balance the budget? Verily, it is not in bake sales and ice cream socials. God doesn't need our money. He could make gold dollars roll up hill so thick that we couldn't find room to walk. But it is His plan to bless His people as He gives through them. This does not hinder those good women who can bake and sew from selling their goods as individuals. Certainly, God will bless the work of their hands abundantly.

There is a plan that never fails. I have used it for over twenty years. It is all up to the pastor. Let him "Preach foreign missions." When his people once taste the joys of Christian giving they will take care of the salary also. The pastor can mention foreign missions in half of his sermons. Aim high. Always call for at least \$100 and once in awhile assure those who do not have that much that a lesser amount is acceptable to the Lord "according to what a man hath and not according to what he hath not" (II Cor. 8:12).

True, you will have objections from Mr. Covetous, but do not rob your good people of the priceless privilege of sacrificial giving. Happy are you if your treasurer is one whom God can trust and who knows the joy of Christian giving himself.

Weary and Discouraged

Might there be among my readers



R. I. Humberd

a discouraged one? One who has given and given, and is weary of giving more than his share? Go to the horse thou weary one, consider his ways and be wise.

In my younger days I tended my father's farms. One spring I bought a big bay horse; wishing to see him at work, I hitched him and a black horse to a wagon and drove to the other farm six miles away.

Late in the afternoon I started home with almost an empty wagon. A mile away, just as we started up a small hill, the wagon dropped into a hidden hole. Immediately the black horse stopped. My heart sank within me, for I well knew what that would mean. He would rear back; he would lunge forward; he would throw his head over the other horse; but, he

would not pull. In the depths of dismay I looked at the setting sun. There I was on a wagon, five miles from home, stuck in the mud. Night was coming on and it was cold.

I was so occupied with my gloomy prospects that I had not thought of the big bay. But there he was, slowly placing one foot on the ground then another and another. Again and again he moved about. Then, seemingly assured that he had solid footing he leaned into the collar. Nothing moved. He leaned harder. He pulled, he tugged. His muscles knotted and stuck out over his body—but—the wagon moved—it jerked forward—we were on solid ground. He had pulled the wagon, the black horse, and all out of the mud.

Anyone who has had a similar experience knows well my feeling. Who cares if the black horse gets nothing to eat for a week? But not so with the big bay. If it were for his good, we would gladly take him to the crib, throw open the door and say: "There, help yourself."

So to you who have paid and pulled and paid again, listen! Do you not hear the scratch of a golden pen? Do you not know the records are being kept? Soon your Lord will come, and watch the **big bays** as they are ushered in.

"I know thy works, and thy labour, and thy patience" (Rev. 2:2). "I saw the black horse rear and balk and kick, but I saw you lean into the harness and pull and pay and give—but you cannot beat My giving—Enter those pearly gates! Greet the angel guards! Walk down the golden streets; Drink deeply of the crystal fountain! Eat freely of the tree of life! Marvel at the beauty of holiness! All of this and more is yours for eternity."

And as the big bays pass through the gates of pearl, and take one last glimpse of earthly toils, a faint sigh will escape their lips as, with unspeakable joy, they murmur: "Oh, had I known it would be like this, I would surely have given more!"

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Are You an Active Member?

Are you an active member.
The kind that's liked so well?
Or are you just contented
With the button on your lapel?

Do you attend the meetings,
And mingle with the flock,
Or do you stay at home
And criticize and knock?

Do you take an active part
To help the work along,
Or are you satisfied to be
Like those that just belong?

Do you ever make suggestions
To the officers you pick,
Or leave the work to just a few,
And talk about the clique?

Come to the meetings often,
And help with hand and heart,
Don't just be a member,
But take an active part.



Churches IN THE News

PALMYRA, PA.

Our desire is to make Christ known to the area in which the Lord has placed us. This desire prompted the group to plan another series of services before the end of 1956. The Lord led in this matter and we were able to obtain the services of the Emmons evangelists for an eight-day meeting, December 9-16. There was a fine attendance at the meetings, and the Holy Spirit moved over the congregation from the first meeting. One night Brother Emmons gave an invitation to those who wanted to win souls and the entire congregation came forward. Eleven teen-agers gave the life ahead to Christ for service. Others came expressing a desire to unite with the church and four new families have been added to the church membership. Several rededicated their lives. As for the Emmons, it can be said that they conducted themselves ideally as they fellowshiped among us. Their lives radiate the loveliness and sweetness of Christ, and the messages in music and from the pulpit are true to the Word of God." —**Robert Wm. Markley, pastor.**

KITTANNING, PA.

In October the North Buffalo Brethren Church had two great weeks of evangelistic meetings with Rev. Paul Mohler. Much visitation was done. The object lessons for the young people and the forceful preaching by the evangelist was blessed of the Lord and we are still enjoying fruits of the services. The evangelist gave many hours to personal work, dealing with individuals.

There is a renewed special interest in the effort to pay off the debt on the parsonage. About \$135 has been given in January. The young married people are purchasing chairs

for the beginners class of the Sunday school. The church voted to increase the pastor's salary. A Sunday-school library is being established—books are being purchased each quarter.

A three-speed record player to use in connection with the public address system was presented to the church by a friend.—**Fred Wm. Walter, pastor.**

BARBEE LAKES, IND.

Rev. George Cripe, Grace Seminary student, and former follow-up aid in the Billy Graham Evangelistic Crusade in Europe, has accepted the pastorate of the Barbee Lakes (Ind.) Brethren Church.

A graduate of both Westmont College, Los Angeles, and the University of California (A.B. Degree), Bro. Cripe served two years in the U. S. Army. Following discharge in France, he remained in Paris several months for the Navigators International organization and specialized in personal evangelism. When the Billy Graham Crusade called for trained workers in the European campaigns, Bro. Cripe was one of six, including the late Dawson Trotman, flown to London in January 1955. He also attended the Graham meetings in Glasgow, France, Germany, Switzerland and Holland. He supervised the Navigators office which supplied all follow-up materials for all of the Graham crusades.

Returning to America in September 1955, Bro. Cripe enrolled in Grace Seminary, where he was elected president of the Junior class. He succeeds Rev. Robert Dell as pastor of the Barbee work. Bro. Dell is continuing his studies at Grace Seminary.

Rev. George Cripe is a member of the LaLoma Grace Brethren Church at Modesto, Calif. He is a brother of Miss Mary Cripe, Brethren missionary in Africa.

The Barbee church, started by a layman, Foye B. Miller, of Winona Lake, features illustrated services and continues to show growth and progress. Attendance January 27 was 120. Bro. Miller is the Sunday school superintendent.

EVANGELISM

(Continued From Page 139)

cerned about souls today? Does the passion for souls grip our hearts until the tears come into our eyes? Are we willing to go and knock on doors, go out of our way and see that souls are brought to a place where they can hear the gospel and be saved? Is the love of God compelling us to go?

The Lasting Value of Soul-Winning

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:20). One evident fact in this passage indicates that the soul is heading toward an eternal death, that the multitude of sins in his life is bearing him to the penalty of all sin—an eternity spent in hell. But God in this passage of Scripture brings to our hearts a gladdening report. God has chosen to use men who can use the gospel message and the energy of the flesh, the passion of their souls to win sinners to Christ. One of the greatest things that a man can do on this earth is to lead another soul to Christ, to see that soul saved from an eternal death, and to see that life hidden beneath the blood of the Lord Jesus Christ. What greater reward can be found than to see someone who lived in sin standing in Christ Jesus?

In 1 Thessalonians 2:19-20 and in John 4 verse 36, and Daniel 12:3 there is abundant evidence that God has His rewards for the soul-winner. Soul-winning is the greatest joy of the Christian experience as far as his service is concerned. The greatest joy of a pastor is to see souls come to Christ. One soul will blot out more heartaches than any other thing in his ministry.

I believe our need for this hour in the Brethren Church is to recognize the last words of our Lord by way of instruction to reach souls for Christ. I believe that God would have us recognize the lost condition of mankind and see the need for the preaching of the gospel. I believe He would have us to recognize the lateness of the hour, the shortness of the moment, the uncertainty of life and reach men before they die.

Prayer Requests

FOREIGN MISSIONS—

Praise the Lord for safety of travel of our missionaries in this country and those returning to the fields. Pray for them in future travels.

Praise the Lord for progress on missionary residences on our fields. Pray that sufficient funds will come in to complete these.

Pray for property for a church on the new Capanema station in Brazil.

Pray for Rev. and Mrs. Foster Tresise in Hawaii and their future plans in the work there.

Pray for strength and wisdom for a number of our missionaries who are taking additional language study in France.

Pray for the Don Hockings as they go from France to Africa this month.

Pray for Mrs. Roy Snyder that the Lord may restore her to good health for her work in Africa.

Pray for the board of trustees of the Foreign Missionary Society in the midyear meeting March 18-22.

WMC—

Pray that the councils will emphasize the foreign-mission project, building a missionary residence at Winona Lake.

Pray that the Jewish offering (Thank offering) and the birthday offerings (for supporting missionaries) will be generous this year.

Pray that WMC ladies will be willing to accept local, district and national offices when changes must be made.

Pray for plans being made for the next general WMC conference, that vision to know God's will and courage to do it shall be manifested.

HOME MISSIONS—

Pray for the new work and pastor

Glen Welborn at Winona, Minn. and that the Lord will lead in selecting a location for their future building.

Praise the Lord for the additional 21 members during the first six months of Palmyra, Pa.'s existence and pray for the visitation committee that the Lord will open doors and hearts to make greater gains in 1957.

Pray for the Second Brethren Church, Fort Wayne, Ind., and the building program to start this month. Pray for the unit of the Brethren Construction Company that will be doing the building, headed up by Vernon Latham.

Praise the Lord for providing an adequate meeting place during the building program at Cheyenne, Wyo., and pray for an early completion of the new church.

Pray for the meeting held each Thursday in the Pueblo Pintado area that many Navajos will respond to the gospel as the missionaries minister in this and other outposts.

SUNDAY SCHOOL—

Pray that as the schools across the nation enter into the Loyalty Campaign which is to be launched the first Sunday after Easter, we will find an increasing loyalty on the part of all our people to the work of the Lord.

Pray that the packets now in preparation for the Loyalty Campaign may prove beneficial to all of our schools.

Pray for continued guidance as we attempt to direct the activities of the program.

BRETHREN DAY OF PRAYER

MARCH 15



"Bless the Lord, O my soul, and forget not all his benefits"
Psalm 103

SMM—

Pray that the girls will take time for preparation of their programs that they will prove more challenging and meaningful.

Pray that those who are studying the matter of goal revision might be granted wisdom from the Lord.

Pray that the youth rallies may be used as a means of creating interest in SMM and challenging girls to full-time service for God.

Pray that the national officers be granted wisdom in planning for the national conference program.

Pray that more women be given the burden of interest in the girls and in becoming patronesses.

LAYMEN—

Pray for Brother Lowery, who is trying to lead the laymen into greater spiritual activities by providing material for their monthly meetings.

Pray that our laymen will continue their support of the Brethren Evangelistic Crusade.

GRACE SEMINARY—

Pray for the seniors in the college and seminary that their last semester may be successfully completed and that it may be made clear to them what should be their next step.

Pray for God's direction in the commencement of the building project which soon will become a reality.

Praise God for the safety of travel and the good reception the faculty and administration experienced during the months of December and January as they visited most of the churches in the interests of the school.

The BRETHREN
MISSIONARY

HERALD



WMC NUMBER

MARCH 9, 1957

Brethren Missionary Residence



A joint SMM and WMC project and responsibility



"Open thou mine eyes"

Psa. 119:18

National Women's Missionary Council ~ 1956-1957

What a Woman Did for Jesus

(Mark 14:3)

By Russell D. Barnard

It was in Bethany in the house of Simon the leper that Mary did a wonderful thing. She anointed the feet of Jesus with a very precious ointment. It must have meant great sacrifice for her to purchase this precious ointment. What she did for Jesus could only have been the result of what Jesus had done for her. What has Jesus done for womanhood? One needs only to look into non-Christian lands, in contrast to those lands where Christ has been honored, to know the difference. Chattels, slaves, tools, servants, beasts of burden—women are but little else in those lands where Christ has not been honored.

Christian womanhood in our Brethren Fellowship has served Christ in a most commendable way in recent years. Every part of our Fellowship has been blessed by the ministry of our women. This service is not limited to the membership of the WMC, but is very largely expressed by what our councils have done and are doing.

We speak of the ministry of our women in Brethren foreign missions. We have monuments standing in various fields—useful monuments: missionary residences and residence equipment; aluminum roofing on houses and water heaters in missionary homes in foreign lands; libraries, Bible institutes, printing equipment. We have rolling monuments, too—automobiles that have been supplied and are serving God's servants well.

Now the National WMC has set its hand to a new type of goal—to give sufficiently during a five-year period to build the first unit of motel-type missionary residences at Winona Lake, Ind.

The idea of a missionary residence in the homeland is not new. Our present residence which has served so well was largely the result of the sacrificial giving of the National SMM in years past. Probably many of those who as Sisterhood girls helped in that now as WMC ladies will rejoice in helping with this.

Our present missionary residence at Winona Lake has served well, but it is inadequate to the expanding

need. It was purchased and equipped when our missionary personnel was about one-third its present size. Additional residence space for missionary families desiring to live at Winona Lake is an urgent need. The urgency, however, is less during the next two years, since fewer missionaries will be on furlough during the immediate future. But if we are to be ready for the large number of families coming on furlough in three, four and five years, we must act now!

There is another urgency. Missionaries now in retirement, and those who in from one to three years will probably come home on furlough not to return again, should have permanent living quarters supplied them in the homeland. Most of these would desire to live at Winona Lake. They should have small first-floor apartment units.

We have plans in the making for the building of this residence to be supplied by the WMC as mentioned above. Probably \$15,000 to \$20,000 over and above the cost of the lots or acreage will be needed. It is very probable that in the midyear meeting of our board of trustees, March 18-24, we will complete plans sufficient that preliminary announcements can be made. At least the exact location and general plan will probably be determined. As quickly as possible following that, the architect's drawings and plans will be produced. Funds will be needed to be available before we can begin. How much we will need to have above the cost of the lots before we can begin, our board will need to decide. The larger the WMC offerings and the earlier we received them will largely determine when we can begin construction.

During these months when the WMC local groups will be gathering funds together we shall pray for God's wisdom and direction for each one, that He will grant generous and open hearts to all of us. Unanimous cooperation in this kindly and urgently-needed ministry for our faithful missionaries will do the work, and do it quickly and well.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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Women in Argentina



By Miss Bertha Abel

"What would we do without the women in our church?" is a question that could be asked in almost every church, and it is also a question that could be asked in our Argentine church. As is true in most churches in the United States, if not in all of them, there are many more women in our church in Argentina than there are men; and the women there play a very important part in the forward march of the church.

They teach God's Word. Practically all of our Sunday-school teachers are women and young ladies; and besides this many of them also teach daily vacation Bible school and child evangelism classes.

They make it possible for others to hear the good news of God's free salvation. It's the women that offer their homes for child evangelism classes and house meetings. (These are special evangelistic services in various sections of the cities and towns to reach the people in the neighborhood who would not go to a church but who would go into someone's home.)

They witness to others. Whenever there's a house meeting or a special meeting of any kind coming up, it's usually the women that go out and invite others to attend, leaving tracts and a word of testimony as to everyone's need of a Saviour. Most of the time in doing this they go from house to house, creating an interest in the gospel wherever they can. And not only this, but a surprisingly large number of them witness for Christ to their unsaved relatives, friends, and neighbors, and many who work witness to the ones with whom they work.

They hold extra prayer meetings. Each congregation has at least one meeting a week devoted to prayer and some have extra prayer meetings each week; but in many places the women hold added extra prayer meetings in order to be able to pray more for the needs of the work and for souls that need Christ.

They make it possible for more children to go to camp. Many of the children in our Sunday schools are very poor; and not only do the parents lack the money, but they also many times lack sufficient clothing for the children to be able to send them to camp. And so, many times we find our women ripping old clothing or providing new material and with needle and thread, or sometimes with a sewing machine, making clothing for these children so that they might be able to go to camp.

They help with the communion service. Whenever we have a communion service, the women are always glad to do whatever they can. They make the sandwiches, set the tables, get the basins and towels ready, and then afterwards wash and dry the dishes and cups and get

everything back in order. Later, after the long tablecloths have been washed, they help iron them.

They often play hostess or cook. Many times there are special meetings or rallies in one town or another when it is necessary to house overnight guests and help cook for a large number of people. We always find our women very willing to help along this line too, doing as much as they can.

They contribute financially to the Lord's work. The Argentine WMC's primary financial project is to pay the salary and traveling expenses of one of our national workers, Miss Nelida Nunez. During the past four years they have been faithfully taking care of this responsibility. And besides this they also help with the support of the other national workers, with the expenses of the Bible institute, with the camp expenses which includes helping to send needy and worthy children to camp, by buying needed new furnishings for the churches, and with many other needs of the Argentine church.

So you see, our Argentine women keep very busy and whatever they do, they do it cheerfully "as unto the Lord." Again we have to ask: "What would we do without the women in our church?"

MISSIONARY BIRTHDAYS FOR MAY

Africa—	
Mr. Donald A. Spangler	May 4
Bozoum via Bangui, French Equatorial Africa.	
Mary Hope Beaver	May 7, 1946
Bozoum via Bangui, French Equatorial Africa.	
Miss Grace Byron	May 7
Mission a Bessal, Bozoum via Bangui, French Equatorial Africa.	
Lois Irene Taber	May 8, 1940
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.	
Alberta Mae Dunning	May 11, 1949
Bozoum via Bangui, French Equatorial Africa.	
Camille Sue Cone	May 26, 1955
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.	
Argentina—	
Rita Dorene Hoyt	May 18, 1944
Calle 31, No. 33, Don Bosco, F.C.G.R., Argentina, South America.	
Mrs. James B. Marshall	May 25
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, South America.	
Rev. James B. Marshall	May 28
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, South America.	
Brazil—	
Rev. John W. Zielasko	May 7
Caixa Postal 861, Belem, Para, Brazil.	
France—	
Victor Fredrick Fogle	May 1, 1949
79 Chemin de Vassieux, Caluire et Curie, Rhone, France.	
Kathleen Lois Taber	May 9, 1955
29 Av. Ardouin, le Plessis-Trevise, Seine et Oise, France.	
Mexico—	
Sharon Rachel Haag	May 9, 1948
439 Sunset Lane, San Ysidro, Calif., U.S.A.	
Kathryn Sue Howard	May 29, 1948
406 Mary Avenue, Calexico, Calif., U.S.A.	
In the United States—	
Naomi Ruth Mason	May 28, 1948
724 Anderson Avenue, Fort Wayne, Ind.	
Donna Marie Kliever	May 29, 1940
Winona Lake, Ind.	

Christian Home and Marriage Forum

By Althea S. Miller

WHEN YOU QUARREL WITH YOUR HUSBAND OR WIFE

Any honest married individual knows what we're talking about when we assume that at least a minimum of quarreling besets every marriage. None of us can wholly escape family misunderstandings, but there are ways to reduce the pain and avoid complications.

It was 8:30 of a workday morning. Breakfast and family worship were over and I went to the kitchen to close up each lunch box and give them to the children. There had been no major upset in the family routine that morning and the day lay before me with challenging brightness.

Suddenly, the man of my heart was in the kitchen with his nose poked in the refrigerator. "Why is all this cheese opened in the refrigerator?" he bellowed? Or at least it sounded to me as though he bellowed because of a seething inner resentment for his interference in what I hold to be my domain.

"There aren't any packages of cheese opened except what is currently being used," I exploded. "Why don't you go mind your own business? None of the cheese is spoiling. I don't check on how you do your work in your study, and I'll thank you to stay out of my business." With that parting remark I sashayed out of the kitchen.

The day was now drab and drear. Plans to finish the draperies and get them hung went unfulfilled. For two hours or more I "boiled" as I told myself over and over again that nothing short of a very humble apology from my husband would ever make me feel right toward him again. My better judgment through experience told me the apology would not be forthcoming.

All morning I vacillated between wondering what I ever saw in that fellow to marry him, and, what would I ever do without him if anything should happen to him. YOU understand those emotions, don't you? Before noon I began to acknowledge what I'd known all along—that I acted as hastily and unkindly as I accused my husband of doing. Just the same, I wasn't going to be a softy this time. When he came in at noon acting as if nothing had ever been done to me, I'd "fix" him.

"No you won't," my inner, new nature dictated.

"Oh, yes I will," the blustery "old man" insisted. "I'll show that man I'm no mouse to run when he says 'shoo.' I wish I were a mouse," I said to the walls of my room. The only way a woman can be really happy in her marriage is to be a mouse. But I just *can't* be one." Now I was crying, but the tears brought release from the emotional volcano which had been built up over the past weeks. I was ready to listen to the Spirit of God as He showed me how childish I have behaved.

When my husband came in at noon he was as I knew he would be—casual and natural, as though things were ever thus. Then I noticed deep, dark circles under his eyes which I hadn't taken time to notice this morning. These long hours were telling on him, too.

"The poor dear," I thought as he sat eating lunch, "he is just as pressed with the responsibility of providing

for this family as I am with the management and dispensing of that provision." Where we both made (and make) our mistake is when we assume *all* of that responsibility. God has enjoined us to "cast all our care upon him." We do this sometimes, and then we turn around and take up the burden ourselves. When we do this, the Devil has an inning in our marriage which we should *never* allow him to have.

Following this train of thought through to its logical conclusion, I knew that basically the reason for this ridiculous flare-up which had assumed such large proportions in my own heart, was due to our both being absolutely worn out physically. But with so much to do we both felt as if we had to keep going until we drop, if necessary. Physical depletion is perfect breeding ground for emotional instability.

There are times when my husband becomes upset at some triviality as I had this day. In any normal marriage, Christian or non-Christian, this state of affairs is bound to exist at intervals. It is the recurrence of these intervals, their repercussions, and how they are met which should concern us.

ATTENTION PRAYER WARRIORS!

Sometime ago the writer received a copy of a booklet entitled, "Revival or Judgment," which can be obtained from Life Messengers, Box 515, Seattle 11, Wash.—12 for \$1. It proved to be so challenging that we are sharing excerpts with you this month. Let us honestly examine our own hearts as we read:

"In one of our munition plants employing 500 men, there is an excellent canteen and lounging room. Each day, after the men have had their lunch, they discuss topics of general interest. One day their discussion centered on Christianity and hypocrisy. Some very harsh and cruel things were said about Christians. In the group was a Christian we shall call Bill. When Bill could stand it no longer, he rose to his feet and said: 'Men, you have been saying some very hard things about Christians. Now I admit that there are hypocrites in the church, but I also want you to know that there are a lot of sincere Christians. And I, myself, very humbly claim to believe in Jesus Christ as my personal Lord and Saviour.'

He was about to sit down when a man said: 'Just a minute, Bill, I would like you to answer some questions. I take it from what you have said that you believe the Bible to be the Word of God.' 'I certainly do,' said Bill, 'I believe it from cover to cover.' 'Then do you believe that all of us who are not Christians are lost and on our way to hell?' 'Yes,' Bill said, 'I do.' And so the dialogue proceeded:

Question: "How long have you worked here with us, Bill?" Bill: "Four years." Question: "How often in that period have you spent a night in prayer for our lost souls?" . . . Bill: "I'm sorry, fellows, but I cannot say that I have spent any time in prayer for you."

Question: "Well, Bill, that is just the kind of hypocrisy we have been talking about."

Are we Brethren guilty? Do we believe that those about us who are outside of Christ are lost? Still our efforts to win them to Christ are a mere pretense! Think of this indictment!



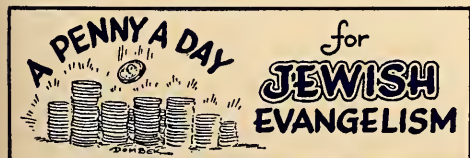
Our new project for the foreign missionary emphasis period fits in very well with our cover picture this month: The Foreign Missionary Society has had a missionary residence since January 1936 when the "Bethany Home" at Ashland, Ohio was completed. This home was made possible by a \$5,000 project gift of the Sisterhood of Mary and Martha. With the help of volunteer labor a nice, duplex building was erected and was first occupied by Dr. Florence Gribble, pioneer missionary on furlough, and her daughter Marguerite, and Mr. and Mrs. Jacob Kliever, then approved candidates for Africa attending Ashland Seminary.

After Winona Lake became the headquarters for the church, it was considered wise to sell the Ashland property and reinvest the money in a home at Winona Lake. A large stone dwelling was bought at Winona Lake and converted into a four apartment missionary residence—the building presented as our cover this month. It has proved a blessing to many missionaries on furlough through the years. The WMC has always taken a great interest in this missionary residence, supplying many of the furnishings and keeping the pantry shelves stocked with food. Our annual "Missionary Residence Upkeep" offering, taken through our district organizations each summer, is used for the purchasing of necessary equipment and furniture.

However, as the missionary force has grown the inadequacy of the residence has become more and more apparent. It is often necessary for missionaries to find other apartments here at Winona Lake or elsewhere because the residence is full. This situation has led the Foreign Missionary Society to make plans for additional missionary housing here at Winona Lake. We as WMC members wish to have our part in this important undertaking. As a result, we have accepted a five-year project of raising at least \$15,000 toward this need. Our goal for this year is \$3,000. As the months go on we will try to keep you posted on plans for the building. Give, pray, and watch for the realization of our plans for better missionary housing here at Winona Lake.

NATIONAL WMC PROJECT OFFERINGS 1956-1957

General and Publication Offering	\$2,435.22
Home Missions Offering	3,004.16
Christian Education Offering	Due June 10
Foreign Missions Offering	Due June 10
Thank Offering (Penny-a-day)	Due June 10
Birthday Offering	Due July 10
Missionary Residence Upkeep	Due July 10



Mother's Letter

(Second in a series)

Darling,

I was so glad to receive your letter, and such a letter! Somehow I knew there was something on your mind. Your last two letters were so shallow, and they just seemed to skim the surface; so I knew way down deep there was something troubling you. I didn't know whether you were losing out in your grades, falling in love or coming down with the flu. Since it is none of these, I am praying that in addition to my poor counsel, you may seek the guidance of Him who has promised that if we lack wisdom, and ask of Him, he will give liberally and upbraid not.

In my opinion the only solution of your problem is sublime trust and patience. My dear child, I have been through it all, the anguish of indecision, an overwhelming fear of, and desire to pierce the veil of the future. Since several of your friends do seem to be so sure of what they want to do, it does make it harder for you not to know what to prepare for. But every building must have a foundation, regardless of what kind of structure, it is going to be. The thing for you to do is to realize that you are now laying the foundation for your life, and whether it will be lived in a business house, a school, a church or home, the foundation must be strong and well built in order to be useful and stand the storms of life. The ornaments can be added later. With a background of faith, courage and love; with a disposition that enables you to live with people of like or unlike temperament, with honesty and loyalty like pillars, you can face the world and all its problems regardless of what your life will be.

Sometimes waiting is the hardest thing in the world to do, but when it's the only thing we can do, we can endure it only by filling in the time with activities that build. I am as sure that you will be given to know as I am that you are my very own daughter, and sometimes when I look at you, it is as if I were looking into a mirror, not physically, but into the mind of you.

I want you always to feel that, next to your Heavenly Father, you can come to me with all your problems and I will understand.

Encourage the girls who are going to be teachers, nurses, even doctors and lawyers, missionaries and social workers, as well as those who are planning to be homemakers, to talk to you of their work and plans. It will help them as well as you. Remember the illustration of the little lamp on the foot of the traveler? It lights only a few steps ahead, but if we keep going, the way will always be lighted, one step at a time.

Loving you so much, I am,

Your Mother

II Timothy 2:15.

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Prayer Chairman—Mrs. Frank Lindover, R.R. 1, Uniontown, Ohio.
Patroness of SMM—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

Letters From WMC Birthday Missionaries

Dear Sisters in Christ:

Greetings in the name of our wonderful Saviour Jesus Christ!

How much our hearts rejoice and praise Him, to know that we are all laborers together with Him.

It is indeed a real joy to me to be chosen as one of your birthday missionaries for this year. My sincere prayer is that I may be a worthy servant in His great harvest field, which is now ripe and ready for reaping.

We do praise the Lord for every WMC member and for the vision the Lord has given to go forward in His name. Only the Lord knows about your love and sacrifices for home and foreign missions, and how we all have been blessed and encouraged by your prayers and gifts. May the Lord stir all of us with a greater compassion for souls in the coming years, as well as to pray that His constraining love may reach heathen lands and His blessed return be hastened.

Our sincere prayer is, for all our dear WMC members, that the Lord may increase your fruitfulness for Him and continue to richly bless you.

Thanking you again for the privilege of being your missionary. Pray for me. Yours for souls in Africa,

Charlotte H. Jobson

Dear Mrs. Pifer:

Greetings in the name that is above every name, that of our Lord and Saviour Jesus Christ!

How happy I was to hear of the wonderful conference enjoyed this year at Winona Lake, and of the Lord's blessings on the WMC sessions. From what we have heard, there was an unusually large representation of missionaries present this year.

I consider it a real privilege to have been chosen as one of your "Birthday Missionaries" this year and thank you for it. To me this means that not only will the offerings of the women be supporting me this year, but that in a special way their prayers, too, will be supporting me and how my heart rejoices in this fact.

We have ahead what promises to be an exceptionally busy year, if the Lord tarries. A short time ago we secured a lot for our temple here in Marmol, and as soon as the transaction is completed and we have the deed, probably within a month, we'd like to start work. Erecting a church building will be a new experience for us and we covet your prayers for the Lord's guidance in the plans and all the other details. Also that He will put the grace of giving in the hearts of our believers, that the necessary funds may come in.

Before us are the summer months with opportunities for open-air work limited only by our strength and time. Our young people have an open-air class a few blocks away with usually 20 or more children in attendance. They expect to soon start at least one more, and also a Happy Hour class in the home of one of the families.

The Lord is giving us new contacts and we'd appreciate your joining us in prayer for their salvation.

As soon as the weather is a bit warmer we plan

to have a baptismal service in our back patio, and it looks as though there will be several baptized. One is a very faithful Christian girl who is engaged to our Sunday-school superintendent. We believe the Lord has great blessings ahead for the work here in this town which is growing rapidly.

Truly the petition, "Open Thou Mine Eyes," is one we all need to pray, and as He opens our eyes to the great need and possibilities, may we be more faithful in meeting the need and seizing the opportunities that many more souls may pass from darkness into His marvelous light.

The Lord continue to bless each one of the ladies of the WMC as they faithfully serve Him, and as they make it possible for the gospel message to be carried to many who otherwise would never have the opportunity of hearing it.

Yours in His love,
Dorothy Maconaghy

Dear National WMC:

Greetings from Africa in the name of Him who loves us and gave himself for us, and who is soon coming to take us out of this present evil world. Truly He is a wonderful Saviour, and we praise Him every day for all of His many blessings to us. How we do praise Him for a church that is interested in its missionaries, and for the WMC within the church that is so faithful in supporting us in so many different ways.

When Mrs. Pifer's letter came, I thought: "How nice of Genevieve to write to me again," but I had not read very far before I discovered that it was no ordinary letter. I still do not find words of my own to express to you my thanks and appreciation for choosing me as one of your "Birthday Missionaries," so I will say with the Apostle Paul, "I thank my God upon every remembrance of you . . . for your fellowship in the gospel . . . your work of faith and labor of love." And as we see how you are expanding your gifts from year to year—again Paul expresses it so aptly—"We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly."

You will never know how unworthy I feel of all that you are giving for me, and I want to assure you that with your continued prayer help I shall spend and be spent to glorify the name of our precious Lord in this land.

Truly the Lord is blessing your work here in Africa. He has opened our eyes to the white harvest fields. There are so many places that need to be occupied, and so many things that need to be done, that it takes real wisdom from above to distinguish between what we as missionaries think we want, and what the Lord's will for us is. Pray for us individually and as a mission.

Again, thank you for all that you mean to us and are doing for us. May the Lord's richest blessings be upon you.

Yours for Him in Africa,
Freda Kliever



"VESSELS of HONOR"

II TIM. 2:20-22

SISTERHOOD THEME 1956-1957

The Conference and the Truck

By Mrs. William Samarin

Sara awakened suddenly to find the warm sun beaming in her eyes. Nambona was already stirring manioc into the cooking pot. Sara and the others from the village, who were at the three-day Bible conference, ate their morning meal quickly. From somewhere a drum sounded, and everyone gathered songbooks and New Testaments to go to the meeting. Sara carefully tied her books in a scarf and put them on her head.

There was not room enough in the chapel so the people gathered in the shade of three tall mango trees. In the crowd Sara recognized Kobo, the pastor who had helped her when her parents had tried to arrange a pagan marriage for her. Standing beside him were the missionary man and his wife. Sara had never been close to a white person before. She moved nearer to get a better look. How straight and limp the white woman's hair seemed. At least her eyes were dark. Her husband's eyes were the color of dirty salt. The woman missionary saw the girl stare, so she smiled at her. Sara greeted her shyly and hurried on.

The morning hours passed quickly. They listened to sermons, sang new songs and talked about church problems. In the afternoon at the sound of the drum Sara went with the women and girls to the little mud church. She seated herself on a log between a woman from her village and a strange girl. They all laughed because they were so crowded. Sara sighted Nambona in the doorway and waved to her to come over.

When the woman missionary rose to speak, Sara resumed her scrutiny of the white woman, but soon her attention was caught by three pots lying on the table by the speaker. The missionary was talking about the pots. Sara forgot about the unusual color of the woman and listened intently.

The missionary pointed at the old broken pot. "This is what all of you use every day. When you sweep you use this to gather up the dirt." Then she pointed to a large black waterpot. "Someone in your village made this. Every morning you put it on your head and you go to draw water. If it breaks, there is no sorrow, for there is lots of clay in the river to make another. But this third vessel is different. Most of you receive one of these shiny, new store-pots before you are married. It's a part of your bride price. You take good care of it. You would never use it to sweep dirt into nor for any other low task. It is a vessel of honor in your house. Now open your New Testaments with me to II Timothy 2:20-22.

When they finished reading, the missionary explained how every Christian made a choice. Every Christian was a vessel for the Lord, but what kind? They could be disobedient and be like the broken sweeping pot. Or they could just do what was expected of a believer and nothing extra; then they were like the big black water-

pot. Or they could be eager to do God's work and to be as good and pure as He taught. Then in His eyes they were the bright, shiny honored vessels.

Sara heard no more, for Someone inside of her seemed to speak. "You were once like the broken pot. Then you chose God's better way and now you are like the second vessel. But you have never asked God to change you completely. You have never worked for God!" Sara walked out of the chapel with a bent head. She wanted to be a vessel of honor, but how?

Sara's mother called from the shelter of the house. She ran to do her mother's bidding. Her mother said that she would wash the grain Sara was working with if Sara would take a new pot to her aunt's village. Since the girl's return from conference, Sara had been looking for ways to serve God. She had tried to talk to her family, but they just laughed at her affectionately and ignored what she had to say. But Moco would listen. She and Moco had done everything together as girls. Now that Moco was the fifth wife of an old village chief in another village, they did not see each other. This request to go to her aunt's village was not distasteful to Sara, for this was also Moco's village. She would gladly go. She missed her friend, and now she could spend the night in her aunt's house.

She arrived in the large village hot and dusty. After greeting her aunt she went in search of Moco. She finally found her gathering cotton in her husband's garden. With shrill screeches of joy the girls flung themselves into each other's arms. Moco grabbed Sara's hand, "I'm here alone. No one will know if we go to the river to talk."

In the cool shade Moco began to pour out her troubles. Her husband was cranky, his other wives were bossy, and just because she was the youngest, she had to pound grain late into the night. She whispered: "I'm going to run away!"

Sara was shocked. "You can't run away. Why, there's no place to go." Moco's second declaration shocked Sara more than the first. Avoiding Sara's eyes Moco told how she had taken water out to the road when a truck stopped and the driver called for something to drink. The truck driver was of a different tribe but seemed nice. He stopped again the next week, and after much teasing he had given her a string of beads. Then he had offered to take her with him to Bangui to live. Moco herself had been shocked with his plan, but the following days had been more miserable than ever. Last night her husband had found the beads. The third wife told him how she had seen Moco talking to the

(Continued on Page 152)

CHURCH

By Mrs. Max Brenneman

"The Lord is in his holy temple: let all the earth keep silence before him." Therefore when we enter the church we should be quiet.

Did you ever stop to think just what is church? Judy told me how she liked church and what it meant to her. And this is what she said:

"I think of God every day. But Sunday is His day, and I love to worship Him in His house—the church.

"After Sunday school, I look forward to the morning worship service. I know that I'm not very old. But I am thrilled with our morning service. When I enter the church building, I am very quiet because God is there, and He is holy. Some children run up and down the aisles and talk out loud. This hurts me very much because I know that it does not please God.

"Because I get more out of the service if I sit up close to the front, I find a good seat. (Mother and Daddy sit up front with me, too.) Psalm 63:3 says: '... my lips shall praise thee.' I enjoy praising God by singing. We'll do a lot of singing in heaven, and I like to practice here on earth.

"The morning Scripture is read. Of course, I have my Bible open, and I follow my pastor as he reads. When I watch my Bible carefully, I learn many new words, and most of all, hearing God's own words is a joy and a blessing, for God is talking to us through His Word.

"When, in our pastor's morning prayer, he talks to God, my eyes should remain closed, and I myself should be in an attitude of prayer. For prayer is talking to our Heavenly Father.

"Offering time. Now Mother and Daddy give me money to put in the offering plate. I am glad to give it, but what I enjoy most is to give my own money. Instead of spending all the money that I am given during the week, I give at least 10 percent of it back to God. My offerings aren't much—neither was the widow's mite in the Bible—but God blesses.

"Special music. Oh, that some day I might use my voice to sing of God's love or use my fingers to play the piano or organ to His glory!

"Sermon. All week long my pastor has been preparing spiritual food for me. Now is the time for me to receive it so that I may grow in Christ. True, I am not able to understand it all, but God blesses me when I sit still and listen. I will admit that reading the Sunday-school paper and chewing gum sometimes tempts me, but church is the place we go to worship God. There is a time for reading the Sunday-school paper and chewing gum. **But it is not in church.**

"As a Christian girl, I look forward to the invitation. Maybe then someone will accept Christ as their personal Saviour.

"After the benediction, I quietly leave the church with my parents. I make it a point to shake hands with my pastor. I enjoy speaking to him. As a spiritual father he is interested in my spiritual growth.

"I like to go to church!"

What does church mean to you? Can you enjoy church like Judy? If not, why not? Let us put to practice Habakkuk 2:20. (Read it aloud.)

SUGGESTED PROGRAM FOR APRIL

THEME SONG—Sing "Channels Only" and follow it by choruses.

SCRIPTURE—Repeat the year's verses in II Timothy. Then read the second chapter of I Timothy.

PRAYER CIRCLE—Be sure to include the requests listed this month. Try joining hands in your prayer circle.

DEVOTIONAL TOPIC—Seniors and Middlers study "The Conference and the Truck" by Mrs. Samarin. Juniors study "Church."

SPECIAL NUMBER—Since this is the birthday month, perhaps someone could give a birthday reading.

MISSIONARY LESSON—Seniors, Middlers, study the "Life of Evelyn Fuqua," and Juniors continue the Pondo missionary story—this time "Koly Loses Faith in the Sorcerer."

BUSINESS MEETING—Include the president's reminders. Check on your goals.

BENEDICTION—Psalm 145:1-2.

THE CONFERENCE AND THE TRUCK

(Continued From Page 151)

truck driver. In anger her husband had beaten her before the whole village. Now today she was exiled to the cotton field alone. "Anything would be better than this," she added sullenly.

Sara's mind tumbled with thought. Had she not thought of running away once herself? Then she had become a Christian. God had provided peace and happiness. Her plans had been only unhappy dreaming. Moco's danger was real. Looking at her miserable friend she could not be silent. "This truck driver is probably a very bad man. He will take you only to leave you in some strange village without help from your family or friends." To Sara's distress her friend began to cry. "Oh, I couldn't be more unhappy!" Taking Moco's hand Sara said: "But you could be happier! Going away won't make you happy, but becoming a Christian will."

Quietly Sara told Moco about each happiness she had since becoming a Christian. Moco only shook her head and said it was too late. "If I had believed before I was married, I could have 'escaped' as you did. But even God cannot make me happy now."

Sara could think of nothing else to say to her friend. They rose and went back toward the village. A gust of dry wind brought the sound of an approaching truck to their ears. The girls stood listening till they knew that it was slowing to a stop in front of the village. Moco broke into a run, but Sara begged her friend not to go. They broke through the grass and into the village in time to see the dusty truck roll to a stop. A young boy dropped from the top of the load to put a board against the back wheel. A tall middle-aged man got out of the truck. He wore clothes like a white man and a white man's cigarette hung from his lips. He caught sight of the girls and waved them over. Sara gave a spit of disgust and turned to run to the house of her aunt. Leaning against the veranda pole she began to cry.

Koly Loses Faith in the Sorcerer

By Miss Mary Emmert

The evening of Koly's second wife's burial, Pondo and his relatives came to sit with them a while in silent sympathy. Throughout the whole night, the mourning would break out again, continue for a long time, then die down while the group rested out of sheer weariness.

The next day, they visited the grave and placed bits of broken pottery, and some grain, and a few yams on it to show the departed spirit that they meant to share the produce of the garden with it. The broken pottery was to bewail the fact that she would never use it any more, so it might as well be broken. These were the only "flowers" put on Kogara's grave. After this ceremony, Koly sat with his family again by the campfire in his yard to receive any visitors that came to sympathize with him. But unlike the usual mournings, the number that thus came to sit with him was very small. He fell to brooding again. Toward evening he got up and stalked angrily away muttering as he went.

Pondo looked curiously after him. "What is he so angry about?" he asked his mother. "Where is he going?"

"I do not know," said Nana fearfully. "All I know is that he is very angry with Gafo, the sorcerer. I hope he is not going to quarrel with him again."

"Why is he angry with Gafo?" asked Pondo.

"Because Gafo would not come when we sent for him, when Kogara first got sick, you know. Then when Koly came home and sent the second time for him, he finally came after a long delay. But he refused to do anything about her sickness. He acted very queerly." Nana was worried.

"Then what happened?" prompted Pondo.

"They got to quarreling, and Kogara died while they were still talking. Koly was very angry and wanted Gafo to find the evil spirits that killed her, but he refused and walked away."

"Could it be the twins' fault?" asked Pondo in a low voice.

"Oh, my," said the poor mother, "I am only a woman, why ask me?"

Late that evening Koly came back utterly exhausted, but still furious. Pondo was awakened by his angry talking. "This is the last," Koly was saying. "Never, never will I have anything more to do with a medicine man. I am through with them," he shouted.

Nana sat in a frightened heap on the mat that served for her bed, and let him talk on without any comments.

"Why would he not come when we called him?" he continued. "Why has not the whole village been here to mourn with us today? There is something back of this!"

Pondo sat up wide-eyed. Were his little twin sisters in danger? Did they harbor an evil spirit that was the cause of Kogara's death? His feelings were curiously mixed on the subject. He loved his sisters, even though they were always a big nuisance to him, but yet he felt a growing horror of them in his mind. Such unnatural creatures as to harbor an evil spirit that would kill their own relatives!

He stopped to listen to his father again. Koly was pouring out questions one after another at the trembling Nana. "Where had Kogara been the day she took sick? What had she eaten? With whom had she talked?" Nana knew very little about it. Koly became more desperate. "Was there a quarrel between Kogara and anyone in the village?" he demanded.

Nana began to sob. "Yes," she admitted. "They have all turned against us. They hated both Kogara and me." She broke down and cried as though the pent-up bitterness of months had just broken loose.

"Tell me about it," said Koly with a gleam in his eyes.

"It started when the guard had us excused from the village work," explained Nana. "We were so glad. But soon we noticed that the other women were very jealous of us, and made all kinds of mean remarks. Of course, that amused us, too, for a while. But I'm so sick and tired of it now. It has just been one constant bickering with them."

"You and Kogara didn't have a quarrel, did you?" Koly asked eyeing his wife attentively.

"No, really," Nana replied, meeting his gaze squarely. "We had so many quarrels with the other women that we had to stick together."

"Could it be the twins?" ventured Pondo in a whisper for fear of waking them.

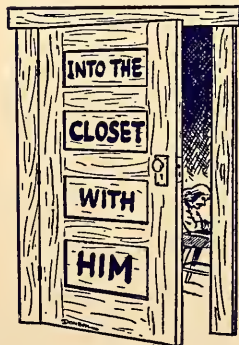
"No, no, my son, it is not the twins this time. Gafo and the people of the village have conspired against us. He can never come near me nor my family again, the old rascal!"

Nana trembled. "What shall we do if any of us ever get sick?" she wanted to know. "We shall all die without the sorcerer."

"We die if we have him, too," answered Koly bitterly. "I tell you, their affair is a pact of lies to deceive the people."

Nana was not convinced. "Oh, what will ever become of us?" she wailed.

PRAYER REQUESTS



Pray for the birthday offering—that each girl will feel led to give from her heart for the missionaries' children.

Pray for the young people for whom the offering is given: Anne Kliever, James Dowdy, and Donald Sheldon.

Pray (in your prayer circle) for the girl standing on your right, and for your patronesses.

Pray for the authors of next year's lessons.

REMEMBER

By Marie Sackett

BIRTHDAY OFFERING DUE—April is the month when your birthday offerings for the future education of missionaries' children is due. Our goal is \$700. Why not celebrate the birthday of Sisterhood and send in a good offering so we can meet this goal?

HOW FAR ARE YOU with your memorizing of the Book of Ephesians? You don't have too much longer to complete it. This goal will prove a real blessing to you and help you in your Christian life. Also, Seniors, don't forget your Bible reading, and Middlers and Juniors, your memorizing of the missionaries' names and fields.

DO YOU HAVE 100 BANDAGES ROLLED? Remember our bandage-rolling contest: 100 is only the minimum! Don't forget to do your part in this SMM work.

NOTE: Your national treasurer is moving in March. So from here on, send all offerings to Miss Florence E. Moeller, Winona Lake, Ind. If you haven't sent in your offerings for the General Fund, National Project, and National Officers' Expenses, please do so as soon as possible so we can meet our goals. Do your part in the work of SMM for the glory of the Lord.

SCRIBBLES

By Jeanette Turner

The first to report the memorizing of the Book of Ephesians this year is Mrs. Violet Garrison of the Bethel Brethren Church in **Osceola, Ind.**

The girls in Munday's Corner, **Conemaugh, Pa.**, have been giving toward their own building fund plus giving their regular offerings. They had charge of the candlelight service in October.

The Senior girls in **Johnstown, Pa.**, made a quilt for Dr. and Mrs. W. A. Ogden, their former pastor and wife, and sent it to them at Christmas.

The **Aleppo, Pa.**, girls had a chile supper one evening before a bandage-rolling meeting.

The **Portis, Kans.**, SMM held an all-day "sewing bee" with the WMC members. The ladies and girls tied five crib quilts as part of a district project. One of the ladies gave a book review while everyone sewed.

Elyria, Ohio, girls are making green jumpers which they will wear with white blouses for SMM meetings and special programs. They have also rolled their goal in bandages.

SISTERHOOD OFFICARY

President—Marie Sackett, Grace College, Winona Lake, Ind. (Home: 1010 Randolph St., Waterloo, Iowa).

Vice President—Rachel Smithwick, R. 1, Harrah, Wash.

General Secretary—Janet Weber, 835 Spruce St., Hagerstown, Md.

Editor—Jeanette Turner, Winona Lake, Ind. (Home: Portis, Kans.).

Treasurer—Florence Moeller, 1027 Franklin Street, Johnstown, Pa.

Literature Secretary—Kathleen Ripple, 516 Fritsch Ave., Akron 12, Ohio.

Bandage Secretary—Joyce Ashman, Winona Lake, Ind.

Patroness—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagerstown, Md.

Serving the Lord with Evelyn Fuqua



By Mrs. Don West

Our missionary for this month is just a little different from all our other missionaries. When we think of a missionary our first thoughts are perhaps of a land far away, a different language, strange customs, but above all a people without Christ, a people who may never have heard the good news, be it Africa, Argentina, Brazil, France, Hawaii, Mexico, or our own U.S.A. Our missionary this month is serving the Lord in Dryhill, Ky., telling the people there of our Lord's great love. (You see, crossing an ocean does not make a missionary.) Evelyn Fuqua has been "on the field" in Kentucky, 10 years, three at the mission at Clayhole, and seven at Dryhill.

Evelyn Fuqua's plans for her future, as most young girls, was to have a home of her own and a family. That was uppermost in her mind, but the Lord had other plans. She thought her plans were working out; she had been engaged for a year. Then God showed her He had other things in store for her life. Evelyn stated: "If this engagement had not been broken, I probably would never have been in the Lord's work. Our disappointments are His appointments!"

The field at Dryhill keeps her very busy; Sunday morning services, prayer meetings, Bible study, young people's meetings, boys' club, visitation, entertaining, etc. The most thrilling part of her work is her young people. They meet every Friday evening and have lots of good times putting on plays, programs, and parties. When she sees them come to the Lord, it is really a thrill. The most gratifying thing in her work is to see souls come to know the Lord as their personal Saviour. To see the adults, both men and women, begin to attend church after years of not going to church is most rewarding.

Her work is not a bed of roses just because she is in the States. Some of her tasks are those of a man, keeping ditches dug out, things repaired, cutting kindling.

Evelyn thinks that we as Sisterhood girls can do much to further the work of missions. How? By working hard on our project offerings. She said that a lot of her needs at Dryhill have been supplied by our SMM offerings. The chapel was built by offerings from the Sisterhood girls. Think of how much value the chapel has been in the work there and the souls that have been saved because of it. Let us get busy and swell those offerings and see what our offerings can do in the future.

What does the Lord have in store for us personally as a Sisterhood girl? Evelyn never dreamed she would be serving the Lord, but she is, and she gives each of us a challenge to be prepared if the Lord has some great plans for us.

Headliners



LEON, IOWA. The decision of Judge H. J. Kittleman of District Court, Leon, Iowa, has been appealed. Judge Kittleman handed down his verdict Jan. 28 in favor of the Leon Brethren Church, Ronald Robinson, pastor. The appeal was filed Feb. 25 by George T. Ronk, plaintiff.

WINONA LAKE, IND. The Indiana District WMC will conduct a Fellowship Festival here Mar. 22, at 8:15 p. m. (EST). All men of the district are invited to attend, for a special program has been arranged of interest to all.

INGLEWOOD, CALIF. On Mar. 4 the first and second grade pupils of the Brethren Elementary School, of the First Brethren Church, appeared on the Art Linkletter TV Houseparty. Their teacher is Ruth Marie Landrum. Howard Vulgamore is principal.

WASHINGTON, PA. The newly purchased pews of the Grace Brethren Church have been installed. The building will be dedicated in the spring. The name of the church has been changed from the Laboratory Grace Brethren Church to the Grace Brethren Church, R.R. 4. L. E. Rogers is pastor.

HAGERSTOWN, MD. Russell Weber has resigned as pastor of the Grace Brethren Church, and accepted the call of the First Brethren Church of Johnstown, Pa. He will assume his new duties on June 15.

TRACY, CALIF. A surprise food shower and love offering was given to Pastor and Mrs. Nelson Hall on Feb. 13, by the First Brethren Church.

WABASH, IND. Approximately 150 attended the Freshman-Sophomore banquet of Grace College. The banquet was held in Honeywell Memorial Hall on Feb. 22.

FREMONT, OHIO. A surprise grocery shower was given Feb. 22 by the Grace Brethren Church for the Brethren Construction Crew which has been constructing the Brethren Chapel in Fremont, Granville Tucker, pastor. The host pastor was Gordon Bracker.

SUNNYSIDE, WASH. The Northwest District youth enjoyed a semi-formal banquet here on Feb. 9.

WINONA LAKE, IND. A new building will be constructed soon to house the Winona Lake post office, according to John Andrews, executive manager of the Winona Lake Assembly. The new post office will be located just south of the present post office building, where the small church is located. Plans call for a 40-foot frontage facing Park Ave., and the building will be 90 feet long. The building will be faced with either brick or Bedford stone.

CLAY CITY, IND. A reception was given Pastor and Mrs. Edward Bowman, Feb. 15, by the members of the First Brethren Church.

SPECIAL. Because of the illness of her son, Mrs. Robert Miller was relieved of writing "Under the Parsonage Roof" for this issue.

The BRETHREN MISSIONARY HERALD

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

AKRON, OHIO. The First Brethren Church has purchased a parsonage, located just two doors from the church. The new address of Rev. Russell Ogden is 512 Stetler Ave., Akron 12, Ohio. Telephone, Stadium 4-6259. Please change Annual.

CHANGE OF ADDRESS: Rev. and Mrs. Charles R. Taber, 29 Av. Ardouin, le Plessis-Trevis, Seine et Oise, France. Rev. Lester Smitley, 537 Revere Terrace, Centennial Hill, Hatboro, Pa. Please change Annual.

CLAYTON, OHIO. The First Brethren Church has purchased a new Wurlitzer electric organ, which will be installed and ready for use on Easter Sunday. Clair Brickle is pastor.

In Memoriam

Mrs. J. D. Jenkins departed suddenly to be with the Lord on February 3. She was a member of the First Brethren Church, Buena Vista, Va. **Edward Lewis**, pastor.

Mr. Luther B. Wright, a longtime member of the First Brethren Church of La Verne, Calif., departed from this life the first week of February, with burial on February 5. **Dr. Elias White**, pastor.

Mrs. McNew went to be with the Lord Friday evening, January 25. We rejoice with grieving loved ones at the assurance of the Word of God that His child is "at home" with the Saviour. **Russell Ward**, pastor, North Riverdale Brethren Church, Dayton, Ohio.

Mr. Earl Fuelling, 38, went to be with the Lord on November 30, 1956. He was a member of the Temple City Brethren Church. **John Aeby**, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Wooster, Ohio ..	Feb. 25-Mar. 17	Kenneth Ashman	Crusade Team.
Hagerstown, Md.	Mar. 3-17	Russell Weber	R. E. Gingrich.
Dayton, Ohio			
(N. Riverdale)	Mar. 5-17	Russell Ward	Bern'd Schneider.
Waynesboro, Pa.	Mar. 10-24	Wm. Gray	A. R. Kriegbaum.
Buena Vista, Va.	Mar. 18-31	Edward Lewis	Neil Beery.
Cuyahoga Falls, Ohio	Mar. 24-31	Richard Burch	Harold Etling.
Fort Lauderdale, Fla.	Mar. 24-31	Ralph Colburn	Louis Talbot.
Elkhart, Ind.	Mar. 24-Apr. 7	Lowell Hoyt	Crusade Team.
Ashland, Ohio ..	Mar. 31-Apr. 14	Miles Taber	Bill Smith.



CHICAGO, ILL. William Culbertson, president of Moody Bible Institute, accompanied by Harold R. Cook, director of the MBI missionary course, are in Africa, ministering to missionaries. They will remain in Africa through March. Some 10 percent of all evangelical missionaries in Africa are MBI-trained.

WHEATON, ILL. Robert A. Cook, president of Youth for Christ International since 1948, has been named chairman of the board of directors of YFCI. He has been succeeded in his former post by Ted W. Engstrom who has been moved up from his position as executive director. Dr. Cook was also recently named as vice president and head of the distribution division of Scripture Press, internationally known publishers of Sunday-school materials.

TEGUCIGALPA, HONDURAS. For the first time in history an evangelical has been appointed to head a section of the government. Rogelio Martinez Augustinus, an attorney, is the new Secretary of the Department of Labor and Social Assistance, one of the most important departments of the government. The new Secretary, with his wife and children, attended the Tabernacle church of the Central American Mission in Comayagua.

CHICAGO, ILL. William K. Harrison, Lieutenant General in the U. S. Army retires from active service March 1 to become executive director of Evangelical Welfare Agency, Chicago. He will succeed Dr. Harold L. Lundquist who resigned last January. The general whose Army career spans 40 years, is noted for his Christian leadership. He has been active in evangelistic work, both by private counseling and by public preaching. His articles have appeared in a number of Christian magazines.

BUDAPEST, HUNGARY. Recent reports over the Budapest radio had declared that the "freedom of religion" promised by the Red puppet government of Premier Janos Kadar would include religious instruction for children in Hungary's schools. Such instruction had once been compulsory.

Early in February there was a sharp change. Commissioner of Education Albert Konya ruled that only children who were enrolled for religious training prior to the October uprising may continue to receive such training. Addressing a conference of school officials, he denounced teaching of religion in schools because it "curbs the children's democratic outlook" and because "reactionary forces have been using religious classes for propaganda purposes."

Premier Kadar told a workers' meeting in Csepel, a Budapest suburb, that "the loud-mouthed people" who were clamoring for religious instruction for their children in public schools were "counter-revolutionaries" and "plotters."

WINDSOR, ENGLAND. Fred Nayllor retired early in February at the age of 84 after 62 years of service in St. George's chapel choir. He sang at Queen Victoria's Diamond Jubilee and every royal service at Windsor Castle since, including the funerals of Victoria, Edward VII, George V and George VI. He also was in four coronations.

MADRID, SPAIN. A 10-year-old boy has become the latest pawn in the struggle of that country's tiny Protestant minority for civil rights. According to Madrid reports last January, relatives of Moses Campos Perez had won a plea to have the Madrid Juvenile Court reconsider the lad's case one year after he had been forcibly removed from a Protestant boarding school and placed in a Roman Catholic institution. For the first nine years of his life, Moses had been brought up by a Protestant grandmother and aunt. One month after he had been placed in a boarding school, he was removed by civil authorities and made a ward of the court. Efforts of relatives to regain control of the child through appointment of a legal guardian were rebuffed when the court declared the guardian unfit because he did not profess the Roman Catholic religion.

FORMOSA. The Chinese Nationalist government issued a decree that state employees who refuse to bow to the flag or the portrait of Dr. Sun Yat-Sen, founder of the Chinese Republic, will be punished. Some Presbyterian missionaries object to the practice as "sacrilegious," while other religious leaders hold that such salutes are "not acts of religious worship" but merely gestures of respect to the flag and to the memory of Dr. Sun.

CLEVELAND, OHIO. A Baptist layman has put a snowplow into service for God. When heavy snows blanket the city and most everyone is complaining about the miserable weather, Marcellus Chapman gets busy with his plow. He cleans off the sidewalk along the whole street, then solicits business from individual families. When asked about his fee, he always answers: "I'm not asking anything for myself; just give what you can for the work of the Lord." All donations go into a special fund which is used to help needy families, purchase Bibles for servicemen and flowers for hospital patients.



THEME FOR 1957—UNITED FOR SOUL-WINNING

Compiled by Roy Lowery

SUGGESTED PROGRAM FOR APRIL

Opening Hymn—"Rescue the Perishing"; "I Would Be Like Jesus."
Scripture Reading—Acts 1:1-11.
Prayer time—Form prayer circles of three or four men each and each praying for those on the other's prayer list.

Hymn—"At Calvary."

A 15-minute review of a good missionary book of the leader's choosing.

Business session and offering.

Bible Study from John 4.

Closing hymn and prayer.

"PRACTICAL SOUL-WINNING"

As we follow Jesus He makes us fishers of men (Matt. 4:19; Mark 1:17). There is wisdom in seeking to be a soul-winner (Prov. 11:30; Dan. 12:3). He that is wise winneth souls. The great business of those already saved should be to bring others to Christ (John 1:41, 45). Is it not a crying shame that it should ever be true of saints going to heaven not to be concerned about sinners going to hell (Prov. 11:26)? Face this question before God: "**What are you doing for souls?**" Church work that does not reach souls is abhorrent to God.

Having seen Christ in the first three chapters of John as Saviour and receiving Him as such, we now see Him in the fourth chapter as our Great Example in the most important of all Christian work—winning others. Here is the pattern of success in soul-winning. The deep secret of His success was that spiritual power, without which none can win souls.

In His approach to a soul Jesus was "perfectly natural and exceedingly tactful." Not being bigoted, He had no animosity toward the Samaritans. Instead of crossing Jordan and going around Samaria through Perea He took the natural direct route (John 4:3-4). Providentially, He was to meet the woman at the well of Sychar that day (Rom. 8:28). He arrived at the well at noon, tired and thirsty (John 4:5-6). It was only natural for Him

to stop at the well for water and sit for rest. As we go about our lawful business God will have us, if we are yielded to His Spirit, contact those whom He would have us win. Asking a favor secured the desired attention and confidence (vs. 7).

Then the woman brings up the old feud between the Jews and the Samaritans (vs. 9). The Lord steered her skillfully from the unimportant to the important (vs. 10). Jacob had discovered the water that our Lord had placed there (vs. 11). The Lord did not stop to prove His greatness over Jacob but led her to recognize her own spiritual needs (vs. 14). She failed to realize her spiritual need at first (vs. 15). He spoke of the thirst of her soul caused by sin to convict her of sin. He touched the cause (vs. 16). She sought to change the subject (vs. 20). He brings her back to her sin, for no one can serve the Devil and worship God (vss. 21-24). He proved that He was more than a prophet (vss. 19, 25-26). Jesus was after souls, whether they were Jews or Samaritans (vs. 27). The woman had forgotten to give Him a drink (vs. 28). His zeal for a soul was such that He had no desire to eat (vss. 31-34). For Him soul-winning took the place of meat and drink. He wanted His disciples to taste the joy of soul-winning (vss. 35-36). To copy after our Lord, to fulfill His desire for you, be a winner of souls.

HERE AND THERE

Aleppo, Pa. The recently organized Aleppo Fellowship of Brethren Laymen have elected the following officers: Bert Lohr, president; Jesse Chapman, vice president; Charles Jones, secretary-treasurer; Raymond McCracken, recording secretary, and Wayne McCracken, boys' advisor.

Palmyra, Pa. The Grace Brethren Church was host to the newly organized North Atlantic District Laymen, Saturday, Feb. 23. Officers were elected for the coming year and plans were made for their next meeting at Penn Grove Conference Ground, May 4, in a joint meeting with the Mid-Atlantic Laymen.

Hagerstown, Md. (Grace) Bro. A. Rollin Sandy, National Laymen president, was speaker here Sunday night, Feb. 17, which was laymen's day in this church, and a fine offering was received for the Board of Evangelism. At a recent weekly boys club meeting here there were 29 boys present, at which time nine boys held up their hands for prayer and two fine young lads accepted Christ as Saviour. Bro. Lee Eckles is Boys Club leader.

Long Beach, Calif. First Brethren Church has a splendid men's organization. They meet each month with dinner and stimulating programs. Jail evangelism and hospital visitations are included in their work locally.

Inglewood, Calif. The First Brethren Church has had a men's Bible study class which meets semi-monthly. Attendance and interest is good.

Correction. In the February 9 issue, it was incorrectly stated that Mr. Clifford Sellers is president of the Indiana District Laymen. Mr. Jesse Deloe of Fort Wayne, Ind., is the president. The writer of this page apologizes for this mistake.



The Christian Home

By Wesley L. Gustafson, pastor
First Evangelical Free Church
St. Paul, Minn.

"As for me and my house, we will serve the Lord" (Josh. 24:15).

The Christian home is the most important institution in the world. That does not minimize the position of the church and state; they also have been ordained of God. But He places the home first—in time as well as in importance. It is the foundation upon which all other institutions are built; upon it the church and state will either stand or fall. What the homes are, the churches and schools are—and the government will be. Every place where there has been a neglect of home responsibility, there eventually has been a crumbling of the nation.

It is imperative, therefore, that utmost care be taken in establishing and maintaining our Christian homes. And for this tremendous responsibility God has given us a perfect plan, which is a most beautiful picture. Two who know Him meet, they gradually learn to know each other, take time to seek the plan of God for their lives, exchange vows, establish a Christian home. Then a baby comes. Prayer is offered for the child before and after it is born. The parents trust God for it, but they know that its destiny is influenced by them.

Not Accepting Responsibility

Unfortunately, some parents do not accept that responsibility. They shirk it or shift it on to someone else. Parents who know the Lord Jesus Christ, who have the Word, and yet who blame the church for the downfall of their child, deserve little sympathy. The church has a real part in his training, but the home has the first responsibility; its influence is the greatest force in the life of the child. Neither are the

mother and father excused who blame the school for their boy's and girl's delinquency. A child can be sent through a "pack of wolves" without becoming harmed, if he has been properly trained in his home.

But think of the joy that comes to parents who do accept the challenge of guiding aright the destiny of their children—to see their child respond to the teaching of the Word of God, accept Jesus Christ as Saviour, take his responsibility in the home and community, develop a burden for the people around him, for the world, and desire to do the will of God (though there be a great deal of fumbling)—to see that spiritual development brings complete satisfaction to the Christian parents.

Results of Neglect

On the other hand, consider the great anguish resulting when mother and father are careless and prayerless—slothful in training the one entrusted to them. The child is disrespectful to his home—and oft-times a disgrace to the nation. For the many thousands whom this child represents, twenty billion dollars a year is spent in penal institutions, orphanages, jails and reformatories are filled!

There is little spiritual hope for any home until the father takes his place as the spiritual leader. Many Christians fail in this important matter. They have been so taken up with their Christian service—with the work of the church, evangelization of the community, of the world—that they have not had time to evangelize their own children. If it is to be done, they must do it. The responsibility is heavy, but it is also very rewarding.

How do we Establish a Christian Home?

In the first place, we must walk personally with God (Matt. 6:6). No

one can lead any person further than he has gone himself. Unless the parents are walking with the Lord, the children may not have the privilege.

Prayer

Then we must have a definite period for prayer. This takes discipline and planning—we must make the time. The matter of time is probably where we fail most often. We are terribly busy—sometimes sinfully so. How can we make time? If I don't have fifteen minutes that I can spend in prayer and fellowship with the Lord Jesus Christ and in the study of God's Word all alone during the day, something is wrong. If I have time for either reading the newspaper, listening to the radio, or watching television, then I have fifteen minutes for prayer. Although each of these activities may be good in itself, it is harmful if I do not have time to spend with God.

Rewards

And now we come to the promise: "Thy Father . . . shall reward thee openly." Walking together as a family with God! God honors family discipline. My father always had a family altar, in the morning and in the evening. As soon as the meal was over in the evening, he would get out the family Bible and read. And in the morning, even when we had much work to do in the field and would have to be out early, he would get us up early enough to spend time with Christ before we would go to our work. Now he sees the promise fulfilled in his children's homes.

The maintaining of a Christian home is our first responsibility. The destinies of our children are to a great extent determined by us. How to "train them in the way that they should go" has been very clearly shown to us in the Word. What are we going to do about it?

"AS I SEE IT"

© 1954

Selected by the Editor from
Contemporary Thought and Opinion



The late Dr. A. H. Strong, the great theologian, wrote just before he died: "Long to see the day when ordaining councils and presbyteries will refuse to lay hands on students who have not settled faith, and will tell them to go back to Jericho till their beards are grown."

* * *

The preacher who is not a personal worker will find his pulpit becoming an ice-pack. His sermons, though intellectual, will be cold. It is the message hot from the heart that is afire with the passion for souls that burns its way home. And so the preacher's methods are woefully incomplete if they make no provision for personal evangelism.—**James I. Vance.**

* * *

Make virtues so attractive that vice will require little attention. Commend the right much more than you condemn the wrong. A constructive message will upbuild. We may take so much time in denouncing the manifold evils that we shall have little time for portraying the abounding good.

* * *

THINGS TO REMEMBER

The success of perseverance.
The pleasure of working.
The dignity of simplicity.
The worth of character.
The power of kindness.
The influence of example.
The obligation of duty.
The wisdom of economy.
The virtue of patience.
The improvement of talent.
The joy of originating.

* * *

TIME TO READ THE BIBLE

It takes 70 hours and 40 minutes to read the Bible at pulpit rate—Old Testament, 52 hours and 20 minutes; New Testament, 18 hours and 20 minutes. In the Old Testament, the Psalms take the longest—4 hours and 28 minutes; in the New Testament, the Gospel of Luke—2 hours and 43 minutes.

PERSONAL SALVATION

A casual observance of the peoples of the world reveals a great change in their method of thinking and doing. The day of the individual seems to be gone. All phases of life bear this out. We no longer think or act as individuals, but as groups or masses of people. For example, not one but several engineers are credited with recent great inventions.

This change has been for better in many fields—in industry, education and society, but in the spiritual realm it has proved to be the blight of man's soul. Many have turned to mass thinking for spiritual uplifting and rehabilitation, only to find an ever-increasing knowledge of sin and the inability of any system of thought to rid the soul of that sin.

To such we repeat with increasing vigor—man's sin is personal, individual. It exists as a personal problem and demands a personal solution. This is a great stumbling block to some. You think that your parents, relatives, husband or wife, or even your church can settle your problem. The decision, however, remains one that you alone must make!

God has always spoken to and dealt with individuals, and so He deals with you and your problem of sin. It was for you—an individual—that He created His plan of salvation. It was for you—an individual—that His Son, Jesus Christ, perfected it. It was for **you, your sin**, that the spotless Lamb of God was made to be sin. It was for **you** that He suffered, bled and died one dark afternoon on Golgotha's brow. It was for **you** He rose again from the gloom of Joseph's tomb.

Friend, salvation from sin is **personal**. The decision to accept or reject it is yours alone. May God help you to come to Him by faith, and by His Son Jesus Christ, enter into His peace and blessedness.—**Clayton J. Davis.**

* * *

He who never made an enemy, never made much of a friend.

Important Notice! ! Do not come to prayer meeting this week—If all your friends and acquaintances are saved. Please do not attend if you have no need in your own life. If you feel there is no need for prayer in behalf of your church and pastor, it will be a good idea to remain at home! If missionaries, both at home and in foreign lands can face the forces of hell just as well without prayer, go somewhere else and enjoy the evening. If that Bible-school class or that office in the church which is yours is achieving 100% results, there is no reason to attend prayer meeting, so why come? If you would just as soon God's children did not gather to pray for you when you are sick, then occupy your time with something more worthwhile. If God no longer hears and answers prayer—if God is not true to His promises—then why waste time to pray at all? Why pray, when you can worry?

* * *

RULES FOR A HOLY LIFE

Did I awake spiritual, and was I watchful in keeping my mind from wandering this morning when I was rising?

Have I this day got nearer to God in times of prayer, or have I given way to a lazy, idle spirit?

Has my faith been weakened by unwatchfulness or quickened by diligence this day?

Have I this day walked by faith and pleased God in all things?

Have I denied myself in all unkind words and thoughts? Have I delighted in seeing others preferred before me?

Have I made the most of my precious time, as far as I have had light, strength and opportunity?

Have I governed well my tongue this day, remembering that "in a multitude of words there wanteth not sin"?

Do my life and conversation adorn the gospel of Jesus Christ?

—**John Fletcher**

* * *

Riches are like muck which stinks in a heap, but spread abroad makes the earth fruitful.

The Preacher and His Finances

People in general are money-conscious today as never before. Preachers are no exception. The prevailing conditions have caused many ministers to measure their income with what they could make in some other work. This has caused some to get restless and dissatisfied with their work and with their income. Some have used this argument with their congregations, seeking more money. Well, of course, if that is what the man entered the ministry for—a living—then he ought to go where he can make the best money—and stay there. The ministry will be better off if he does so.

However, if a man has entered the ministry, called of God, then salary or no salary, that is where he should stay. It makes all the difference in the world as to the motive for entering the ministry whether a man will be content in it. If he entered it with the burden of Paul, "Woe is me, if I preach not the gospel," then men can roll in money all around him while he has patches on his pants, yet the situation will not faze him. He entered the ministry to preach the gospel, to win souls, to be God's mouthpiece to lost men, to be faithful to God. He had counted the cost and was willing to pay the price before he began.

It makes a lot of difference if the preacher is more concerned for his ministry than for his living. If it is his ministry that is first, and God sets him in a hard place where sacrifices are involved, you will never hear a word out of him—he will be as sweet as honey all the

time. If not, he will whine and complain till his congregation gets disgusted and the work fails or he is discharged.

Too many preachers have been caught by the mad spirit in the world around them and do not know it. Some have plunged into unwise debts and expect the congregation to pay them off. Others are just poor managers and would be in the red if they received twice their present salary. If the members of the congregation in general did not manage their own financial affairs any better than some visionary and impractical pastors, there would not be enough money in the offering envelopes to pay for the water in the baptism!

The size of the income does not measure a minister's worth to God and the church by any means. Some of the strongest preachers are receiving greatly reduced incomes. They are doing real work for God for eternity. Their eyes are not on money. On the other hand there are some very inferior preachers receiving incomes far beyond their worth from every angle. Some men seem to have the knack of just slipping around from one easy berth to another, sipping the honey from the blossoms of a garden on which they have bestowed no labor.

The ministry is not a means to aggrandizement or wealth. It is, in its true sense, a high calling from heaven to bear testimony to a godless world. It is time for many preachers to look to the nature of the focus of their striving. Otherwise

there may be an unhappy sequel to their life work.

Some preachers have been pampered by affectionate and generous congregations till they have become babies. They expect to be paid for every time they turn around, or do any spiritual service for members of their churches. Often indulgent members who have means will ruin a minister by kindness overdone until the man can't get along on normal fare.

If a man enters the ministry with the purpose of glorifying God and winning the lost, and so studying God's Word as to stir the souls of men with God's truth, he will find that his work will grow and he will receive all he needs and more. A preacher will get what he produces, just like any other servant in the world. The larger his congregation becomes, the more the preacher will receive. The fellow who has to demand more from his congregation is falling down somewhere.

Let the preacher who feels the need for more income roll up his sleeves and go to work harder than ever, doing the work he is called to do. Let him get busy and win men for Christ around him and he will soon have no needs to mention to God or man.

It is due to be said that the men in our Brethren ministry as a whole are very careful about their affairs and have brought credit upon their calling. A money-minded preacher can destroy himself and his people quickly, while a Christ-centered man will give abundant testimony that Philippians 4:19 is true. Amen!

The BRETHREN
MISSIONARY

HERALD



HOME MISSION NUMBER

MARCH 16, 1957

Patterson Park, Dayton, Ohio, Now Self-Supporting





Editorials

By L. L. Grubb



Personal Hurts—What Shall We Do About Them?

Has somebody stepped on your feelings lately with a painful thud?

Increasingly Satan is using this means to weaken the testimony of the true church. That little member, the tongue, which James says is set on fire of hell (3:6) can wreck a strong testimony for Christ, whether individual or a church, in an incredibly short time. The unfortunate part is that Christian people who know God's revelation, often lend themselves, perhaps even unwittingly, to this ruse of Satan.

We learned of an experience of a Christian worker not long ago which is rather typical. This is his story:

"As a director of church music, I have had numerous occasions to understand why a choir has been called 'the battleground of the church.'

"Take an experience I encountered a while back. For months I had encouraged a timid young woman to sing a solo. She had a soft pleasing voice and attended every practice.

"Her solo went around beautifully. After the service I started for the dressing room to make sure that the vestments were properly hung. As I opened the door I heard some sobbing. It proved to be the young woman who had sung the solo.

"In broken tones she explained that another singer had said to her, 'Your voice isn't strong enough to do solo work. Hardly anyone heard you.'

"My young friend declared that she was withdrawing from the choir. Over my protest she checked in her vestment. I never saw her use it again.

"This young woman was a victim of a personal hurt. Her name could be called Legion, for to the right of us and to the left there is always someone suffering needlessly from the inconsiderate actions or words of another person."

Here we have just one illustration, but the principle extends itself into all realms of church work and often especially into the relationships between pastor and people.

Mental and Spiritual Anguish Result

In these cases the average person will undergo terrible mental anguish. They feel as if they are not wanted and not appreciated. A psychological barrier is constructed which effectively separates them from their friends.

But worst of all is their spiritual anguish. They begin to wonder. **Is it worthwhile trying to be a Christian?** If Christian people do not show any more grace and appreciation than this, why try? Then they discontinue their fellowship in the church and worst of all lose their fellowship with Christ. The result—a completely defeated Christian!

What to Do

Consider the individual who hurt you together with his criticism. Was he honest in his statement and was his criticism true? Did he have all the facts in the case on which to base an intelligent opinion or was he biased against you? Has he or she a habit of flinging out barbed remarks? Maybe he is the victim of a deep-seated personal hurt and is seeking to relieve his own pain by hurting others. Does he delight in cutting others down to his own small size? Perhaps if you look into this matter deeply and intelligently enough, you will find that the same person who has hurt you has also hurt others in an unthoughtful and tactless manner. Some have recovered quickly from these stabs but others have been badly hurt. Evaluate this situation and think the matter through carefully.

Behind this whole problem is spiritual immaturity. This one who may have been a Christian for many years has never grown in grace as Peter says all Christians should (II Pet. 3:18). Unfortunately often the one who is hurt is either a young Christian or another who has been stunted in spiritual growth.

God clearly reveals His will in such matters. "Moreover if thy brother shall trespass [sin] against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother" (Matt. 18:15). This is a difficult thing to do. It demands grace and spiritual maturity. So many people we have heard say something like this: "He hurt me, I didn't hurt him, so let him come to me." This is not Scriptural. Such an attitude is a disobedience to the Word of God. When this spiritual directive is obeyed, if thy brother will not hear thee, his sin is the worse and God will deal sternly with him. But if thy brother does hear thee, thou hast gained thy brother. This is a blessed spiritual achievement and victory. God is honored and glorified through such action and not held up to ridicule before the world because of the spiritual discrepancies among His people. Again the words of Jesus are clear: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

But then, after all is said and done, was it really as bad to begin with as you thought it was? A fly is a fly until you put it under a magnifying glass, then it looks like a dragon. Take away the glass and you have a fly again!

Again, are your feelings so delicate that they wither before the least criticism? You alone can determine the amount of human will power and spiritual fiber which go to make up your being. Remember—**Christians are little Christs!**

What God Hath Wrought!

By C. S. Zimmerman, pastor

Patterson Park Brethren Church
Dayton, Ohio

Dayton, Ohio, now has three self-supporting churches with Patterson Park being added to the list. This church has actually been in this position since July 1, 1956. They desired to withhold any announcement until after a trial period to see if they could make the grade without additional support. The Lord blessed, and we are happy on behalf of the Brethren Home Mis-

sions Council to make the announcement at this time. A member of the Brethren Home Missions Council, Mr. Roy H. Kinzey, was not only serving as a director but he was busy starting home-mission churches and was instrumental in getting Patterson Park under way. May the Lord give us more Brethren churches in Dayton. (Ed.)

God the Father, God the Son, and God the Holy Spirit did it! But wonder of wonders, and wonders of grace and love He let us labor together with Him in the work He wrought in Patterson Park.

Seven years ago there was no building, nor even a congregation. There was a group of earnest missionary - minded Christians who wanted a church, building, and congregation, and to that end they had prayed. They acquired title to three excellent lots. It will be seven years May 31, 1957 since this group was formally organized into a congregation with a membership of 18. At the end of six years God made it

possible for this growing congregation to assume the full responsibilities of the church and relieve the Home Missions Council of further support. God, since July 1, 1956, has made it possible, and caused to be demonstrated before our eyes that He is able to do abundantly above what we expect and that the work could be supported without outside help.

In addition to all of this He has given us the first unit of our church plant, our educational unit. It is an excellent structure, commodious in every respect, a fine tool with which to work in our field. Though not the fastest growing church in the Brotherhood, God has given steady growth. From a Sunday school of 27, the first Sunday service, we have grown to one with an enrollment of 156, and the average attendance spilling over the 130 mark. The morning worship services are averaging over the 100 mark, also. From a membership of 18 we have grown to one of 78.

Though the field here has a vast opportunity for winning people to Christ, God has kept before us the opportunities and responsibilities abroad. Good support is given to all departments of the Brethren Church, which departments are considered a part of our responsibility and privilege.

Patterson Park was "guinea pig" for the Brethren Construction Company. It is here they learned many lessons in construction that have been valuable to them in other construction projects. This is another contribution God has made possible for us to make for the blessing of others.

Financially, our Lord has made it possible to borrow funds from private sources to finance our building construction so that bank loans have not as yet been necessary. The blessing has been so great that we have been

able to return all borrowed money from the Council so that it could be placed in other places where needed. This has been a cause of great wonder to all of us to see God working in our midst in every circumstance. We have been privileged to meet all interest payments when due, and each year to decrease the amount of our indebtedness.

Spiritually, we are led into deeper Christian experiences by faithful officers and teachers who are giving of themselves for the joy of the Lord set before them. To be sure, God has led us through desert places, and through trying experiences, but He has always given us "songs in the night," and "streams in the desert." Faithful parents are leading their children to the Lord, and then bringing them for membership in the church. This includes some children who have been born since the starting of the work here! Here is given us the privilege of Christian growth, development, and service.

Ambitions! We have them! It is our desire to reach so many people here for our Lord and add them to our Sunday school and church membership that the force of numbers will make it necessary to expand our church plant to its planned size. It is interesting to note the changes and shifts that have had to be made already to meet the growth. But further ambition leads us now to plan other places of testimony in the Dayton area. We pray for continued growth in numbers, financially, and vision for such a work. We still believe that by dividing we multiply. God give us the grace!

We want on this occasion to express our thanks to Brethren everywhere who have made it possible through prayer and finances for our work to be established. God has made you all fellowlaborers with us in this work. We rejoice at the vision and planning of our Brethren in the work of establishing new churches for a testimony to Him. May God bless you all with enlarged vision, fuller purses, more prayer capacity so that you can continue in the ever-expanding Brethren testimony.

Nor would we forget the members of the board of the Home Missions Council who have wrestled with the problems of new churches with travail of soul and mind, and have given thought to this work far into the night.

Our need is still great.

1. We need you all to continue in prayer for us that we may be enlarged in all fruitfulness to Him.

2. We need our eyes kept open to the need of people around us, and in the far reaches of the world.

(Continued on Page 165)

Patterson Park's Growing Sunday School



Young-people's class



Young married people's class



Sunday-school staff



Junior Department



Nursery class

PATTERSON PARK, ANOTHER BRETHREN CHURCH

By Roy H. Kinsey

In 1949 a few of the members of First and North Riverdale Brethren Churches met together to consider the starting of a new Brethren congregation in the city of Dayton, Ohio. Those who were interested met in a number of business and devotional meetings. The

Brethren Home Missions Council was consulted and they looked with favor on the project.

The interested group started with no finances, but the pastor and congregation at North Riverdale gave their blessing and encouraged the members to make gifts and loans to the new work. Before regular services were started or a pastor was called, lots in the southeastern section of the city were purchased and financed. The new church site was between six and seven miles from First and North Riverdale Brethren churches.

It was felt that the establishment of a Brethren congregation across the city would help to conserve for the Brethren Church members who might move away from the other churches. The new group at Patterson Park worked on the premise that the Lord multiplies by friendly division. There are usually persons who can be won to the Lord in a neighborhood church, who cannot be interested in a church across the city. Certainly it is the Lord's will that a full gospel testimony be established wherever possible, and especially where most of the churches are liberal in their teaching and preaching.

The Brethren Home Missions Council has been doing a good service in assisting churches over the nation in getting established. Without their help, it is doubtful if Patterson Park would be a congregation now. As we go self-supporting, we praise the Lord for His goodness in the past and trust Him for help in the future. We wish to thank the Brethren Home Missions Council and all those who helped to place Patterson Park with the established self-supporting Brethren churches.

THANKFUL THE LORD LED TO PATTERSON PARK

By Mr. and Mrs. Harold Bell

"I being in the way, the Lord led me" (Gen. 24:27). This is truly the testimony of our family and its relationship to our church.

We were led very definitely to Patterson Park. First we went to Sunday school and church as visitors. Then our children begged us to go back. We did, and our whole family became members in January 1955.

During these two years we have been privileged to sit under real Bible teaching and preaching of Pastor C. S. Zimmerman. Ways of serving have opened for us, and we rejoice in the steady growth of the Sunday school and in the worship services. We thank God for the number of decisions that have been made.

Another great joy and achievement is ours; we are no longer dependent upon the Brethren Home Missions Council for funds. We are grateful for the ways they have helped us, but now we rejoice that we are able to be a self-supporting church. We praise the Lord for supplying our needs to make this possible. As a church we can really sing from our hearts, "Great is thy faithfulness, Oh, God my Father."

WHAT GOD HATH WROUGHT!

(Continued From Page 163)

3. We need strength, wisdom, enthusiasm for our responsibilities.

4. We need your prayers that we may be able to meet the challenge of Satan, for he is working outside and within.

5. We need to be led into the deeper spiritual blessings our Lord desires to give us.

6. We need to continue our growth in grace and in the knowledge of our Lord Jesus Christ.

Brethren, continue to support us with your prayers that we may be kept strong in Him, and that we may take our place along with you in giving a mighty testimony to the power, provision, grace, and love of our God to people who need Him so much.

"Praise the Lord, praise the Lord,
Let the earth hear His voice!
Praise the Lord, praise the Lord.
Let the people rejoice!
O come to the Father, thro' Jesus the Son,
And give Him the glory, great things He hath done."

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The Rains Came Down . . .

But the Mission Stood Firm

By Russell M. Ward, pastor
North Riverdale Brethren Church
Dayton, Ohio

The flood in the Dryhill area of Kentucky was the worst in 20 years, according to what the residents told us. Water ran from 10 to 15 feet higher than ever before, covering the road at points as much as four to five feet.

On Wednesday, February 13, 1957, Clair Brickel, pastor of the First Brethren Church, Clayton, Ohio, and I left Dayton for our Dryhill Brethren Chapel in a 12-foot van loaded with relief supplies. These relief supplies consisted of boxes of canned goods, dishes, kitchen utensils, beds and clothing of all kinds and sizes. The collection and delivery of these items was a project of the Southern Ohio District.

Some of the first major damage we saw was between Hyden and Dryhill. Here we saw houses on the road and debris piled up that gave us an idea of the damage and depth of the waters at the crest of the flood. We had been told that the sight of the mission was a rewarding one, and how true it was. The chapel made possible by the SMM and the mission home by the WMC were high and dry and saved from the destruction of the

flood. Miss Evelyn Fuqua can express her praise to God for this location and facilities more effectively than anyone else ever could because she saw her former home and many others going down the stream with schools, stores, and everything in the path of the flood.

Upon our arrival, we were assisted in unloading our truck by Mr. Adam Begley (whose store was closed by the flood) and Patsy and Irene Henson who were made homeless. These girls were living in the home from which Miss Evelyn Fuqua moved when the new house was built for her. They are now living temporarily with Miss Fuqua. Mr. Begley has started rebuilding on the opposite side of the road and will be back in business again soon.

The trip was a big inspiration to both of us, giving us our first introduction to this mission point of the Brethren Home Missions Council. It was a very tiring trip but a spiritual uplift in many ways. We believe it will help our congregations to better appreciate the problems and needs of this work. We trust the materials supplied to the families will help them to appreciate more the Christian concern of and fellowship with our Brethren people. We also trust and pray that many who have not yet given their hearts to Christ will do so, aided by this contact with a Christianity that "works."



Brethren Chapel and mission home, Dryhill, Ky.



Debris from the flood



North Riverdale relief supplies



Damaged store and car resulted from the flood



Somebody's home was here



Rebuilding—new store with Rev. Clair Brickel in doorway

God Spared the Clayhole Mission

By Sewell S. Landrum, pastor

Clayhole Brethren Church
Clayhole, Ky.

In the early morning hours of January 29 we were awakened by the rain beating against the windowpanes of our bedroom. When awake, we could also hear the roaring of Troublesome Creek as the water went rushing down the valley. Through the experiences of the past we knew that our section of Breathitt County could expect exceptionally high water within the next few hours. We made a hasty trip to Caney School and then on to Jackson for supplies, mostly food to tide us over. On the return trip from Jackson we found water slowly creeping over the highway one-half mile north of our home. All day long a watchful eye was kept on the steadily rising water in back of our house. By nightfall Troublesome's ugly head was rising dangerously close to the top of the bank. Another foot could mean a flooded basement. Three feet would put the water in the lower floor of the house. The lack of that one foot rise saved our mission station from all flood damage. Praise God, He spared the mission.

The people who live on the North and Middle Forks of the Kentucky River have a different story to tell. During the night of January 28 a heavy downpour of rain fell in Perry and Letcher Counties, sending torrents of water rushing down the river valley. If it had rained on Troublesome Creek as it did in Perry and Letcher, all of our buildings would have had about four feet of muddy water in them for at least 12 hours. We lift up our hearts in **thanksgiving to God** for saving our Troublesome Creek people from this awful disaster. As it was, only one home of our Sunday-school members had water in it. This was in the home of my folks at Lost Creek, which had water in it up to 18 inches. Mother had just left for a visit with my brother in Florida, so Dad spent several hours in the second floor by himself. Very little damage was done however.

As soon as the road leading south into Perry County was open, Mrs. Landrum and I made a trip to Hazard, a town with a population of about 6,500. When we arrived in the vicinity of Hazard, we found a sad sight. Homes and buildings were off their foundations, and others were completely gone. The entire business section of Hazard had been flooded. In some parts of the business district the water had been about 15 feet deep. Many big plate-glass windows had been broken by drifting objects and much of the buildings' contents had floated away. We needed boots to wade through the mud and silt which had settled on the sidewalks. Lights and water were both cut off. Not so at Clayhole. The people seemed to be in a dazed condition. The food supply was almost exhausted. In fact, there were many who were out of everything, including a place to sleep. This condition lasted for another 24 hours before the

roads leading to the north were opened so help could be sent in. As we drove along the highway, we could see people who had gone back to their wet and muddy homes. They could not stay inside, so they built fires out of doors and gathered around to keep themselves warm. A young father and mother, who had been flooded out above Hazard, were trying to get to his father's house which was 30 miles north of Clayhole. The road was still blocked near our mission. They were trying to sleep in their car. Everything they had in their house was destroyed; therefore we took them in for the night.

The Red Cross and other agencies came in and have been doing a wonderful job of helping to relieve the human suffering. I saw and heard many convoys of trucks from Louisville and other places on their way to Hazard with help, food, clothing, blankets and many other useful and needed articles.

As we drove along Middle Ford River, several miles below Miss Evelyn's home, we saw cattle and houses still floating in the water. Household furnishings were scattered along the river bank. The water was six feet deeper than it had ever been. Houses were washed away that had never had water in them before. Words are not sufficient to give a vivid description of the conditions that exist in these places.

Almost all of the swinging bridges along the rivers were washed out. Some highway bridges are gone. Mrs. Landrum has gone into some of the most isolated sections to help with the medical aid. Three days after the flood she took a ride on a diesel engine 20 miles up the railroad to give shots to needy people. Many of these people had been without food for three days. They took along a railroad car loaded with food and other supplies. She said that on many occasions she saw older men and women with tears streaming down their cheeks as they received the material help that had been sent to them. Our hearts would rejoice far more if this multitude of people would cry out to God and receive the most wonderful gift which is God's own Son Jesus Christ. On another occasion I took Mrs. Landrum and another nurse over a very rugged mountain and up the valley to reach many stranded people. It is customary here in the mountains to offer a hand of hospitality. One lady said to us: "You can come into my house if you want to. I'll give you a good warm fire, but I can't give you anything to eat." Her stove and food supply had been destroyed in the flood.

These people are not defeated. They have learned to take the disappointments as they come. I talked with many who had been flooded out. They all planned to rebuild. Each one said: "I aim to build higher this time." My prayer is that they may build on "the Rock" and anchor their souls in the Lord Jesus Christ.

ISRAEL CALLS!

DOORSTEP DISCUSSIONS

By Leanore Button

It was already late morning. The sun was warm in the January sky, and here and there a tiny wisp of a cloud floated lazily in the brilliant sky. I looked at my watch—11:15. I debated for a minute, standing on the curb of the street. Should I do another block and run the risk of getting into a long conversation, or should I stop and look for my husband who was working several blocks away? I decided on the former after noting there were just five homes on that block to be contacted.

At the first home a friendly woman answered the door. I expected her smile to either freeze or fade when she learned what I was there for, but to my surprise, she just continued to smile. My previous experience at this particular home had not been a pleasant one. I explained the Mediator was written by Jewish men who believed Jesus is the Messiah. I explained the Tenach (Old Testament) told how we were all sinners in need of a sacrifice and how Jesus was that sacrifice. She said she hadn't been here (U. S.) long and promised to read the Mediator (always containing a salvation tract especially for Jews) and that she wasn't "religious" but was always willing to read. As I left, I had the feeling she was almost glad to see me—not what I had to say, of course, but just to talk to someone. People like this are hard to reach because, like the average gentile, there is a general antipathy toward anything of a spiritual nature.

At the next home at tall, elderly gentile woman answered the door. The card contained the records of our calls at this particular home, and it has been Jewish. So, I knew she was new in the area. She was smoking a cigarette. To be sure I wasn't wrong, I asked her if it was a Jewish home.

"Certainly not!"

I told her I was in the area calling regarding the Messiah of Israel and the Saviour of the world. I offered her a tract and asked her if she knew Jesus as her personal Saviour. She drew back in horror.

"I don't want that thing," she said, pushing the tract back into my hand. "I won't have time to discuss it," and the door was shut firmly, leaving a trail of smoke outside.

That was short, I thought, smiling grimly as I made a notation on the card and went on to the next house. The house was extremely well kept. The front had been newly faced with ornamental stone and there wasn't so much as a shred of paper to mar the perfection of the lawn or patio. I rang the bell and waited. The door contained quite a large grill so that when the little door of the grill was open, I could see the entire face instead of the usual eye. He was a middle-aged man a little on the heavy side. I had no sooner offered him the Mediator and mentioned that it was written by Jewish men who believed Jesus to be the Messiah than he began to scream at me. The sum and substance of it was that I had ruined his entire day because I was trying to convert Jewish people to my belief.

I tried to calm him down because he was quite loud. "Have I asked you to do anything except read a little paper? You don't have to agree with it, you know. You read and study things every day you don't agree with."

He wasn't listening. "You don't find Jewish people out banging on people's doors, do you! No; they have sense enough to mind their own business, like you should be doing." By this time he was screaming again, and his language left a lot to be desired.

"Do you want your neighbors to hear you?" I asked him. Then, as he quieted a little, I told him that Jews today had no message of hope to give a lost world. I told him Isaiah wrote that the Jews were to be God's witnesses throughout the earth, but since they weren't doing their job, we were doing it. He began to scream again.

"I won't talk with you if it upsets you so," I told him at last, preparing to leave.

"No, wait," he said. "See this ring?" He showed me a ring with a triangle on it. "You would be surprised if you knew what it stands for."

"Tell me."

"No; I took an oath not to talk about it. You wouldn't understand, anyway. Why should I tell you? Do you know I have four degrees after my name?"

"Do they make you happy?" I asked him. He didn't answer, but I was beginning to understand him better. He was more quiet now but was still using nasty language from time to time.

At last I prepared to leave. "Ask yourself why the name of Jesus sends you into violent anger. It isn't me you dislike because I haven't even said anything to make you angry; it is what I represent. You can't see God; you can't feel Him; you can't understand Him; so you don't believe He is. There are many things you can't understand even with your degrees, and yet you believe in them. Your heart is hard, but someday, maybe before it is too late for you, God will soften your hard heart to these things."

"How do people receive you?" he asked suddenly.

I shrugged. "Some are interested; some just don't want to be bothered; but rarely do I find anyone who receives me as you have."

"How much are those papers?"

"Free—free as everything else God gives. Even His gift of eternal life is free—but you have to want it."

He didn't smile. Gruffly he said: "Give me one of those papers."

I handed it to him, rejoicing in the fact that even as I stood there God had softened his heart at least a little. I knew he would read the Mediator and the tract within. Only time will tell what his further reactions will be. Pray for him because at least he reacted even though antagonistically. Some just don't react—period.

GROUND BROKEN IN GRANDVIEW

Ground was actually broken in Grandview, Wash., on Sunday, February 24, 1957; but not as previously reported. Pastor Robert Griffith reports the plans complete, basic materials ordered, and a Christian man available to supervise the construction. More details next month.

NEWS



WINONA LAKE, IND. Dr. Ralph Stoll of Altoona, Pa., will deliver the Bible messages at the 68th annual National Fellowship of Brethren Churches convening here Aug. 19-25.

GRAFTON, W. VA. Dr. L. L. Grubb will be the guest speaker Apr. 14 at the dedication of the new building of the First Brethren Church, Lee Crist, pastor. The dedicatory service is scheduled for 2:30 p. m. R. G. LeTourneau will speak at the morning worship service.

BERRIEN SPRINGS, MICH. Homecoming will be observed Mar. 24 at the Grace Brethren Church. Gilbert Hawkins, pastor of the church, will be ordained to the Christian ministry on that day. Prof. Herbert Bess will be the guest speaker for the day.

JOHNSTOWN, PA. Mrs. Katie Miller celebrated her 92d birthday on Feb. 22. She is a member of the First Brethren Church.

COVINGTON, OHIO. A new Sunday-school annex, 58 by 61 feet, will be constructed this spring by the First Brethren Church, True Hunt, pastor. The breaking of ground will be done Mar. 31. In the basement there will be a multi-purpose room which can be divided for classrooms, and the upper section will provide 12 classrooms and an office for the pastor.

INGLEWOOD, CALIF. If the Sunday school went over 500 on Mar. 3 at the First Brethren Church, Dr. and Mrs. Glenn O'Neal agreed to prepare all the pancakes for a "pancake breakfast."

SUNNYSIDE, WASH. The First Brethren Church is undergoing a remodeling program. The East auditorium is being changed, leveling the floor, and installing a new folding door 10 by 32 feet. Permanent partitions are being built for Sunday-school classrooms, nursery and mother's room. A new blacklight fixture is being built into the church bulletin board. Harold Painter is pastor.

HOPEWELL, PA. Rev. Richard Meyers, pastor of the Calvary Independent Baptist Church, Saltillo, Pa., will be the Bible conference speaker Mar. 18-19 at the Grace Brethren Church, Sheldon Snyder, pastor.

WINONA LAKE, IND. Ground will be broken Thursday, Mar. 21 at 11:00 a. m. for the new Physical Education Building for Grace College. Dr. Glenn O'Neal, pastor of the First Brethren Church, Inglewood, Calif., will be the speaker.

ALLENTOWN, PA. The Northern Atlantic District youth rally will be held at the First Brethren Church, Apr. 26-27.

CHANGE OF ADDRESS. It is requested that no more mail for R. Paul Miller be sent to Winona Lake. All mail should be sent to 1801 W. Clinton St., Goshen, Ind.

ASHLAND, OHIO. Attendance at the midweek prayer service has passed the 100 mark several times in recent weeks. Miles Taber is pastor.

WINONA LAKE, IND. "Conquering Oubangui-Chari for Christ" by Dr. O. D. Jobson is the new book nearly ready to be set. This is a thrilling story of the opening of French Equatorial Africa for Christ. The book will be released by the Brethren Missionary Herald about June 1. Announcement for prepublication orders will be taken in a few weeks. Watch for the offer.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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WARSAW, IND. A group of about 50 friends met at the Pennsylvania station Mar. 6 to pray God's richest blessing upon Dr. and Mrs. Orville Jobson as they left on the first lap of their trip back to French Equatorial Africa. They are scheduled to sail from New York to Paris on Mar. 16. They expect to be back in Bangui Mar. 31.

LAKE ODESSA, MICH. The Michigan District overnight youth rally is being held Mar. 15-16 at the Grace Brethren Church, Homer Miller, pastor.

GRANDVIEW, WASH. Sunday-school attendance is nearing the 100 mark at the First Brethren Church, Robert Griffith, pastor.

KITTANNING, PA. The First Brethren Church hired Mr. Ron Jurke (pronounced Yurky) as director of music and assistant pastor. Mr. Jurke has a master in education degree from Bob Jones University. Wm. H. Schaffer is the pastor.

LONG BEACH, CALIF. The Brethren High School will have "open house" on Friday, Mar. 22. Rev. Albert Flory, minister of education for the First Brethren Church, and his staff, will be hosts.

ALEXANDRIA, VA. The Mid-Atlantic youth rally will be held at the Commonwealth Avenue Brethren Church on Apr. 5-6. John Burns will be host pastor.

Dates of District Conferences

Allegheny May 7-9 — Uniontown, Pa.
California May 27-31 — Long Beach, Calif.
East June 15-18 — Altoona, Pa.
Indiana Apr. 29-May 2 — Fort Wayne, Ind.
Iowa June 27-29 — Leon, Iowa
Michigan May 13-15 — Hagerstown, Md.
Mid-Atlantic May 13-15 — Hagerstown, Md.
Midwest June 7-9 — Denver, Colo.
Northern Atlantic May 7-10 — York, Pa.
Northern Ohio
Northwest Apr. 30-May 3 — Harrah, Wash.
Southeast June 24-26 — Roanoke, Va.
Southern Ohio May 6-9 — Dayton, Ohio

The Brethren Missionary Herald

WORLD RULER

By Charles W. Mayes, D.D.

Pastor, First Brethren Church
Long Beach, Calif.

The Coming World Ruler

The Devil's chief and foremost concern is his effort to imitate the Lord Jesus Christ. The world dictator, of whom we read in Revelation 13:2, is the expression of Satan's desire to imitate Christ's position as king. As Satan knows, according to Zechariah 14:9, Christ is to be king over all the earth. Satan imitates Christ's incarnation and attempts to incarnate himself in the Antichrist to become a world ruler. It is definitely stated that the Antichrist will receive his power from the dragon in imitation of the manner in which Christ received His power from God the Father. When Christ was here on earth, He said: "I do always those things that please the [Father.]" The Antichrist could say the same, that he desires to please his father, the Devil.

The work of the Holy Spirit on earth is to exalt Christ. Likewise, when the false prophet, the head of apostate worldly religion, appears on the scene, he will not exalt himself, but, according to Revelation 13:12, he causes those on the earth to worship the first beast, the Antichrist. In Revelation 13:16-18 there is revealed the stranglehold the Antichrist will have in that awful day of the Great Tribulation after the church has been taken to glory. The Antichrist will have such control over the nations that no one can do as he pleases. Centralized control, of which we heard so much in the late war in the nations of the earth, will be developed to its final and logical conclusion under the reign of this coming world dictator. As in World War II, those who did not agree with the viewpoints of the dictator were sent to dreaded concentration camps for punishment, so the Antichrist will use force to gain his ends. The Antichrist will exercise control over the actions, bodies, and minds of men. It is good news to know that

the reign of Antichrist will last but for a short time. In the providence of God, we are told, it is limited to three and one half years. If Satan's man of sin were allowed to rule any great length of time, there would be no flesh saved. The Bible reveals to us that the reign of the Antichrist will be cut off by the second coming of the true King of kings from heaven.

The Two Beasts

While the events of the day of the Great Tribulation are taking place on the earth, the Antichrist and the false prophet will be in complete accord. To the inhabitants of the earth they will appear as two world figures, men of renown, but God calls them beasts. The first (Rev. 13:1-2) is a political beast, the second (Rev. 13:11-18) is a religious beast. These two beasts will probably be known before the Rapture of the church as great outstanding world personalities. However, the identification with Bible prophecy will not be made known until after the church is removed. When Christ takes the church out of the earth, there will be no power to hold back Satan's work then, so his political representatives, the first beast, will have a great rulership over the governments of the earth. His ecclesiastical representative, the second beast, will control a worldwide apostate religious system. Satanic power in that day will be so manifested that great wonders and signs will be performed. Millions of the inhabitants of the earth will be deceived by the power of Satan.

The Doom of Satan

We praise the name of our Lord that the doom of Satan is as certain as his existence. From Revelation 20:1-3 we learn that Satan will be cast into the bottomless pit (abyss) when Christ comes the second time

to reign over the earth. We learn further from Revelation 20:7-10 that Satan will remain in the abyss during the period of 1,000 years while Christ will reign as King of kings on the earth. At the end of this 1,000 years, Satan will be loosed out of his prison for a short time. God allows him to be loosed in order that the people of the earth may have an opportunity to make it known to whom they belong, either Satan or God. Many will indicate they do not belong to God even after they have seen the great blessing of the King and the kingdom in the thousand-year reign. After Satan has been loosed for a short time he will be placed in the lake of fire and brimstone where the beast and the false prophet were placed 1,000 years before.

The Victory Over Satan

In our day Satan is using all his strategy and all of his wisdom to wage a warfare against God in the world. Satan is so powerful that our only hope of victory is to yield ourselves unto Christ so that His victory may be shared by us. This truth is revealed in Jude 9, where Michael the archangel did not dare bring an accusation against the Devil. It is evident that Satan is stronger than the archangel, the greatest and highest of all the angels. He only said to the Devil: "The Lord rebuke thee." So it is with us; we cannot fight Satan, but on the basis of the promises of God we can likewise say to the Devil: "The Lord rebuke you."

The believer who has the indwelling power of a risen Christ has access to a weapon which is above the realm of carnal weapons. Our weapon is the sword of the Spirit, the Word of God. One ounce of the promise of God is more powerful than all the tons of Satan's propaganda.



Souls—A Challenge for Every Brethren Sunday School

E/P Lambert Photo

Let's Be Fair

By Clate A. Risley

Executive Secretary

National Sunday School Association

Life magazine, February 11, 1957 published an article by Wesley Shrader, "Our Troubled Sunday Schools." He attacks the Sunday school as the most wasted hour in the week.

Many of the statements Mr. Shrader makes are true, such as "ministers are often badly informed about what goes on at the Sunday-school hour, even in their own churches," but taking the article as a whole, it is unfair, unscientific, and behind the times.

My work as executive secretary of the National Sunday School Association takes me into all parts of this country. I am in churches of all denominations and I have never seen

many of the things Mr. Shrader tells about. To cite extreme illustrations to prove a point is neither fair nor scientific.

It would be folly to contend that our Sunday schools are perfect. Far from it, but neither do we feel that the average U. S. Protestant Sunday school is nothing more than a glorified baby-sitting service, a place where children listen to grotesque stories and memorize verses, or a Sunday morning social hour characterized by a considerable amount of horseplay.

It is unfortunate that many college students who have been in Sunday school a big share of their lives are not better informed about the

Bible and the Christian life, but it is also possible that many of these same young people would not be in college at all if it were not for their experience in Sunday school. How many young people would be in our Christian colleges, seminaries or Bible institutes if these same young people had never been in the Sunday school?

The Sunday school with all its weakness still brings more members into the church than any other agency. The Sunday school is the greatest aid in conserving the efforts of evangelism the church has. In fact, unless the converts to Christianity are integrated into the Sun-

day school and church life, they are soon lost to the church.

Mr. Shrader admitted that great advances had been made in Sunday schools during the last ten years but he left one with the impression that he could find few churches where they were doing any better. Where did Mr. Shrader look? Wherever it was he missed several things.

First of all, more people are going to Sunday school today than ever before. We know there is increased population, but much of this increase is due to an improved program even if Mr. Shrader says increased attendance does not mean improved quality.

More men are going to Sunday school today and more men are taking an active part in the leadership of the Sunday school. It is not impossible to find men working in every department of the Sunday school, nursery included, and why not?

Mr. Shrader says that many of our nurseries are operated by high-school girls. Perhaps some are, but in all my travels I have not found one turned over to these youth.

More families are attending Sunday school today as families than in many years. This is due to better nursery facilities for small children for one thing, but it is also due to better grading, better teaching and better programing at the adult level. Of course, there is much yet to be desired, but tremendous advances have been made in the last decade and partially in the last five years. Let's be fair.

Mr. Shrader criticizes severely the memorization of Scripture verses and says that the principle behind memorization is: "If they memorize it and can repeat it, they have learned it."

Mr. Shrader is right when he adds, "No school of education would support such a definition of learning," and he needs to add—neither does the Sunday school.

There is a certain amount of memorization necessary for every kind of education from the multiplication tables on. These are usually principles learned and acted upon later. Many students even in secular education may memorize truths and principles they do not understand,

but they are able to act upon them later because they learned them.

Legion are those who learned "The LORD is my shepherd, I shall not want," as a beginner or primary child and came to the realization of its meaning a decade or two later.

I have never heard anyone claim that because they have memorized a thing they have learned it, and I doubt that few think so. Certainly parrot-like, rote-like instruction is not teaching, but Scripture memorization as a part of learning needs more emphasis and not less in the average Sunday school today.

In many respects Mr. Shrader's article is about twenty years late. Much that he said would have been more applicable in 1936 when Sunday-school attendance and interest hit a proportionate low.

He says: "The reputation of the church school across the country is pretty low"; whereas, the reputation of the Sunday school is going up and has been for several years.

What does he mean when he says: "The people know that the good old Sunday school broke about as many young people as it built"?

No other organization has done so much, for so many, with so little, and today we see that little growing in personnel, in facilities and equipment and even in finances. The Sunday school has not faced a brighter future this century.

In some areas during the past decade and a half the Sunday school has actually taken the lead. A striking example of this is in visual education, from the flannel-graph board and other forms of non-projected visuals to the filmstrip and motion picture the Sunday school has led. Today business houses and sales organizations are using methods of presentation akin to those used in Sunday schools a decade and more ago.

Author Shrader says that one reason greater progress has not been made is because churches generally have not recognized the importance of the position of minister of education or the director of religious education. There is an element of truth here, but an educational process has been in progress. As rapidly as churches learn the value of Christian education directors they are eager for their services.

Certainly one of the greatest openings in the field of Christian service today is the position of Christian education director and especially is this true for men. A week never goes by but what we are asked for help in securing a Christian education director.

Today Sunday school is on the march. Great gains have been made and greater gains are coming. Why? Here are a few of the biggest reasons: Improved curriculum is already available and in use in many if not most evangelical Sunday schools. Hundreds of Sunday-school conventions are being held each year in all parts of the country. Here thousands of teachers and potential Sunday-school workers have been challenged to attempt bigger things for God. They have returned to their local churches where many have enrolled in teacher training classes and as a result their teaching has improved. This added interest on the part of the teacher has brought a greater response from the pupils.

We are not ready to sing the "Hallelujah Chorus," we need awakened pastors, and this means awakened seminaries and especially seminary leaders who determine the curriculum for our future preachers. We need awakened parents too, but we are ready to say that as far as many of the people who attend our evangelical Sunday schools our most valuable hour of the week is the one spent in Sunday school.



See Him

"But we see Jesus, who was made a little lower than the angels for the suffering of death . . . that he by the grace of God should taste death for every man" (Heb. 2:9).

A number of years ago we read of a congregation that was undergoing a spiritual famine. They were getting very hungry for a good meal from the Word of God because their pastor had turned aside from his divinely appointed commission of preaching Jesus Christ and feeding the flock with the living Word. Instead, he had been giving the people husks of modernism that he had picked up while browsing around in the barren pastures of Higher Criticism. Finally one of the good sisters of the congregation could stand the spiritual dearth no longer and penned a note which she placed on the pulpit where the minister could see it when he got up to conduct the service. It was simple and to the point. It read, "Sir, we would see Jesus." The Spirit of God graciously used this verse of Scripture to convict the wayward pastor and bring him back to the only Book and message that can satisfy the souls of men. He began to preach the Word and to exalt Jesus Christ with a new zeal and fervor. The spiritual lethargy that had settled upon the congregation began to clear up immediately and it wasn't long until the power and testimony of that church began to glow. Her heart filled with thanksgiving, the sister penned another note to the pastor. This time it read, "Then were the people glad when they saw the Lord."

PREINCARNATION

Whenever you see Jesus in the Scriptures, He is always lifted up. Before His incarnation we see Him lifted up (Isa. 6:1): "In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple." See Him in like manner today! We shall never fully understand how vile and sinful the human heart is until we see Him, the thrice holy One. The person who holds an exalted opinion of self has never seen

the Lord. When Isaiah saw Him lifted up, he said: "Woe is me, for I am a man of unclean lips." Job, the patriarch, had a similar experience. He said: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." This was also true of Peter. Luke 5:8 reads: "When Simon saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord."

HUMILIATION

Even in His humiliation, we see Jesus lifted up. Our text says that He was made a little lower than the angels for the suffering of death. In the accomplishment of this work He was suspended between heaven and earth on a cross. "For as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up . . ." (John 3:14); "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:31). It is only through seeing Jesus Christ lifted up on the cross for us that we can come to know that our sins are forgiven. "Be it known unto you, men and brethren, that by this man is preached unto you the forgiveness of sins" (Acts 13:38). It is that "lifting up" that makes possible our peace with God. "He was

delivered up for our offences, and raised again for our justification. Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 4:25; 5:1).

EXALTATION

See Jesus "lifted up" in His exaltation. In Philippians 2:8-9 we read: "He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name." Hebrews 7:26 adds these words: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." When we see Him thus interceding in our behalf, we will have discovered the Christian's secret of victory and power, for He is able to save to the uttermost all that come unto God by Him, seeing He ever liveth to make intercession for them.

We must see Him. No one else is capable of satisfying our hungry souls; no one else can fulfill our hearts desires.

See Him or our souls will be lost in the midnight darkness—for He is the light of life (John 8:12).

See Him or our joy and happiness will be turned into bitterest wormwood and gall—for we joy in God through our Lord Jesus Christ, by whom we have now received the atonement (Rom. 5:11).

See Him or our joy and happiness will be but confusion—for He is the Way, the Truth, and the Life (John 14:6).

See Him if our lives are to be strong and powerful—for He is the wisdom of God and the power of God (I Cor. 1:24).

See Him if our lives are to bear fruit for God—for He said: "I am the vine, ye are the branches . . . without me ye can do nothing" (John 15:5).



By Jesse Hall

Pastor, First Brethren Church
Spokane, Wash.

This is THE waySELECTED BY THE EDITOR FROM
CONTEMPORARY THOUGHT AND OPINION**PASTE THIS IN YOUR BIBLE**

An omer was six pints.
 A gerah was one cent.
 A farthing was three cents.
 A shekel of gold was \$8.
 A cubit was nearly 22 inches.
 A shekel of silver was about 50 cents.
 An hin was a gallon and two pints.
 A piece of silver, or a penny, was 13 cents.
 A days journey was about 23 and one fifth miles.
 A Sabbath day's journey was about an English mile.
 A talent of silver was \$538.30.

* * *

HOW A PREACHER CAN KILL A CHURCH

Ignore the flock except at the hour of service.

Only devote time to those belonging to your denomination.

Scold the faithful for the coldness of the absentees.

Don't say or do something good for another denomination.

Don't fill the pulpit regularly.

Don't have a suitable substitute when you must be absent.

Don't support or attend Sunday school.

If you attend, always be late.

Don't organize the young people.

Don't visit the ill and needy.

Don't visit those who are well.

Don't have a friendly and appealing disposition.

Don't use words easy to be understood in delivering your messages; use all the high-sounding words possible.

Don't be content with your present pastorate, but be continually on the lookout for a bigger and better one.

But the most effective way for a preacher to kill a church is to feed it the deadly poison of modernism instead of the living Word of God. —Now.

Whatever:

Weakens your reason,

Obscures your sense of God,

Or takes off the relish for spiritual things,

That is sin to you!

* * *

THE TWO BEARS

There are two bears that should have a place in the life of every Christian: **Bear and Forbear**. Many times our fellow men injure us, sometimes intentionally, sometimes unintentionally. Someone has asked the question: "What should my attitude be toward personal injury on the part of either my friends or my enemies?" The answer is to be found in the Word: Matthew 6:15; 18:22-35; Mark 11:25; Luke 17:4; 23:34; Romans 12:19; James 2:13.

* * *

FOR TEACHERS ONLY

Rev. Harold E. Garner once made this very striking statement: "No teacher is qualified to teach who is not faithful in attending both the morning and evening services on the Lord's Day and the midweek prayer service." He also said: "A Bible school teacher is late if he isn't there 15 minutes ahead of time." Teachers, have you been faithful in attending the prayer service at 9:30 a. m. on Sunday mornings? Mr. Garner also said: "The teacher is responsible for the soul of every pupil in the class, including those who simply visit once in a while." We maintain that there should be more visiting by our Bible school teachers, and that of the right kind—to either win the pupil for Christ or build him up in the most holy faith.

* * *

CRIME

A former chaplain of an Arkansas penitentiary said that "out of 1,700 convicts I found **only one** who had been brought up in a home that had an old-fashioned family altar, and this man was pardoned because he was found innocent of the crime with which he was charged." Read your Bible every day; start a Family Altar **now**.

SCOFFERS

A badly scorched postcard was received Thursday by Sam Love, Vinita, Okla. Daily staff member who covered the Robert Hendricks murder trial.

Hendricks died in the electric chair Tuesday for the murder of Rheam Payton.

As he sat in the electric chair, he told a guard:

"Tell Sam I'll see him in hell."

The next day Love received the card which read:

"Dear Sam: Bring clippings about me when you come." It was signed 'Bob.' "

Read Romans 3:18.

* * *

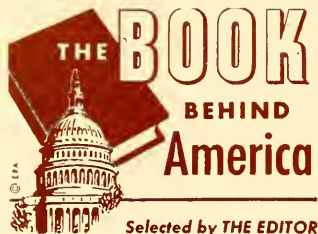
HOW TO PREVENT A QUARREL

For two years two monks lived together in concord and amity. The monotony of their manner of life finally moved one of them to say: "Let us get out of the groove of our humdrum round of daily tasks and do something different—let us do as the world does." Having lived the sequestered life so long, the monk inquired: "What does the world without do?" "Well, for one thing, the world quarrels." Having lived together so long in the bondage of a holy love, he had forgotten how to quarrel, so he queried: "How does the world quarrel?" So the other monk replied: "See that stone. Place it between us and say, 'The stone is mine.'" "Willing to accommodate his friend, he said: 'The stone is mine.'" Pausing for reflection and feeling the compulsion of their years of friendship, the monk who suggested the quarrel concluded: "Well, brother, if the stone is **thine, keep it**." And thus ended the quarrel.—**John R. Riebe.**

* * *

SILENCE!

"I am building a church," said a small boy playing with a set of blocks, "and we must be very quiet." His father, eager to encourage this unexpected reverence, asked: "Why are we to be quiet in church?" "Because the people are asleep," was the boy's response. We could stand more reverence in our church but not that kind! Think of the opportunities we have missed because of spiritual drowsiness!



Selected by THE EDITOR

THIRTY YEARS A WATCH TOWER SLAVE. By William J. Schnell. Baker Book House, 1956. Cloth, 207 pp. \$2.95 (postage 12c).

For the first time in 30 years, the author in 1954 was a free man. Converted from this cult, this book gives an inside picture of the teachings, plans and purposes of this un-Biblicalism. For the first time in history this organization is exposed in public view in a sane, constructive manner by a former "minister" of the Watch Tower Society, who was responsible for the organization of 84 congregations.

KEPT FROM THE HOUR. By Gerald B. Stanton. Zondervan Publishing House, 1956. Cloth, 313 pp. \$3.95 (postage 12c).

This book is the most timely book of our day. It provides a defense of the pretribulational return of Jesus Christ. The four major views of the Rapture are presented, and in an interesting manner the author defends the imminent pretribulational return of Christ. It is interestingly written and is adapted to the lay Bible student. The book is a systematic study of the Rapture and its relationship to Bible prophecy. The

author is professor of systematic theology at Talbot Seminary.

IS THE RAPTURE NEXT. By Leon J. Wood. Zondervan Publishing House, 1956. Cloth, 120 pp. \$2 (postage 8c).

This book is written in defense of the pretribulational viewpoint, giving an answer to the question as to whether the church will pass through the tribulation period. This book provides valuable study on this question for the alert Christian layman.

THE SEVEN WORDS FROM THE CROSS.

By Ralph G. Turnbull. Baker Book House, 1956. 53 pp. \$1.50 (postage 3c). The author declares: "The words from the cross reveal the victory of Jesus our Lord. At the cross is the revelation of man's sin and God's love. These are no ordinary words like the last words of men. In the seven sayings are found meanings which outlast all other thoughts. To expound these words with reverence and devotion is our aim."

NEW TESTAMENT INTRODUCTION. By George A. Hadjilantonou. Moody Press, 1956. 352 pp. \$4.50 (postage 12c).

Beginning with the 400 silent years between the Old Testament and New Testaments, the author progressively goes into the Canon of the New Testament, dealing with the included and excluded books, and the problems of printing and language. Part two gives a special treatise to each New Testament book in chronological order, giving special attention to methods of interpretation of the Book of the Revelation. Each book is given its proper political, social and spiritual setting.

THE RAPTURE QUESTION. By John F. Walvoord. Dunham Publishing Co., 1956. Cloth, 240 pp. \$3 (postage 8c).

Dr. John Walvoord is the president of Dallas Theological Seminary, and in a

scholarly manner he deals with the doctrines of eschatology, specifically with the doctrine of the church in relation to the Rapture, the Tribulation and the imminency of the return of Christ. Pre-Partial-Post and Midtribulationism is fully discussed in a logical and scholarly manner, finally concluding with 50 arguments in favor of the pretribulational viewpoint.

AMAZING DEAD SEA SCROLLS. By William S. LaSor. Moody Press, 1956. Cloth, 251 pp. \$3.50 (postage 12c).

No subject has been so much before the public in recent years as the Dead Sea Scrolls. The author spent 15 years of research in the fields of geography, history, languages, and culture of the Bible world. He has taken to doctoral degrees (Ph.D., Dropsie College of Hebrew and Cognate Learning in Assyriology and Egyptology; and Th.D., University of Southern California). He has made two extensive trips to the Bible world (1952 and 1956). His thesis shows the relationship of the Scrolls to the Christian believer. The book is fully documented from primary sources.

LETTERS TO THE SEVEN CHURCHES. By Joseph A. Seiss. Baker Book House, 1957. 343 pp. \$2.75 (postage 12c).

This is a series of 21 messages which were delivered by the author. Each message contains practical lessons for this day. The practical was the supreme aim of the author, rather than the critical approach to the Book of the Revelation. The content of each chapter is calculated to impress the heart of man, and quicken his spiritual consciousness. The book provides excellent devotional reading.

GROWING UP TO LOVE. By H. Clair Amstutz, M.D. Herald Press, 1956. 103 pp. Cloth, \$2.50 (postage 8c).

Dr. H. Clair Amstutz writes with 15 years medical experience at his command. Approaching the subject of sex from the standpoint that it is important for the growing child to have a wholesome attitude toward sex, the importance of love in the family is established as basic. Parents are given helps to understand their own hush-hush attitudes and embarrassments. The author contends that sex and devoted love are inseparable.

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HERALD



EDUCATIONAL NUMBER

MARCH 23, 1957

GRACE COLLEGE CHOIR



EDITORIALS



By W. A. Ogden, Executive Vice President, Grace Theological Seminary

The Annual Choir Tour

At 1:51 p. m., Thursday, April 4, the Grace College choir of 30 voices, with six other persons whom I will identify later, will entrain at Warsaw, Ind., for its third annual Easter tour of the churches. At Chicago's Union Depot these young folk will board the Union Pacific's "City of Los Angeles" at 6:45 p. m. to begin the 39 hours and 25 minutes ride to Southern California. They will arrive at East Los Angeles at 9:10 a. m. on Saturday and will be met by Dr. C. W. Mayes and his driver in one of the large busses used in the Brethren High School of Long Beach. Before noon they will find rooms in the spacious Sunday-school building of the Long Beach church. This will be their home for the following two weeks.

Professor Donald Ogden, who heads the music department at Grace, will direct the choir in the 26 concerts that are scheduled for the 16 days of this tour. Miss Ava Schnittjer, who teaches English and speech, will serve as adviser to the girls. She will also coach the choral readings, which are a favorite portion of each concert. Professor Ogden has arranged a medley of songs on the theme of the name of Jesus, and Miss Schnittjer has arranged the choral recitations that so beautifully bridge the interludes, making a perfect and thrilling unity of the whole. Miss Nancy Weber, a college sophomore and an accomplished musician, will be the accompanist on the piano and/or organ. Dr. Paul Bauman will be the faculty representative and will have general oversight of the tour. Mrs. Paul Bauman and Mrs. Donald Ogden are going along as the guests of some very thoughtful friends who are sponsoring their trip.

Concerts will be held in Brethren churches selected in such a manner that it will be possible for all of our Brethren friends on the coast to attend. In addition, the group will sing in Youth for Christ programs in Long Beach and Los Angeles, as well as in the Church of the Open Door, and one or two other churches, not Brethren.

The tour will close on Easter Sunday with three or four appearances, and the return trip will begin on Monday, April 22, at 4:30 p. m., and will end at 2:15, Wednesday afternoon. These students will miss eight days of classes, but will be given work and study halls on the tour. It will mean somewhat of a handicap to them in their work, but every one of them is eager for the opportunity to sing for the Lord and witness to their enthusiasm for Grace College. Remember this entire project before the Father's throne that our Lord may be glorified in the lives of each one and in the testimony that is borne to the glory of the One who is the theme of every song they will sing.

Cover Page

Front row reading up—Shirley Smith, Marily Rathfon, Carolyn Caldwell, Jeanette Turner, Ruth Steffler, Mary King, Carolyn Bearinger, Sally Saddler, Phyllis Campbell, Karen Calkins, Esther Friesen, Sandra Watson. Second row—Nancy Weber, David Hacker, Clifford Hefner, Randall Poyner, Robert Burk, Charles Stoner, Lynwood Catron, Jesse Engle, Warren Brown, James Custer, Dale Hostetter, John Rathbun. Not pictured—Donald Rough, Joyce Moine, Dawn Barota, Mariel DeLattre, Robert Messner, Marlene Shoemaker, Curtis Stroman.

The Sage and the Siren

In his little booklet, "The God-Centered Life," Martin A. Hopkins has an interesting word which points out the conflicting allurements that call for the devotion of a man's heart and life: "In the Proverbs Wisdom is personified as a pure woman who stands 'at the head of the noisy streets' of life (1:21 in Hebrews), pleading, with men to depart from evil, and to walk in the ways of truth and righteousness. As such, Wisdom is contrasted with the impure harlot, who also stands in the streets with impudent face, using her wiles and seducing charms to lure men to destruction."

The necessity of individual choice is as old as the race. Adam heard the voice of Wisdom in the streets of Eden proclaiming the way of life. He also heard the voice of the harlot in those same streets offering the sweetness of her wares. The choice he made was a bad choice, and it determined his lot, and involved the destiny of the world.

How much is involved in what seems to be a simple choice! A young man chooses a non-Christian college because it offers accreditation in a special field in which he is interested, or it is near his home. While pursuing his course, however, his faith in the Word of God, and in Christ the Saviour, is shattered and he makes shipwreck of his life. Another person, not a dedicated Christian perhaps, makes the opposite choice and enrolls in a college that proclaims and lives by the truth of the gospel and his life is turned into a channel of blessing in that special field into which God has led him. He has heeded the voice of Wisdom that cried in his street.

Sometimes the decision that marks destiny is made by the parents. Let me share this portion of a recent letter, confirming the enrollment of a student for next fall. "We are so happy to have a school where our children can be under fine Brethren teachers and have such good Christian fellowship. Both are tremendously important to young people today. We have been asked why we send our daughter so far away from home when there are so many schools right here. The above statement includes our answer and is sufficient reason for us."

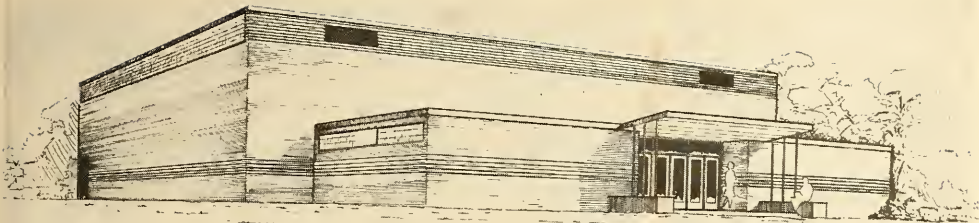
Choices are so final in their influence on our lives; we have heard and known the voice of Christ, and our choice must always be to follow Him whose ways are ways of pleasantness, and all His paths are peace.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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The Physical Education Building

Break Ground on New College Building

By Paul R. Bauman, Vice president in Charge of Public Relations

Here is news that is occasion for genuine rejoicing! The ground-breaking service for the new Grace College Physical Education Building was held on the Grace campus in Winona Lake on Thursday morning, March 21, at 11:00 o'clock. Dr. Glenn O'Neal ('42), pastor of the First Brethren Church of Inglewood, Calif., was the speaker. Inasmuch as it is not possible to have all the details of this long-anticipated service ready for publication before the March educational number of the magazine goes to press, a full report of the ground-breaking service will appear in the April issue.

To many of our readers the pictures which appear above and below on this page will come as a surprise. Although they are published for the first time, the changed plans have not been made suddenly. The board of trustees, faculty, and building committee have spent many hours in deliberation upon the problem of meeting to the very best advantage, with the funds that are available, the needs of the growing Grace College student body. The

plans which appear on this page are the result of much careful and prayerful consideration.

Originally a single multipurpose building had been designed for Grace College. The unit was to have included, in addition to an auditorium-gymnasium, three floors of classrooms, laboratories, faculty offices, snack shop, etc. The estimated cost of this entire building was \$300,000. The multipurpose unit was not completely what we wanted, but it appeared to be the best that could be provided for the acute needs of the school.

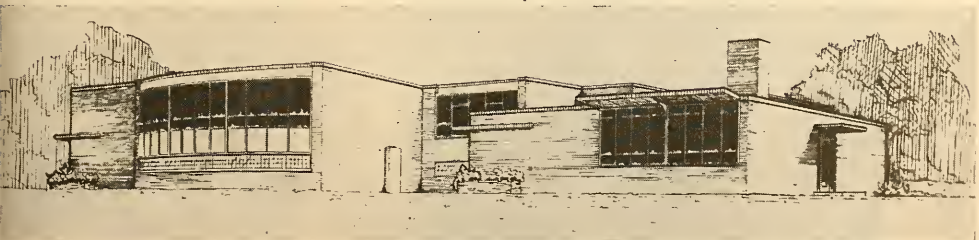
Further consideration and consultation has brought forth what no one believed could be possible—a plan for two buildings instead of one, and with no added cost above the original total amount of \$300,000. As a result, the board has now approved a plan to erect two separate units: a physical education building and an educational unit containing classrooms and other necessary facilities. Work on the physical education unit begins at once. The second building will be started

as soon as the financial program will permit.

There are several distinct advantages in this new plan. In the first place, when the \$300,000 multipurpose unit was proposed, it was necessary for the board to require that at least \$100,000 in cash be on hand before construction could begin. Under the new plan each unit will cost approximately \$150,000, or half the amount of the structure originally planned. For this reason, the board of directors has felt free to authorize the construction of one unit, inasmuch as the school now has on hand more than half the amount originally required for the multipurpose building.

The new plan avoids the necessity of having to borrow heavily for the construction program. This, too, is an advantage. Many dollars in interest will be saved. Then, only when the financial program permits will the second unit be constructed. The adding of a new building to the campus will also increase the net

(Continued on Page 181)



Proposed Educational Unit



Zeal That Inspires Others

By Paul R. Bauman

Several months ago a group of pastors were holding a regular monthly meeting in a Pennsylvania town. Among other matters which concerned their ministry they were discussing the approaching offering for Grace Seminary and College and particularly the plans for a new building. One of the men present was Conard Sandy, pastor of the Melrose Gardens Brethren Church of Harrisburg (upper right). His was a congregation not many years

out of the list of home-mission churches. In the course of the discussion Pastor Sandy observed that, if every Brethren congregation would raise \$1,000 for the building fund in its coming offering, the entire cost of the first unit could be met immediately. He then volunteered the suggestion that, while he could not speak for his congregation, he felt led at least to place the matter before them to see if they would set a goal of \$1,000 by March 1

for the college building fund. That goal was reached!

Present at the same meeting was the pastor of one of our newest home-mission churches, Robert Markley. Following pastor Sandy's suggestion he placed the matter before his own congregation. The response was immediate, and it was a hearty one! Did this young church reach its March 1 goal? The picture to the left, taken on February 28, is sufficient proof that the goal was even surpassed. Samuel Grubb, church treasurer, is shown handing pastor Markley a check for \$1,000 to be sent to Grace College. Mr. Grubb had a double right to this privilege; for he is not only treasurer, he is also the father of Miss Janice Grubb, sophomore at Grace College. The total amount forwarded by the Palmyra church, by the way, was not \$1,000, nor was it \$1,053.50, as shown on the picture—it was \$1,100!

Other churches have responded in a similar fashion, and the offerings for the building fund have been coming to the school in a very encouraging way which is occasion for praise and thanksgiving to God. The Hagerstown, Md., Grace church, has again shown that it believes the kind of training its young people have been receiving at Grace College is a worthwhile investment. In the upper left-hand picture, the treasurer, Hubert G. Finfrock (seated) is writing a check in the amount of \$1,450.65 for the new college building. The pastor, Russell H. Weber, who has sent three daughters to Grace, is seen observing the writing of the check.



We are not so fortunate as to have a picture from each of the congregations contributing \$1,000 or more to the building fund. The following list shows the churches from which such contributions have been made since the need was first presented.

Churches Sending \$1,000 or More Grace College Building Fund

Bell, Calif.	\$1,000.00
Canton, Ohio	1,222.17
Cedar Rapids, Iowa	1,002.00
North, Ohio	1,761.30
Dayton, Ohio (North Riverside)	6,450.60
Hagerstown, Md. (Calvary)	1,119.75
Hagerstown, Md. (Grace)	1,459.65
Harrisburg, Pa.	1,021.00
Long Beach, Calif. (First)	2,225.15
Mansfield, Ohio (Grace)	7,599.50
Modesto, Calif. (McHenry)	1,000.00
North English, Iowa	3,500.00
Palmyra, Pa.	1,100.00
Philadelphia, Pa. (First)	1,351.12
Waterloo, Iowa	1,857.97
Whittier, Calif. (First)	1,161.30
Winona Lake, Ind.	2,464.18
Wooster, Ohio	1,000.00
Yakima, Wash.	1,000.00
Isolated	4,717.00
Student Body	1,539.50

BREAK GROUND

(Continued From Page 179)

worth of the property. This, in turn, will be a real help as the school deals with banks in the future.

The latest figures for the Grace College building fund offerings are therefore, a matter of real interest just now. During February the receipts for the building fund amounted to \$17,237.17. Since March 1 the school has received additional offerings amounting to \$3,153.07 (as of March 5). We now have on hand a total amount of \$54,518.68 in building funds. Offerings from the student body have now reached more than \$3,600, most of which has not yet been turned over to the school. What a thrill it has been to watch these students as they press toward their goal of \$4,000.

The February financial report, which appears elsewhere in the magazine, will show that most of the offerings from the churches have not yet reached the school. There are also assurances of a number of gifts of substantial size that will come in as the building program progresses. We believe the report a month hence will be highly encouraging. Let us pray that the Lord will continue to direct, bless, and provide for every detail of the construction program. He has said: "The silver is mine, and the gold is mine." He has also promised to bless those who have the enthusiasm to build when building is necessary.

Some of our finest Christians, as well as the most loyal to the Brethren faith, I have often found among those who are sometimes called "isolated" members of the denomination; that is, those living in places where there is no local Brethren congregation. The names and addresses of such members have occasionally come to our attention through gifts made to Grace Seminary, and sometimes upon our trips about the country Mrs. McClain and I would stop to visit them. It was in this way that we came to know Dr. and Mrs. J. W. Tibbals, of Panora, Iowa. We called upon them first early in the nineteen-forties, and through subsequent years their home was one where we would, if possible, stop for a few minutes on our western trips. In their last years both suffered from ill health, but in spite of this problem it was always a joy to meet them again in the fellowship of Christ.

Dr. Tibbals went to be with the Lord on April 7, 1952; and his wife was called to join him on January 8, 1957, at the age of 77. They had been married March 29, 1906; and moved to Panora in 1923 where they

resided until the time of their "loosing away upward" to live forever in the Father's house. They held their membership in the First Brethren Church of Dallas Center, Iowa; and the pastor, Rev. A. D. Cashman, ministered faithfully and helpfully to Sister Tibbals during the period of her failing health and in the final rites in her memory.

Although for some years she had been unable to attend the services in her church for reasons of health and distance, she never lost interest in the work of the Brotherhood, giving generously to the support of its various activities. When we saw her for the last time in 1953, upon her own initiative she informed us that she had some property which she and her late husband had agreed together should come to Grace Seminary. And a few days ago we were informed that according to the terms of her will the seminary had been remembered in a substantial way.

The Brethren Church has lost a valued member, and Mrs. McClain and I personally will miss her as a gracious friend, one who sincerely loved and served her Lord and Saviour.—Alva J. McClain.

GIFTS TO GRACE THEOLOGICAL SEMINARY

February 28, 1957

	Gen. Fund	Bldg. Fund		Gen. Fund	Bldg. Fund
Accident, Md.	\$59.50		Meyersdale, Pa.		15.00
Aleppo, Pa.	58.00	\$66.00	Meyersdale, Pa. (Summit Mills)	25.00	
Alexandria, Va.	53.50	250.00	Modesto, Calif. (La Loma)	25.00	
Alto, Mich.	9.00		New Troy, Mich.	37.00	22.00
Altoona, Pa. (First)	318.85	15.00	North English, Iowa	1.00	110.00
Artesia, Calif.	55.80		Oseola, Ind.	24.50	128.83
Ashland, Ohio		25.00	Ozark, Mich.	57.11	
Beaumont, Calif.		5.00	Palmyra, Pa.	43.00	1,000.00
Bellflower, Calif.	21.00		Peru, Ind.	1.00	1.00
Berne, Ind.	121.50	161.00	Philadelphia, Pa. (First)	57.00	1,351.12
Boston, Mass.	281.55		Portis, Kans.	72.00	375.00
Buena Vista, Va.		2.00	Radford, Va.	5.00	4.00
Clayton, Ohio	130.35	259.00	Rialto, Calif.	50.00	
Conemaugh, Pa. (Pike)	134.00		Roanoke, Va. (Ghent)	5.00	5.00
Covington, Va.	339.35		Roanoke, Va. (Washington Heights)	57.21	62.50
Dallas Center, Iowa	1.00	15.00	Seven Fountains, Va.	16.00	
Danville, Ohio	81.00	504.00	Sidney, Ind.	254.00	355.00
Dayton, Ohio (First)	202.00	350.00	South Bend, Ind.	122.75	
Dayton, Ohio (N. Riverside)	2.00	3,159.60	Spokane, Wash.	204.05	525.00
Everett, Pa.	10.00	119.30	Temple City, Calif.	5.30	16.25
Flora, Ind.	55.00	211.00	Toppensish, Wash.	8.00	2.00
Fort Lauderdale, Fla.	88.14	2.00	Warsaw, Ind.	219.32	31.25
Fort Wayne, Ind. (First)	527.41	83.50	Washington, D. C.	146.79	577.32
Goshen, Ind.	77.88		Waynesboro, Pa.	260.18	105.50
Grafton, W. Va.	38.21		Whittier, Calif. (First)	35.30	50.00
Hagerstown, Md. (Calvary)	4.00	1,119.75	Winchester, Va.	70.55	
Hagerstown, Md. (Grace)	945.70	1,250.65	Winona Lake, Ind.	509.95	576.60
Harrisburg, Pa.	28.50	735.00	Isolated	3.50	1,123.50
Homerville, Ohio	56.00	100.30	Non-Brethren	50.00	132.35
Hopewell, Pa.	32.00	5.00	Student Body		1,387.50
Inglewood, Calif.	87.00	162.30	Totals	\$7,928.24	17,237.17
Jenners, Pa.	75.00	10.30	Designated Gifts		
Johnson City, Tenn.	118.09		Fort Wayne, Ind. (First)		\$20.00
Johnstown, Pa. (First)	20.00	72.55	Long Beach, Calif. (First)		220.00
Johnstown, Pa. (Riverside)	146.45	11.20	Martinsburg, Pa.		42.75
Kittanning, Pa. (First)	86.50	114.00	Philadelphia, Pa. (Third)		10.00
Lansing, Mich.	62.34		Winona Lake, Ind.		5.00
Leon, Iowa		2.00	Alumni Association Project		381.24
Long Beach, Calif. (First)	37.50	2.50	Total		\$678.99
Mansfield, Ohio (Grace)	950.30	294.50			
Mansfield, Ohio (Woodville Grace)	72.90				
Martinsburg, Pa.	10.00	70.30			

Ma Sunday's Funeral Was Different

By Nathan Meyer, Asst. Prof. in Homiletics, Grace Theological Seminary



Ma Sunday was dead. Her corpse lay in the casket—silent in death. But the funeral of Helen A. Sunday was different from any I ever attended. It was perhaps more like a Christian funeral ought to be, less pagan than most, seeing that “we sorrow not as others which have no hope.” She would have wanted it that way.

A battery of ministerial dignitaries graced the pulpit of the Winona Lake Presbyterian Church where Mrs. Sunday was a member. The church was filled with those, small and great, who had come to pay their last respects to a valiant soldier of the cross of Christ.

A flood of flowers from friends far and near framed the casket and overflowed across the entire front of the church. The fragrance, beauty, and brilliance of the floral displays somehow seemed more in harmony with the atmosphere of the occasion than had been true at any other funeral I have ever attended. Funerals usually are morbid, melancholy and depressing. To stand helplessly in the presence of man's last enemy and admit that death has conquered—even if only temporarily—is a sad and solemn experience.

But somehow the funeral of Ma Sunday was different. One sensed it

almost immediately upon entering the sanctuary where her cold and lifeless form lay for viewing. There was no uncontrolled, bitter weeping. Not so much as a sob was heard. There were tears, to be sure, but they seemed to be tears of rejoicing—rejoicing in the knowledge that a choice and precious saint had fought a good fight and finished the course and now had passed through the gates of pearl forever to be with the Lord she loved.

In words that were beautiful for their eloquence, as well as for their sentiment, Dr. Bob Jones, Jr., told the audience why this memorial service was different. Dr. Jones lost a very dear friend. Personally and professionally, his loss was great. Yet he told the audience that this should not be a sad and mournful occasion. “It is not like the death of a young person taken in the prime of life,” he said. “Ma Sunday lived a long, full and fruitful life. She had come to the end of the road. Her work was done. Now she has gone home. We rejoice in the knowledge that she is even now looking into the face of Him whom she longed to see.”

In life she was a warrior; in death, a conqueror. The testimony of her life which was given at her funeral brought great glory to her Lord. While reading portions of Scripture which were dear to Mrs. Sunday's heart, Dr. McClain set the stage for what followed by recalling an incident that took place in the chapel of Grace Theological Seminary a few years ago. Said Dr. McClain: “I was giving a rather long and well-deserved introduction of Mrs. Sunday to our student body. I thought I was doing rather well when suddenly I felt a tug at my coattail. As I turned, Mrs. Sunday said: “Dr. will you sit down and let me talk about the Lord.”

That's what made Ma Sunday great in life and in death. It was not that she was the wife of a great evangelist but that she loved to talk about the Lord. That was what impressed me at her funeral even though her bold and vigorous voice was hushed and still.

Dr. J. Palmer Muntz told of the time when a stranger on a train

turned to Mrs. Sunday and said: “Did you hand me this tract?” Mrs. Sunday had a voice that commanded attention because it was unexpectedly strong and boisterous. It was different. In that voice which was unique to Mrs. Sunday, she answered in tones that the whole car could hear, “I certainly did.” The stranger, already under the convicting power of the Holy Spirit, had another question: “Will you please tell me how to be saved?” And Mrs. Sunday did—in the same voice, of course, while everybody listened. Right there that man accepted Jesus Christ as his Saviour.

Helen A. Sunday was in her eighty-ninth year. Twenty-one years ago God called her famous husband to enter his eternal rest. It broke her heart but not her spirit. Before her husband's body was laid to rest, she received assurance from the Lord that even though Billy's work was done, hers was not.

So for more than two decades after passing the age when most people retire, Ma Sunday traveled up and down the country from coast to coast and even to South America maintaining an amazing speaking schedule. She was always busy, always going, always doing.

Dr. Bob Jones Jr. told of the time when she stood up to address the student body of Bob Jones University with her knitting in her hands. As she spoke she knitted. Her explanation was that she was making a wedding present for “Dr. Bob's bride” and didn't have enough time to finish it. Said Dr. Jones: “She was always busy, never still a moment. In spite of the fact that she has been in our home many times, I must say that as she lies here in death, this is the first time I have seen her in repose; she never had enough time.”

In the midst of all the eulogies Dr. Jones said: “I can imagine if Ma Sunday were here now she would say, ‘Let's quit all this nonsense and get down to business.’”

That's what made Ma Sunday great. That's why her funeral was different. In spite of her momentous accomplishments, she was a humble soul-winner who loved the Lord and lived for the joy of telling others.

Two Jericho's?

By John Rea

Assoc. Prof. in Bible and Archeology
Grace Theological Seminary



Ruins on the south mound of Herodian Jericho with the Wadi Qelt just beyond and the town of Er-Riha a mile distant.

Bible geographers have long known that the Jericho of the New Testament was not located on the ruined mound of the Jericho of Joshua's day. But just where was the city mentioned several times in the Gospels and often by Josephus, a Jewish historian in the first century A. D.? And where was blind Bartimaeus sitting before he was healed?

A Contradiction?

Matthew (20:29-30) and Mark (10:46) tell us that as Christ and His disciples and a large crowd **went out** from Jericho, the blind beggar Bartimaeus cried out to Jesus for mercy. But Luke (18:35) writes that as Jesus **drew near** unto Jericho, the blind man begging by the wayside made his plea. How is it possible to harmonize this apparent contradiction? Were there, perhaps, two Jerichos or two distinct sections of the city in the time of Christ?

Today there is a squalid town with the Arabic name Er-Riha, built over the Jericho of the Byzantine age (A. D. 300-600). It is a mile or so southeast of the Old Testament mound. Several scholars believe that under the Byzantine city were the earlier ruins of a Jewish town founded during the time of the Maccabees (about 165 B.C.) and lasting at least until the time of the First Jewish Revolt (A.D. 66-73). Here the Jews lived in their small mud-brick houses crowded together along narrow streets. But was there another section of Jericho elsewhere?

A Jericho of King Herod

A German archeological expedition in 1911 established the fact that there was another city of Jericho built by King Herod. Its ruins are two miles south of Old Testament Jericho and a mile west of the present village of Er-Riha. Herodian

Jericho was built along both sides of the Wadi Qelt just after the stream emerges from its gorge in the cliff-like mountains at the western edge of the Plain of Jericho. Its site is about 800 feet below sea level. It overlooked the Jewish town in the direction of the Jordan River, and guarded the valley end of the Roman road which wound 3200 feet up to Jerusalem, about 20 miles away.

According to Josephus, Herod the Great made Jericho his winter headquarters and built there a palace, a theater, an amphitheater, and a hippodrome for chariot races. Thus this section of Jericho was a well-planned, upper-class city. As the Germans showed, the major part of the Herodian town lay spread out on the northern bank of the wadi and may have extended for a mile or more northward. Ruins cropping out above the surface are still visible in that area.

Evacuations at Tulul Abu el-Alayiq

American expeditions in 1950 and 1951 have done much to uncover parts of Herodian Jericho. Two mounds or tells called in Arabic Tulul Abu el-Alayiq, on either side of the Qelt, mark the eastern approach to the city. In excavating the south mound in 1950 the Americans came to the remains of an *opus reticulatum* building. This is a Roman type of construction in which small, square-faced blocks of stone are set at a 45-degree angle in concrete, giving a net or *reticulum* design. This type of architecture dates the building to the time of the emperor Augustus. Other factors indicate it was built by Archelaus (Matt. 2:22), son of Herod the Great; he ruled Judea from 4 B.C. to A.D. 6. The building seems to have been a royal reception hall or pleasure pavilion. Directly under these ruins were the remains of walls

built of large hewn stones having a smooth marginal draft on all four sides of the face, so typical of the buildings of Herod the Great that we can be sure this structure was erected during his reign. It in turn had been built over a ruined Hellenistic-age fortress, the oldest building on the south mound. Some of its walls can be seen in the accompanying photograph.

Connected with the building of Herod Archelaus was a grand stairway leading down to the buildings and sunken garden of the civic center of Herodian Jericho, erected along the banks of the wadi. On the south side of the garden the archeologists excavated an ornate 500-foot-long facade also constructed in *opus reticulatum*. The 1951 expedition uncovered a large rectangular structure about 125 yards south of the facade.

The City of Zacchaeus

Past these beautiful edifices our Saviour must have walked many times on His way to Jerusalem. In this Roman-style city, apart from the Jews who hated him, lived the rich tax-collector Zacchaeus (Luke 19:1-2). In the crowded Jewish town with narrow streets there would have been no room for a sycamore fig tree along the way Jesus passed. But in the Herodian city the streets were wider and undoubtedly well laid out and beautifully landscaped. This type of tree, up which little Zacchaeus climbed, still grown in modern Er-Riha, and has wide-spreading branches.

There is no contradiction in the Gospel accounts. On the way to Jerusalem to die for our sins the Lord Jesus stopped to restore sight to a beggar between the two Jerichos and tarried to dine in the wealthy home of His new convert in the winter resort city of the Herods.

Premillennialism a Philosophy of History

By Alva J. McClain, Th.M., D.D., LL.D., President of Grace Seminary and College

This article is a part of the lectures delivered at the W. H. Griffith Thomas Memorial Lectures at Dallas Theological Seminary and published in the April 1956 issue of *Bibliotheca Sacra*.—Ed.

Christianity is not a philosophy. But Christianity has a philosophy—the best and the brightest of all philosophies. In fact, it will be the **final** philosophy, not only because it is founded upon divine revelation but also because it does justice to all points of view which have any value. Most philosophies are very narrow, often based upon only one aspect of reality. In the very rich variety of the world, the average philosopher may select one segment of reality which seems most impressive to him, and then proceed to explain the universe in terms of that one thing, which then becomes the “type phenomenon” of his system. Thus one man is impressed by the fact of mind and he becomes an idealist. Another is intrigued by the wonders of matter and he becomes a materialist. In Christian philosophy both mind and matter are recognized as worthwhile realities, each being given its proper place and function in the kingdom of God.

Hence an adequate philosophy should have at least three marks: First, it should be able to give due recognition to every aspect of reality, excluding none. Second, it should fit into a rational scheme of thoughts; that is, it should make sense. Third, it should have beneficial practical effects here and now. I am not a pragmatist, but they have a point. Their great mistake was to exalt this point into a theory of truth. Things are not true because they work; they work because they are true.

Now the Bible divides all human existence into two stages or kinds: With respect to their nature the one is called “natural”; the other, “spiritual” (I Cor. 15:46). As to their derivation the first is called “earthly”; the second, “heavenly”

(I Cor. 15:48). As to their duration the first is called “temporal”; the second, “eternal” (II Cor. 4:18). As to their time relationship, the one is described as “the life that now is,” and the other as “that which is to come” (I Tim. 4:8).

Toward this present life on earth, there have been two extreme attitudes: Some have wrongly regarded this life as the only thing worthwhile, scoffing at the idea of anything higher and beyond. Thus, according to the consistent Marxians, there is no substance to the promise of “pie in the sky, by and by.” Others, also wrongly, have scorned the present life as of small or no account, even arguing that salvation consists in getting loose from it altogether. On this philosophic road, at various stages, were the Hindu religionists, the monastics of the middle ages; even Plato, and a few theologians who should have known better. Over against these one-sided emphases, the Bible, with its unerring philosophic balance, recognizes certain genuine values in both the present life and that which is to come. Life on the present earthly stage is of course not the best; **but it is “good”** (Gen. 1:31). The Bible writers are never hard put, as Plato was, to explain how the eternal world of spirit ever became entangled in the web of physical existence.

Now it should be obvious, of course, that history can deal only with the present life, that which is temporal. History can have nothing to do with the world to come which is eternal. Likewise, any genuine philosophy of history must be subject to the same limitations. Such a philosophy, if it lays claim to any truth, must give some rational account of the life which now is.

Let us inquire now very briefly into the answers on this point which appear in certain types of theology. Classical postmillenarianism had plenty of defects, but it did make a serious attempt to deal with hum-

an history. The same thing was true of the liberalism of the last generation. Both had a goal in human history, more or less clearly defined. God was making progress, slowly at times, but surely. Science also, although not too sure about God, had its own philosophy of progress toward a goal. This optimistic theory of human progress had much its own way for the half century ending in 1914. After that the foundations were badly shaken; prop after prop went down, until today the theory is under attack from every side. Devout postmillenarianism has virtually disappeared. Liberalism is hard put to defend itself against new enemies. Some of the greatest names in science are feeling a pessimistic “guilt” which is almost pathological.

In the midst of this debacle a new and powerful school of theology has arisen, laying claim to some of the most brilliant minds of our generation. This is the “Theology of Crisis” of Barth and Brunner, to which the so-called “Christian Realism” of such men as John C. Bennett and Reinhold Niebuhr is closely related. Their ideas have been developed largely under the influence of the Danish Kierkegaard. To the great consternation of liberalism, these men and their followers are taking refuge in pessimism so far as human history is concerned. According to their expressed views, the kingdom of God has little, if any, relation to the present world and human history. The kingdom to them is wholly “eschatological.” But by this term the theologians of crisis do not mean what is meant ordinarily. In the Bible, eschatological events are found in the end of human history. But the “eschatology” of Barth is both **above** and **beyond** history, having little or no vital relation to history. Dr. Berkhof has written a very valuable summary and critical evaluation of this new “eschatology” (*The Kingdom of God*, pp. 114-31).

What Berkhof fails to see, it seems to me, is that his own amillennial school of thought is in some measure "tarred with the same brush," at least in its doctrine of the established kingdom of God. According to this view, both good and evil continue in their development side by side through human history. Then will come catastrophe and the crisis of divine judgment, not for the purpose of setting up a divine kingdom in history, but after the close of history. Our only hope is in a new world which is beyond history. Thus history becomes the preparatory "vestibule" of eternity, and not a very rational vestibule at that. It is a narrow corridor, cramped and dark, a kind of "waiting room," leading nowhere **within** the historical process, but only fit to be abandoned at last for an ideal existence on another plane. Such a view of history seems unduly pessimistic, in the light of Biblical revelation. While we who are premillennial in theology cannot, of course, accept the liberal illusion of human progress and its "profound satisfaction with human goodness" (J. Gresham Machen quoted by Ned B. Stonehouse in J. Gresham Machen, *A Biographical Memoir*, p. 302), we must nevertheless reject likewise the "historical" despair of the theology of crisis.

What then can we learn from history past that we may be able to infer something reliable about what to expect in the future? Well, if there is anything crystal clear in Biblical history, it is that the existence of our sinful race falls into periods of time (call them **eras**, **ages**, **dispensations**, or whatever you will), and that each age represents an advance over the preceding age, when looked at from the standpoint of what God is giving and doing for man. It is true that sinful man is always failing; but where sin abounded, grace did much more abound. Thus to the old question: "Is the world getting better or worse?" from one standpoint, we might answer: "The **age** is getting worse, but the course of history by the grace of God is moving forward."

On the basis of this law of divine progress in ages past, therefore, we may legitimately argue that "the life which now is" should have some proper goal. It ought to go some place. And it should not be finally adjudicated and brought to an end until all its known possibilities have



Alva J. McClain

been fulfilled within the admitted limits imposed by that which is finite and sinful. Let me try to make this point very clear. Forgetting for the moment what has been accomplished in the natural world by those great intrusions of supernatural power in the course of history, and confining our attention wholly to what man under God has done, we know that **some** physical diseases have been conquered, **some** wars have been prevented, **some** hazards to life and safety have been eliminated, **some** years have been added to the brief span of human life, **some** social and political evils have been corrected. If this be so, why then should there not be an age when **all** wars will be stopped, **all** diseases cured, **all** the injustices of government rooted out, and **many** more years added to human life? Why should there not be an age in which all such unrealized and worthwhile dreams of humanity will at last come true on earth? If there be a God in heaven, if the life which he created on the earth is worthwhile, and not something evil per se, then there ought to be in history some worthy consummation of its long and arduous course.

It is just here that we must part company with any theological school which dogmatically asserts that there will never be such a "Golden Age" upon earth in history, which argues that for the present we must be satisfied with a mere pittance of progress in such matters, that the world which now is must continue with its terrible needs, its tragic handicaps, struggles and problems, to the very end. And then God will suddenly write a catastrophic finis to the whole of it, abolish human existence on its first and natural plane, and thrust us all, both saved and unsaved, out into the eternal state.

I am quite well aware of the peril of basing eschatology on philosophic considerations. The Word of God alone must be our base of

authority. But where Biblical interpretation may be in question, surely the right view should display clearer marks of rationality than the wrong one. And such a philosophy of history, as I have been describing, seems to me to be utterly irrational. Remembering that history has only to do with the life that now is, such a philosophy of history has no proper goal. To borrow a figure once used by the late President E. Y. Mullins in another connection, it is like a man building a great staircase. Step by step he sets it up, laboring wearily, often suffering painful reverses because of tragic hazards and poor materials. And now at last it is finished. But lo, it is a stairway that goes no place! It is just a staircase, and nothing more. Or to vary the figure, history becomes a loaded gun which, when the trigger is pulled, fires a blank cartridge! Such a philosophy of history not only flies in the face of the clear statements of Scripture, but also runs contrary to the reason of man in his finest moments and aspirations.

The premillennial philosophy of history makes sense. It lays a Biblical and rational basis for a truly optimistic view of human history. Furthermore, rightly apprehended, it has practical effects. It says that life here and now, in spite of the tragedy of sin, is nevertheless something worthwhile; and therefore all efforts to make it better are also worthwhile. All the true values of human life will be preserved and carried over into the coming kingdom; nothing worthwhile will be lost. Furthermore, we are encouraged in the midst of opposition and reverses by the assurance that help is on the way, help from above, supernatural help—"Give the King thy judgments, O God. . . in his days shall the righteous flourish. . . All nations shall call him blessed" (Ps. 72:1, 7, 17).

THANKS

We wish to express our thanks to the many friends who joined with us in prayer for the recovery of Mrs. McClain's sister, Catherine McQuilkin. Since God did not restore her to health, we accept her departure to be with Christ as His will for us all, and take this means of expressing our appreciation for prayer in her behalf and messages of concern and sympathy to us and also to her husband, Mr. Homer McQuilkin of La Porte City, Iowa.

Alva J. and Josephine McClain

WARSAW, IND. Under the supervision of Dr. Willard Lohnes of University Hospital, Iowa City, Iowa, Robert Miller, Jr., was taken Mar. 9 by ambulance from Warsaw to Roanoke, Va., the home of his wife's parents. Dr. Lohnes was the uncle of Robert. Robert, Jr., son of Rev. and Mrs. Robert E. A. Miller, now of St. Petersburg, Fla., weighed less than 100 pounds, and was unable to eat. He was born June 19, 1936, and had been ill of nephritis since June 1953. Robert Jr., served two years as president of the Brethren Boys Club, and was active in youth work in the Southeast District for many years. Upon graduation from high school he attended Philadelphia Bible Institute, but health failed him and he remained home until last Sept. when he enrolled in Grace College, but for health reasons dropped out at the second semester. His father, Rev. Robert Miller, is a member of the board of trustees of the Brethren Missionary Herald Co., and his mother is well known for her page, "Under the Parsonage Roof," a regular feature in the Missionary Herald. Robert stood the trip back to Roanoke well, but Monday afternoon, March 11, he went to be with the Lord. Christian sympathy is extended to the wife, family and relatives.

FORT WAYNE, IND. A ground-

breaking service was held Mar. 17 for the Grace Brethren Church, Thomas Julien, pastor. Rev. Mark Malles, pastor of the First Brethren Church was the guest speaker. Construction was scheduled to begin the next day by Brethren Construction Crew No. 2.

SPECIAL. When you write a check, check it—and that's not meant as a pun, either. It pays to take a couple of extra seconds to give your check the once-over to be sure you have avoided a number of easy-to-make errors. **Banking**, the official magazine of the American Bankers Association, has published a list of the most common mistakes made in writing and cashing checks. Here are a few of the prominent items from that list—points you might get in the habit of taking a second look at while the ink is drying:

Writing a different amount in words than in figures.

Making a check out to "cash" when it will not be cashed immediately.

Crossing out or correcting something that has been written on the check.

Writing a check in pencil.

Spelling the payee's name wrong.

Signing a check with a signature different from the one filed with the bank.

Careful checking on these will greatly assist all your national boards in their work.

ALEXANDRIA, VA. The Mid-Atlantic District youth rally will be held here April 5-6.

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WINONA LAKE, IND. A small paper-bound hymnal containing over 100 gospel songs and hymns in an attractive cover can be purchased at 25 cents (net) a copy from the Missionary Herald. Ask for Sing Praises. Fine for chapels, groups, etc.

ROANOKE, VA. Henry L. Radford has been licensed to the Brethren ministry and is pastoring the Garden City Brethren Church in this city. His address is R.R. 8, Roanoke, Va. Please add to Annual.

CHANGE OF ADDRESS. Roy E. Kriemes, R. R. 1, Danville, Ohio, phone: 161-U; William Byers, 2519 Oakland Blvd., Roanoke, Va.; Mrs. Jesse Deloe, 2728 Pittsburgh, Fort Wayne, Ind.; Jesse Hall, W. 612 Euclid Ave., Spokane, Wash. Please change Annual.

EVERETT, PA. Dr. Herman A. Hoyt was Bible conference speaker Mar. 14-17 at the Grace Brethren Church, Homer Lingenfelter, pastor.

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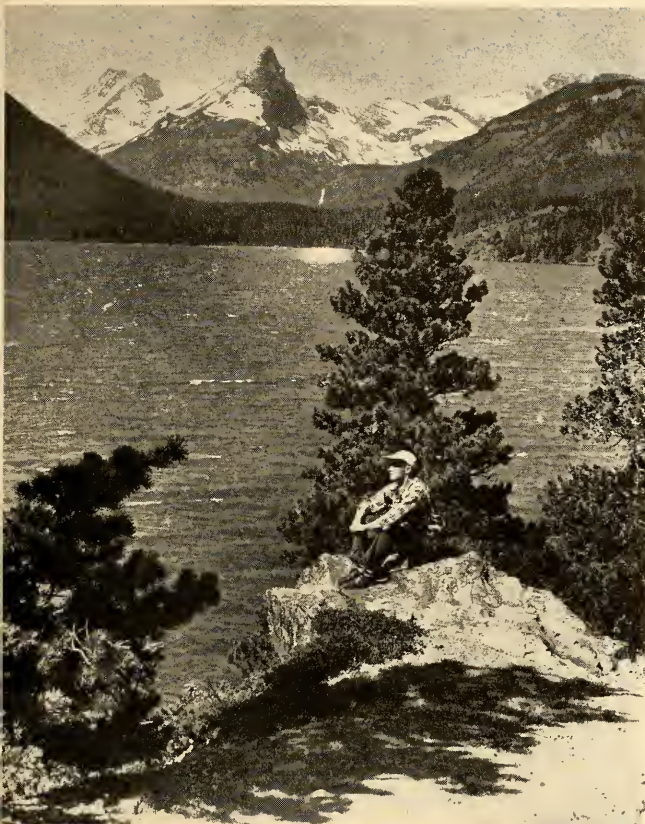
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Everybody Loves a Boy

By Carl Key

Theodore Roosevelt once said: "If you are going to do anything permanent for the average man, you must begin before he is a man. The chance of success lies in working with the boy and not with the man."

LOST BOYS

Romans 3:23 tells us that **all** have sinned. This means each and every one of us. That takes in every boy. We know from reading God's Word that the results of this sin will be death. Therefore each boy is lost and in need of salvation. We know that the sins of little children are taken

care of by the grace of God, but adolescent boys are not little children. He is at the age of making a decision and it will be for or against Christ. At this age he has the deepest curiosity about spiritual things. We must take this opportunity to tell them about the Saviour. If we pass it up it may never come again. At this age he is not hardened by sin. His heart is not calloused and hardened as the hands of a factory worker but soft as the hands of a mother. As the prick of a pin is felt by the mother's hand so will the gospel prick the heart of the boy. If we wait until he is old and hardened perhaps the gospel won't phase

him, but the same gospel to a boy will win a soul and a life for Christ.

CRIMES CRADLE

People were shocked 20 years ago to see that the average age of a criminal was 20. Today crime begins in the early adolescence. Every year 15 billion dollars is spent to stop crime. Yet every year crime increases and the average age of a criminal lowers. Christians! We must wake up to the fact that it is useless to try to remodel lives. The successful way to stop crime is to lead boys to Christ before they start in a life of crime.

WHO HAS FAILED

Can it be the church is failing her boys? Facts show that we reach only a small percentage of the children of our community. There are 36,000,000 children of early adolescent age in the United States that are not reached by any Christian influence. Worse yet is the fact that the Sunday school and church are failing to hold the few boys they are reaching. Sunday-school authorities say that 75 percent of the boys reached pass entirely out of the influence of the church before they are 16. This means that we lose three out of every four of the few boys we reach. The reason the boys give for this is that it is too dry. Experience has shown that the best way to reach and hold boys is through a lively boy's program.

A POSITIVE PROGRAM

Our National Youth Council has developed a new program to reach this age. It is called Kings Men. The Bible tells us that Christ as a young man developed in four areas: spiritual, mental, physical, and social. Luke 2:52: "And Jesus increased in wisdom and stature, and in favour with God and man." It is the desire of the Youth Council to have every boy become a real "Man for Christ." Therefore we feel that each young man should develop in these four areas as Christ did. It is on this basis that we have set up our entire program. Each one of the six ranks are divided into four areas

(Continued on Page 189)

*The Present Mediocrity?

By Dr. Frank E. Gaebelein

... A few generations ago, and, in fact, even more recently, Evangelicals were writing a great deal better than today.

... But why are Christian writers not doing better today? To put it bluntly there seems to be a short circuit between the Bible and most of our contemporary evangelical writing. We ought to be doing some of the best writing of the times simply because we are, of all writers today, nearest the Bible. But we are far from producing the best work. Why? Why is our supreme model, our authentic "vision of greatness," being thwarted in its communication, if not of greatness, at least of distinction to our writing? The answers are not easy. I suggest six reasons why present-day Christian writing seems to be so little influenced by the Bible.

First of all, can it be that in this busy day of radios, TV, picture magazines, tabloids, condensed books, much traveling and many meetings, we simply do not know the Bible as well as we think we do—or as well as our predecessors knew it? Yes; we use the Book for preaching, for reference, for proof texts, for help and comfort. But is not much of our use of Scripture for an ulterior purpose? Do we really know and love, and read the Bible for its own sake? There is such a thing as living in the Word, making it literally the vital context of life and thought. Bunyan did that and God used him to write a book of incomparable power.

Some years ago Professor Charles Grosvenor Osgood of Princeton wrote a little essay, "Poetry as a Means of Grace." This is what the Princeton humanist—and he is a Christian humanist—advises, after recommending an intimate acquaint-

ance with any one of the great poets as an antidote to modern materialism (p. 22):

"Choose this author as friends are chosen . . . think of him daily in odd moments. Read a bit of him as often as you can, until at least parts of him become part of yourself. Do not consult other books or people by way of explaining him any more than you can help. Let him explain himself. What you thus come to know in him will every day seem new and fresh; every recourse to him brings forth new thought, new feeling, new application, new aspects of things familiar. He becomes an antiseptic agent against all the agencies that tend to make life sour, stale, and insipid."

Apply this counsel to the Bible, as Professor Osgood himself does. This is what we need—this kind of living in the Book, if the Bible is to communicate power to our writing. But for it to do this the evangelical writer must know the daily discipline of the Word of God, or it will never be for him a means of grace.

A second thwarted Biblical influence in our writing is this: Many of us are not bringing to the Bible a truly Christian education. There is within us a tension between the secular and the Christian world view. Even in Christian institutions, the secular frame of reference has crept in. Yet all truth is God's truth; the Bible knows no other truth but God's. But most of us at some time in our education have become habituated—perhaps unconsciously—to the false dichotomy between sacred and secular truth. Thus, not being fully committed to a God-centered world view, we have allowed the secularism in our thinking to offset to some extent the Biblical view of life.

A third reason for the short circuit between Scripture and Christian writing may be the comparatively low estate of aesthetic appreciation among Evangelicals today. It is possible that debasing the aesthetic faculty in some fields affects it in other fields? Consider the third-rate music that we so often hear and sing in our services—the jingling, flip choruses unequally yoked to the name and work of our Saviour, the hymns dripping with sentimentality. Think of the lack of good taste in some public presentations of the grand truths of redemption. At the close of a recent telecast by a popular evangelical leader, viewers were urged to write in for fifteen-cent key rings with "a cute, little cross" attached. What has happened to our Christian, let alone our aesthetic, sensibilities? There is artistic integrity, there is truth in art as in science, history, or finance. The tear-jerking religious tune is false because musically it lacks integrity. The heart-rending sermon illustration that never happened in the first place, though all too often told by the preacher as though it happened to him, everything in our life and thought that savors of sentimentality and pretension—these too violate integrity. Do not be mistaken. The Bible knows what sentiment is; it is full of true and valid feeling because it is par excellence the book of the human heart. But the Bible never sinks to pretense and sentimentality. And when Evangelicals traffic in these things, the noble and wholesome influence of Scripture may be thwarted in our thinking and in our words.

In the next place, the supplanting of sound values by the world's meth-

*In "The Bible and the Christian Writer" in *Christianity Today* (February 4, 1957).

ods of popularity and success may be clouding the influence of the Bible upon our writing. This is a difficult problem. Christian writing needs the note of contemporaneity, but never at the expense of truth and never at the price of debasing the coinage of sound usage. Words are important. The right word need never be irrelevant. It is doubtful whether the right and the true word is ever the cliché of the popular, mass-circulation periodical. Exactness in usage is no more equated with stodginess of style than good taste with a dull, unattractive format in our publications. In an article in the *Atlantic Monthly* a few years ago Jacques Barzun dissected the growing vocabulary of business and bureaucracy. Words like "processing" as applied to human beings and the pretentious business usage of "contact" came under his scalpel. Perhaps a similar deflation is due some of the overworked words in our evangelical vocabulary, so that some day we shall no longer have to read about ministers "pastoring" churches and writers "authoring" books.

The foregoing is related to a fifth explanation of lack of Biblical influence upon evangelical writing today. It may be that some of us have forgotten the Scriptural principle of hard work, resulting in the achievement of excellence to the glory of God. As Solomon put it in Ecclesiastes: "Whatsoever thy hand findeth to do, do it with thy might"—a saying that finds its New Testament extension in Paul's advice to the Colossian church: "Whatsoever ye do, do it heartily, as to the Lord, and not to men," coupled in the same chapter with this great criterion: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." But this costs; it costs hard work, and the price will not come down. Whatever we are doing as Christians, whether it be writing, or teaching, or anything else, let us remember that nothing is ever too good for the Lord. On the title page of his autobiography, "I Remember," Abraham Flexner, whose report on medical schools revolutionized the teaching of medicine in America, quotes Hesiod: "Before

the gates of excellence, the high gods have put sweat. Long is the road thereto and rough and steep at the first, but when the height is achieved, then there is ease, though grievously hard in the winning."

Still another reason for the comparatively low estate of writing among Evangelicals may be an over-concern with the outward marks of scholarship. In recent decades a good many Evangelicals have been among the "have nots" when it comes to recognized scholarship. Today we are concerned, and rightly so, with the growing prestige of evangelical thought. Thus, some who are writing in the more technical fields may be betrayed into a cumbersome vocabulary under the delusion that they are thereby being scholarly and profound. We may, however, safely leave that kind of style to theologians like Niebuhr and Tillich, both of whom excel in it. Instead, we should try to write clearly and incisively like Gresham Machen, or with the fluid lucidity of C. S. Lewis, neither of whom is ever obscure and both of whom are scholarly without pretense. Or, more modestly, we may seek the unadorned simplicity of an H. A. Ironside.

EVERYBODY LOVES A BOY

(Continued From Page 187)

of requirements: Spiritual, Mental, Physical, and Social. Besides these ranks there are achievement awards which allow each young man to specialize in his interests. This plus personal counseling from the leaders will lead young men to be real "Men for Christ." Along with this training we advocate plenty of fun and out-of-doors experiences for the young men.

Kings Men is a Christian organization dedicated to the purpose of challenging teen-age fellows to present themselves as a "living sacrifice" unto the Lord, and to lead them into avenues of spiritual service, primarily in and through the Brethren Church. Additional information about Kings Men can be had by writing the National Youth Council, Box 617, Winona Lake, Ind.

LOSS OR GAIN?

When thou shalt have eaten and be full; then beware lest thou forget the Lord (Deut. 6:11-12). Dr. J. Campbell White once quoted someone as saying that when a Christian begins to prosper it is always a question whether the kingdom of God is going to gain a fortune or lose a man.

RESOLUTION

My heart, O Lord, is like a harp
On which the harsh fingers of circumstance have played,
And struck into jangling crescendo
A tumult of dissonant sounds.

Thou Master of every fine art,
Whose unrivalled skill doth fashion
the storm into calm,
Damp with Thy quieting hand these
fitful strings;
Teach them the soft, sweet concords
of Thy love.

—WRO

THE FAITHFULNESS OF GOD

Our unbelief does not change God. "If we believe not, yet he abideth faithful: he cannot deny himself" (II Tim. 2:13). The context shows that Paul is speaking of Christians; therefore his words must apply to temporary doubts, fear concerning temporal matters, questions concerning the promises of God. Satan knows well how to take advantage of our sins and mistakes, bringing them repeatedly to our minds, turning our eyes away from Christ, and fostering discouragement. But, through it all, God has never changed: He is still the One who spared not His own Son, but delivered Him up for us, who is "willing to give us all things" with Him, keeping His promises, ready to hear our prayers, and longing to restore us to complete and joyous fellowship with himself. If anyone who reads these lines is tempted to lay down the task God has given him, may the clouds of his despair be scattered by this glorious shaft of light from the Word that is forever settled in heaven: "He abideth faithful."—*Sunday School Times*.

PRAY

IN
THE
SPIRIT

By Homer Lingenfelter
Pastor, Grace Brethren Church
Everett, Pa.

The ministry of the Holy Spirit is more than a Comforter to the child of God. His work is more than that of bringing to remembrance the things Christ wanted the disciples to know after His ascension. He is still more than an interpreter of the Word of God to the believer, more than convicting the sinner of his sin. It is through the Holy Spirit that we are able to pray to the Father. Through Him we are able to enter God's storehouse of grace and have all that is needed in this path of faith as we journey upward to the place of complete salvation in Him. We can only contact God's throne of grace through the Holy Spirit because—

He is the only One who knows our need (Rom. 8:26).

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings that cannot be uttered." Knowing what to pray and how to pray is something the child of God does not know apart from the work of the Holy Spirit. How thankful we ought to be for the work of the great divine Person of the Godhead who is ever ready to come to our need when we know not how or what to pray for as we ought. We know not, but He knows. He knows our need not only before we ask but even before we begin to think of our need. He makes the heavenly storehouse most inviting to the child of God who learns to know the helplessness of himself.

He knows and opens the way to the Father (Heb. 10:19-20).

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way, which he hath consecrated

for us, through the veil, that is to say, his flesh." Paul tells us to pray without ceasing, but there are times when we are more conscious of our need. There are times when all human and secular support are beyond us; therefore we must get help from God, and without delay. Then is the way to the throne of God's grace opened by the Holy Spirit.

We remember the Apostle Peter when he took his eyes off his Lord and looked upon the circumstances



Homer Lingenfelter

about him, he was afraid and beginning to sink, he cried, "Lord, help me." This is an emergency cry. There was no time to think; no opportunity to engage in vain repetition which mark much (if not most) of the average prayer.

But, child of God, have you ever stopped to realize how futile our prayer would be, how disappointing our desperate cry without the Holy Spirit who alone knows the way to the throne of grace, to the heart of God the Father? When one prays in the Spirit he will find genuine comfort in his prayer. Do you find joy and comfort when you are in prayer and fellowship with the Father?

He knows God's perfect will for us (Rom. 8:27)

"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh inter-

cession for the saints according to the will of God." Perhaps more than any other, this revealed fact gives deeper assurance to the child of God when he is in fellowship with the Father in prayer. It is not so much the Holy Spirit working in cooperation with us in the matter of prayer, but rather His working in our behalf. As one translation puts it: "He interposes himself in our behalf."

The Lord Jesus Christ interposed himself on behalf of man when "he gave himself a ransom for all." He took our place. The very moment we see the need of divine help and look to God for it, the Holy Spirit acts in our behalf. Not every petition of ours will reach the throne of grace; the Spirit alone knows the will of the Father. He acts only in perfect harmony according to the Father's will. This should cause us to have a heart desire to be completely yielded to the One who dwells within us and to have Him control and guide us in our fellowship and communion with the Father.

The Holy Spirit is our Strength (John 15:5).

"... for without me ye can do nothing." Think of time being wasted by many of God's children, working hard, thinking they are piling up much reward, but doing it all in the energy of the flesh, apart from the leading of the Holy Spirit.

The Holy Spirit makes intercession for us. He connects us to the Father; He closes the gap between us and the throne of grace, the place of God's bountiful storehouse. We must remember that all true prayer originates from the very heart of Almighty God. It is God the Holy Spirit moving from the heart of the child of God to the heart of God the Father. Pray always in the Spirit.

The Parable of the Leaven

By John Evans

Pastor, Grace Brethren Church
Flora, Ind.



"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. 13:33).

"Every day in every way we are getting better and better," so chanted a pseudo-philosopher of a few years ago. And so also certain politico-religio leaders of our present day would strangely claim that the world is getting better and better and will know the perfection of a church-introduced "kingdom of God on earth." With Matthew 13:33 before them they say that through the quiet working of the leaven of the gospel, planted in the three measures of meal of the **world** by her who is the **church**, the whole of the batch of dough will ultimately be leavened for good, and man shall at last know the peaceful days of a new era. In light of the sure triumph of this gospel in the world through the instrumentality of the church, it is, they say, the order of the day that individual denominations resolve their differences of doctrine and polity—or else **ignore** them—and unite in the spreading of the gospel of brotherly love in order that that new day of blessedness be not far removed from reality. Such is the present-day call for ecumenicity, based, in part, upon an interpretation of the parable of the leaven of Matthew 13:33.

But is this interpretation of Matthew 13:33 a correct interpretation? We believe it is not and shall give reasons for so disbelieving. Also within the compass of this article we shall give what is believed to be

the legitimate view of Christ's teaching in this passage. May God be glorified in this small endeavor.

The interpretation of Matthew 13:33 set forth above is held as false and inadequate, first, because it makes leaven the type of that which is good, the gospel, whereas **it is the only case in the whole of Scripture where leaven is so used to represent the good.** In every other case where the word is found, it is used with evil connotation, uniformly representing that which is not good. In particular, it symbolizes hypocrisy, rationalism, materialism, toleration of evil and impurity within the church; formalism, and sin in general. Never, unless here, does it represent the good, we say, and it is our feeling that rule of interpretation argues strongly against the possible exception.

Moreover, how one can see the gospel symbolized in the leaven of this parable is strange because the very nature of the gospel as the good news demands that it be openly promulgated and received. In the parable the working of the leaven suggests that which is altogether secret and mysterious. So moved was Paul by the true gospel of God that in his zeal for it he was accused of "turning the world upside down" by it (Acts 17:6). The analogy between the gospel and leaven seems somewhat strained in our judgment.

Another strong reason for our rejecting this view that the whole world will be Christianized by the church so that the perfect kingdom of God will be brought in by her is in the fact that none of the other kingdom-of-the-heavens parables suggests this teaching, but, on the contrary, they all seem to contradict it. For instance, in the first of

these parables we see the lack of complete success of the Word of God sown in the world in that three-fourths of the seed does not bring forth to a fruitful harvest. Again, in the second parable we learn that true believers and false professors shall coexist in the outward kingdom as wheat and darnel (tares) until the consummation of the age when the counterfeit shall be separated from the real. And again, the lodging of birds within the branches of the marvelous mustard tree suggests ungodly mixture of the false and the true at the coming of Christ to set up His kingdom.

On the basis of the teachings of these three parables we must recognize that there can be no absolute victory in the earth for God and the right until Christ comes to judge the world in righteousness. To say that leaven is a type of the all-successful gospel in the fourth parable is to contradict the teaching of the three other parables preceding it, and Christ is thus made a confused teacher—something less than the Teacher who is God.

What then is our interpretation of this parable. In harmony with the consistent Scriptural usage of leaven as a type of false teaching, formalism, rationalism, and immorality, it is our view that here we have a lesson from our Lord on the development of these elements of sin in that great ecumenical church of the end time, which outwardly will be pretentious and sumptuous, but inwardly will be corrupt and nauseating to God. This church will be spewed out into the Tribulation and will eventually be rent asunder by anti-Christian powers for her meddling in political affairs (see Rev. 3:14-22 and chap. 17).

In the meantime, God desires to call out of a condemned world "a people for his name" (Acts 15:14), and He will have such a people for His glory, rescued as from a burning ship on the waters of judgment. It is our privilege to be used of God in this rescue operation as we faithfully carry the good news of salvation in Christ to lost men. May we know many in heaven who will thus praise God that He energized you and me in their rescue.

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

WASHINGTON, D. C.—Senator Robert Kerr (D-Okla.), told the annual meeting of the Southern Baptist Press Association that Southern Baptists ought to set up their own parochial schools. He said such schools are necessary to give elementary and high-school education a greater Christian emphasis.

CLEVELAND, OHIO — The board of education in Holmes County, Ohio, hope they have found the solution to the problem of educating Amish children of senior high-school age. The Amish refused to send their children to school beyond the eighth grade because it would expose them to "worldly ways" conflicting with their religious beliefs. The county will permit the Amish to establish separate school facilities of their own, and if farm work requires the older youths to miss school, they will be permitted to make it up later.

CHICAGO—The founder of "Voice of the Andes" radio station HCJB in Quito, Ecuador, was honored as Moody Bible Institute's alumnus of the year. Dr. Clarence W. Jones, a 1921 graduate of Moody, received the missionary school's Thomas S. Smith trophy before more than 2,500 in the Moody Memorial church. Dr. Jones started the gospel radio station in Ecuador 25 years ago, when short wave was new in radio. From one small transmitter HCJB has grown to be the largest Protestant broadcasting station in the world. There are now eight transmitters broadcasting a combined total of 31 hours every day except Monday, in nine languages, reaching out to every country in the world.

LITTLE CHURCH GROUPS SEEN TO BE MAKING BIGGEST GAINS.—Heart-hitting little church

groups are getting more spectacular results in the current religious upsurge in America than the big, traditional denominations, according to the Rev. Dr. F. Eppling Reinartz, president of the National Lutheran Council. Dr. Reinartz was the keynote speaker at the annual meeting of the Council, which represents eight Lutheran denominations with about five million members. He said that statistical studies of the "truly phenomenal" church growth of recent years show that "leaders of the advance, proportionately considered, are the Pentecostal and kindred groups." These are the newer, more informal-type denominations, he said. Most of them are relatively small individually, and often characterized by highly vigorous preaching and congregational fervor. Dr. Reinartz told the Council that "a frank appraisal of our congregational life reveals that we are not yet yielding in a spontaneous way to evangelism."

CHICAGO—Kenneth N. Taylor, director of Moody Literature Mission (formerly called the Colportage Division of Moody Press), is currently on a ten-week world tour to aid in the distribution of gospel literature. Taylor will study the literature needs of the Near East and South East Asia to determine the best use of funds for a growing program of literature distribution. He will seek to aid in the production of gospel literature by advising leaders on problems of editing and distribution. Literature conferences with Christian leaders have been scheduled for Rome, Delhi, Madras, Bombay, Calcutta and Karachi. "Gospel literature is the great need of the hour for the many newly literate. The urgency and the magnitude of the task yet to be done demand that this work have the



prayer support of the Christian public in this country if it is to be successful," he said before his departure.

NEW YORK—Future distribution strategy for the "Martin Luther" motion picture, still making headline news four years after being produced, was discussed here recently by the administrative committee of Lutheran Church Productions, Inc. Offers from television stations in various areas of the country to show the film were evaluated by the committee, comprised of representatives of the six major Lutheran groups which together commissioned the picture. While not divulging the sources of the offers, "they came in direct response to the cancellation by WGN-TV in Chicago of the scheduled world television premier of 'Martin Luther' last December," according to Robert E. A. Lee, executive secretary of the film agency. He added that "the tremendous public indignation over the ban, which stimulated protests by letter and telegram and in the press, is continuing to be strongly registered."

The committee also endorsed a statement urging churches, universities, colleges, seminaries and schools "to take advantage of the final offer" to acquire 16mm copies of "Martin Luther" before the April 15 expiration date.

The BRETHREN MISSIONARY

HERALD



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E/P—Lambert Photo

Headliners



SPECIAL. Many friends of Robert Miller, Jr., who went to be with the Lord on Mar. 11, followed the suggestion of Mrs. Betty Miller and Rev. and Mrs. Robert E. A. Miller, wife and parents of the deceased, and instead of sending flowers for the funeral service, a memorial fund was established, and the amount has been forwarded to Grace College to be applied on the new building.

HATBORO, PA. The Suburban Brethren Church conducted their first Sunday school on Mar. 3, and established a new record of 43 present for the morning worship. Lester Smitley is pastor.

WINONA LAKE, IND. The 13th Annual Youth for Christ convention will be held here June 30-July 14.

SPECIAL. Reports are coming in from churches all over the nation of successful meetings that were conducted by the laymen on Evangelism Sunday, Feb. 24. Laymen in many instances preached the sermons, and did a "good" job.

SAN YSIDRO, CALIF. Another little miss arrived Mar. 4 to make her home with the Sibley Edmiston family. She weighed 8½ lbs. and her name is Lorraine Marcella.

AKRON, OHIO. Russell Ogden assumed the pastorate of the First Brethren Church Feb. 17. The congregation tendered the pastor and his family a reception on Feb. 21.

JOHNSTOWN, PA. The First Brethren Church went over the top in their Plymouth project. At a farewell reception for Dr. and Mrs. O. D. Jobson on Mar. 6, the car was presented to Dr. Jobson as a gift to the work in Africa. Because of her recent accident, Mrs. Jobson was unable to attend.

CHANGE OF ADDRESS. Rev. Robert Williams, 25 Rue de la Dolve, Tours, I & L. France. Please change Annual.

ELKHART, IND. Rev. Maynard Kulp, pastor of the First Christian Church of Wakarusa, Ind., preached the morning message at the Grace Brethren Church Mar. 10, and in the evening Rev. Herbert Scott of the First Baptist Church of Elkhart, gave the message. On the same day Lowell Hoyt, the pastor of Grace Brethren Church, preached at the 8:30 service of the First Baptist Church, at the Northside Baptist Church at 10:45, and at the Immanuel Baptist Church at 7:30.

CEDAR RAPIDS, IOWA. Rev. John Whitcomb, Jr. will be one of the speakers at the Bible conference at the Grace Brethren Church Apr. 15-21.

MANSFIELD, OHIO. The Northern Ohio District men's rally was held at the Woodville Grace Brethren Church Mar. 22 with A. J. Smith, of Barbarton as speaker. The District Youth Rally was held at the Grace Brethren Church Mar. 29-30, with Evangelist Bill Smith as speaker.

WARSAW, IND. The Lord has worked in the establishment of a new Brethren church! Community Grace Brethren Church was organized in October 1956. Incorporation was effected in February 1957, and a constitution adopted at the same time. Clyde K. Landrum is serving as pastor and Robert Cover is assistant pastor.

The work has come about through the vision of the Winona Lake Brethren Church and its former pastor, Dr. Herman W. Koontz. They saw the need for and felt the leading of the Lord in establishing a work in the new Herscher Addition in South Warsaw. Plans were made and the work started in February 1956. At the same time that the need for the work was felt, there was a new K of P lodge hall completed in this very section. We were able to get the use of this fine building and still have access to it.

Attendance has increased steadily; average in Sunday school for the last quarter of 1956 being 61, with

an average in church services being 64 in the morning and 59 in the evening. Souls have been saved and some persons have been baptized. Membership now stands at 27. Land has been purchased — 1.93 acres adjoining the Herscher Addition and facing on state highway 15, right near the consolidated school. From the very first, offerings for foreign missions and home missions and for Grace Seminary and College have been received. These have shown a fine increase. We look forward to great blessing in DVBS this summer and perhaps to the first evangelistic campaign in the fall. Please pray that souls will be won for the Lord in South Warsaw!



In the picture: Playing organ, Al Steffler; left to right: Ernie Bearinger, songleader; Robert Cover, assistant pastor; Clyde K. Landrum, pastor; and Donald Ogden, speaker.

Sunday, Mar. 10, was a "big day" at the church! This was the occasion for the dedication of the new Conn organ. With the fine co-operation of the Winona Lake church, its pastor and people, attendances for the day were: Sunday school, 78; morning church, 94; evening church, 92; fellowship meal, 113; and afternoon service, 119. Participating in the dedication service were Professors Don Ogden and Al Steffler, Dr. James Boyer, Pastor Landrum and Assistant Pastor Robert Cover.

CLEVELAND, OHIO. Robert Cessna, pastor of the First Brethren Church, was the chairman of the first Greater Cleveland Sunday School Convention held here Mar. 14-16 at the Cedar Hill Baptist Church.



SPECIAL. Church groups from Boston to Seattle are voicing protest at the increasing trend toward full commercial activities on Sunday. In latest actions, a bill to ban school sports events on Sundays was endorsed by the Massachusetts Council of churches and the State Baptist Convention at a legislative hearing in Boston. In Seattle, Protestant, Roman Catholic and Jewish religious leaders joined with labor officials to ask business throughout the State to adopt a "gentleman's agreement" to observe Sunday closing laws. Large food markets and used car lots were cited as the chief offenders.

In Wilmington, Del., a Lutheran pastor took the lead in urging a boycott of nonessential business open on Sunday. "Within five years," said the Rev. Robert Neumeyer, pastor of Zion church, "automobile showrooms, grocery stores, markets, clothing stores and many others have begun merchandizing on the the Lord's Day—many of them so early that employees are forced to miss worship or lose their jobs."

CHICAGO, ILL. More than 100 Sunday schools from Djakarta, Indonesia, to Brooklyn, N. Y., won honors in the Eighth International Sunday School Attendance Contest, sponsored by **Christian Life** magazine. The awards, which totaled almost \$20,000 in church merchandise, were announced in the March

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issue of the magazine. To win these awards, hundreds of Sunday schools amassed significant attendance gains during a six-week period last fall. Winners were selected by five leading Sunday-school authorities. Sunday schools from 47 states and several foreign countries were represented in the contest. The schools came from more than 40 denominations.

Grand prize winner was the First Presbyterian church, Bremerton, Wash. Despite the fact that city population has decreased 60 percent since World War II, the Bremerton Sunday school has made continuous gains, climaxing with its Sunday-school-contest effort. As a result, the church will receive a 48-passenger Blue Bird Sunday school bus, as well as other prizes, and the pastor, the Rev. Wilbur Scafe, will receive a Winona Lake School of Theology Flying Seminar all-expense tour to the Holy Land.

Editor Walker also announced: "The total aggregate attendance increase for Sunday schools in the contest was nearly 170,000 pupils. This brings the total for the eight contests to more than a million and a quarter pupils gained."

The report told of two foreign Sunday schools: "In Nigeria, a Sunday school of 300 made 40,000 personal visits, rented 59 taxis and had 2,560 come to church on the last Sunday of the contest. In Indonesia, 90 percent Moslem, a Sunday school used trucks to bring the crowds and soared from an average of 40 to a contest high of 1,426 in six weeks."

AFRICA. According to a Swiss pastor just returned to Geneva, "Radio broadcasting has become an essential tool in mission work." He reported: "In many areas, every second hut or cottage has a radio receiver, offering churches and missions a great potential in reaching much of Africa's population. A major handicap is Africa's wide diversity of language, the Lutheran mission leader admitted, but suggested that Swahili might be used, since it is the tongue of more than 30 million Africans."



SAUD SAID HIS PRAYERS

When King Saud of Saudi Arabia came on his official visit to America, it was reported that he had a special navigator on board ship, and a special compass was set up so that Saud could face toward Mecca in prayer five times a day. This was striking to me, and a bit embarrassing.

There were no bones about it. Here was a man who didn't mind showing the world his devotion to his religion. Apparently he was not boasting about his observance of this regular prayer-period. His praying toward Mecca was a fact of daily living. True, Saud was the head of a foreign government, and kings are always news. But primarily, I believe, these special arrangements struck the news wires because to us Americans a man's personal prayer-times are seldom divulged and not usually considered anyone else's affair.

Here was a man who was not going to set aside his convictions or habits of long standing merely because he was to be in a strange country where these practices would be smiled upon as odd. He even went out of his way to foresee and prevent any obstruction to his devotions. In a so-called Christian country, he would not "do as the Romans do," but continue to do as the Moslems do!

This was embarrassing because it made me wonder: would I, would the average American Christian, be so bold in another country about my own Christian habits? Indeed, are we that bold in our convictions here in America? What, I imagined, if King Saud were a Christian and usually attended church on Sunday? Suppose out-of-town company dropped in unannounced on Sunday morning. Would Saud deny himself his usual spiritual refreshment in deference to his visitors? Or would

(Continued on Page 206)



TWO BEGGARS

By Robert D. Crees

Pastor, Third Brethren Church
Philadelphia, Pa.

I wish you would read the thrilling story, "The Two Beggars," as recorded in Luke 16:19-31. This is **not a parable**. These were real people—two beggars. Perhaps some of you think only **one** beggar, Lazarus, was involved in the story. Not so: **both** were beggars. Some one has said: **"It is better to beg bread for a little while on earth like Lazarus than to beg water forever in hell like the rich man."**

First, let us notice that these two beggars were on an inequality in life. One was immensely rich. He had fine clothes and much food. He lived in a palace and had all that money could buy. The other was very poor. He had no money and was, in reality, a beggar. He was laid at the gate, a helpless, gaunt human derelict, full of sores, dying of starvation, clothed in rags.

The rich man was sinful; he was a glutton, whose only desire was to "eat, drink, and be merry," regardless of others. He was selfish, for he refused bread to the poor man. On the other hand, the poor man was righteous; he was poor but clean. He was no doubt known for his honesty and truthfulness. He had accepted Christ as his Saviour, and had the new nature which comes to one only through the new birth. These two men were unequal in life.

The second point I want you to notice is that **they became equal at death**. Death came to both. **Death is the great leveler**. Whether men be rich or poor, small or great, old

or young, death put them on the same footing. The rich man was not prepared for death. His full barns on earth could not help him in hell. Lazarus was prepared for death. He was a Christian. He had laid up "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Death comes suddenly. Two rubber bags, looking alike, are suspended over the side of a ship. One is filled with lead, the other with gas. A cyclone breaks the ropes holding both. One bag drops to the bottom of the sea, the other floats upward into the sky. Two brothers may be chained to earth by the cords of life. The heart of the one is filled with love, the other with hate. Death breaks the cords, sending the soul of one to heaven and the soul of the other to hell.

Notice in the third place that **there was an inequality after death!** After death the rights and wrongs of this old world are evened up. Lazarus went into what was known as "Abraham's bosom," a place of happiness comparable to heaven today. He was carried there by the angels and was comforted and happy. The rich man, on the other hand, was in hell. **He, being in torment, begged for the first time in his life**. He begged Abraham to have Lazarus cool his burning tongue. He had full possession of his senses, for he felt pain, cried, saw, and mani-

fested memory. His plea, however, came too late, for God said to him: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." He was not even permitted to warn his wicked brothers on the earth.

Notice, finally, that both beggars received a square deal. Self-righteous men today ask for a square deal. God will give it to them, but according to His own standards. **One begged bread for a while on earth; the other begged water forever in hell.** One had wealth on earth; the other had treasures in heaven. One was extremely selfish, even regretted giving away crumbs; the other was generous, even the dogs had been his friends. One shivered in the cold on the mansion steps; the other roasted in hell. The one ate, drank, and was merry; the other starved and prayed. One was self-righteous; the other accepted God's righteousness. One was despised by the world; the other by God. One was prepared to die; the other afraid to die. One was a Christian; the other, a scoffer. One thought of others while on earth; the other forgot brothers till in hell. Lazarus received everlasting life; the rich man received everlasting punishment. Take your choice today, friends. Would you rather beg bread on earth or beg water in hell? "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Past

The shrill siren sounded for the third time on a windy night announcing a disaster—fire. The rapid movement of the traffic past the house spelled panic to the mind of the father who at the time was kneeling at the family altar with his three children and their mother. The panic evidenced by the rush of vehicles outside had its counterpart in the peace of God evidenced by the serenity and confidence voiced in the prayers of the children inside. There was no visible sign of their having heard the siren, for their minds had been turned to the Father by the story of Shadrach, Meshach, and Abednego in the fiery furnace. In their father's mind the promise in Isaiah 26:3: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee," prompted a doxology.

Time was when Ruth, the middle child, seldom slept the entire night, for the sound of a siren ran her through and through with fear so that she would cry out and quake with fright. Realizing that fear is not of the Lord, for "perfect love casteth out fear," we set to the task of bringing to the mind of a little girl the perfect peace of God. For one entire week the family altar text was Psalm 56:3: "What time I am afraid, I will trust in thee." It was not many days until the peace of God replaced the panic of fear. Two years later, on Sunday, November 4, 1956, Ruth publicly received Christ as her personal Saviour, and now knows the One who is the source of her peace—the Prince of Peace, the Lord Jesus Christ. Her confidence is in the One who by His own miraculous power kept the three men in the fiery furnace.

In this day when death is just a breath away, it behooves the living to know the Source of Life in a very personal way. Not only is He the Source, but the Sustainer of life as well. "Which holdeth our soul in life, and suffereth not our feet to be moved" (Ps. 66:9). Come what may upon the earth, I shall not fear

Understanding

what man can do to me, for there are two appointments ahead, one of which I must meet. The day of the return of our Lord for His church is a day appointed of God. In God's appointment book that day comes before the great tribulation fore-ordained to the inhabitants of the earth. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4:17). Should the Lord tarry longer than is prospective, death is my appointment with the Lord and will be kept by Him. None can foil either of these appointments by seeming accident or planned demolition, for His promise is: "... neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:28-29). Because of the immutableness of this position, my days are lived in peace.

It is the work of the archenemy of the souls of men to send his fiery darts to the mind, setting it aflame with fear. He knows that the need for security is basic in every personality and the destruction of souls being his intent, he attacks the bases of soul strength. God's Word has the answer in Ephesians 6:16: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." The picture in mind is a mental shield, and while we are to quench the fiery darts to the mind, an analogy enlightens my mind. To keep termites out of the timbers of a building, a metal shield is placed between the ground and the timbers protecting the whole house by protecting those basic timbers. Faith protects the basic needs of the personality against those intruding darts.



By Robert Wm. Markley
Pastor, Grace Brethren Church
Palmyra, Pa.

Should Satan, through his cunning, succeed in preventing the fruition of my labors in order that he may send a dart of despair to my soul, faith is the shield to quench the dart with Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." The overruling providence of the Almighty God will not allow a lesser power to have the ultimate victory, but He who is able will place sweet honey in the decaying carcass of the lion. He who is the Water of Life will cause streams to flow in the desert and the desert shall blossom as the rose.

The greatest balm for the troubled mind is in the meaning of the word "peculiar" in Titus 2:14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." We are told that the word "peculiar" is translated from a Greek word which is made up of two words; one means "around," as a circle, and the other means "to be." The word would best be charted by a circle with a dot in the center. As the dot is circumscribed by the circle, so each saint is circumscribed by God and nothing—temptation, trial, accident, disaster, or sickness—can come to the saint except it be allowed or directed by God. Whether He allows or directs, God has promised grace sufficient that the saint should not be moved. Therefore these days should see the mind of each saint stayed upon Christ and the face of each saint radiant with the peace of God which passeth all understanding.

The Lord's Supper

By Rev. R. E. A. Miller, St. Petersburg, Fla.

"The Lord's Supper" is not the Eucharist, commonly called the Communion. It is not the Passover meal. It is not the fulfillment of any Old Testament type. It was definitely intended by our Lord to be something new that He was giving. The old economy was to be submerged into the new, and never forget that Jesus Christ definitely had the authority from God the Father to effect ordinances of the Christian church.

To any discerning believer who reads the New Testament carefully it must be apparent that our blessed Lord "on the same night in which he was betrayed" instituted a new service which was to be perpetuated by His followers "till he come." That first service was held in an upper room in which there was a table spread with food to be eaten in a special fellowship never before enjoyed by the disciples with their Lord.

I. The Scriptural Authority and Observance.

Beginning with the first Gospel, we learn that Matthew clearly understood what went on in the upper room: "They did eat" (Matt. 26:21), "they were eating" (26:26) before Jesus took bread and the cup and passed them in the manner of the Eucharist which is commonly observed by practically every Christian church today.

Mark agrees concerning this upper room experience, for he says: "And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth [a meal] with me shall betray me" (Mark 14:18). Jesus identifies the eating as "dipping in the dish" (a common form of meal in the Orient), and this took place before He took bread and the cup and instituted the Eucharist (Mark 14:22-23).

The physician Luke unmistakably tell us, "Likewise also the cup after supper . . ." (Luke 22:20). To this

the Apostle Paul refers and agrees in writing to the Corinthians. "After the same manner also he took the cup, when he had supped [after supper, that is] . . ." (1 Cor. 11:25). In the same chapter Paul writes to correct the abuses of the Corinthians in eating "the Lord's Supper" (11:20). This simply means that they were observing a special meal in addition to the bread and the cup but that they were abusing the method and meaning of eating the supper.

As they came together in one place, each one ate the supper which he brought, some eating too much became drunken, others who were poor went hungry (both groups missing the point of the meal entirely, cf. 11:22, 34), and no one waited for the other (11:33). Here it becomes quite evident that the Corinthians had thus robbed themselves of the great blessing intended by our Lord in giving us this ordinance of the fellowship meal. For it was fellowship and not food that was to be uppermost in the observance.

Jude sensed this defection in the early church. Writing to warn the true Christians concerning the apostate teachers who had already crept into their midst, he declares emphatically that they are "spots" [ASV "hidden rocks"] in your feast of charity [literally, "love feasts"], when they feast with you, feeding themselves without fear" (Jude 12). Peter was alert to the same situation and so he wrote, "Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you" (1 Pet. 2:13). It is clear therefore that the Christian church did observe the eating of the love feast, the fellowship meal. In the very corrections that were necessitated by the abuses that arose, it is shown that they did follow the practice of eating a separate meal during the gathering together in one place. It is also evident that the

chief purpose of the meal was fellowship, the unity of the believers in their common faith. The false brethren, the apostate teachers, the greedy members broke this unity of fellowship and thus marred the eating of the Lord's Supper.

It was in that first service in the upper room that Jesus had set forth the pattern for His disciples. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this [a new Christlike love—not merely the previously commanded "Love-thy-neighbor-as-thyself" love] shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35). Love and fellowship characterize the early Christians. The fellowship meal emphasized that and reminded the followers of the Lord that fellowship made the vast difference between them and the pagans. God grant that this shall be true of His followers today!

II. The Historical Authenticity and Observance.

All historical evidence proves beyond a doubt that the love feast was observed as an ordinance in the Christian church from its very inception. This is consistent with the Scriptural inference. For as we have noted, the purpose of the meal was fellowship and not food; therefore it is just as symbolic and just as much of an ordinance as either of the other two parts of the threefold service.

Historical citations are numerous but three of them will suffice to show the preponderance of weight they throw on the side of observing the fellowship meal in connection with the Eucharist.

The *Didache*, commonly known as the Teaching of the Twelve, dates back to the first century A. D. In chapter 9 there is a model given for prayer before the meal is taken. In chapter 10 a prayer is given for use after the meal.

In a letter written to Dognetus, Ignatius says of early Christians: "They have a common meal." His testimony is counted valuable because he was contemporaneous with the apostles and died only 12 years after John the Apostle. Thus we have both the *Didache* and the letters of Ignatius, written under the very supervision of the apostles, testifying that the love feast was a church ordinance.

Dr. Philip Schaff, noted church historian, true to the facts of history without bias to present-day practices, gives us this record: "At first the communion was joined with a Love Feast, and was then celebrated in the evening, in memory of the last supper of Jesus with His disciples . . . Tertullian [around A. D. 160] gives a detailed description of the Agape [Greek for Love Feast] in refutation of the shameless calumnies of the heathen. But the growth of the churches and the rise of manifold abuses led to the gradual disuse and in the fourth century even to the formal prohibition of the Agape, which belonged, in fact, only to the childhood and first love of the church. It was a family feast, where rich and poor, master and slave met on the same footing, partaking of a simple meal, hearing reports from distant congregations, contributing to the necessities of suffering brethren, and encouraging each other in their daily duties and trials" (*History of the Christian Church*, Vol. II, pp. 239-240).

III. Current Observance.

It is true that very few Christian groups literally observe the three-fold service as it was instituted by our Lord in the upper room. Although practically all authorities agree that the earliest churches observed the washing of the saints' feet, the fellowship meal and the communion of the bread and the cup, gradually, just as Dr. Schaff noted above in the case of the meal, the service as it is largely observed today has been narrowed down to the simplest and easiest form—merely the communion of the bread and the cup, known as the Eucharist. But thank God there are some left upon the earth who believe in tak-

ing God at His Word and who are not afraid nor put to too much bother to observe literally the three-fold service.

The Brethren Church is not the only church which observes this type of service, but it is among the very few who do.

God's Word says nothing about the details of the food used in the meal. This is to be expected since the emphasis is upon fellowship and not food. Any food which is symbolic of a common meal is in harmony with the Word of God.

It is refreshing to enjoy a service where godly conversation is encouraged during the fellowship meal. Indeed it is hard to believe in any kind of fellowship where there is no communicating of godly thoughts. A time of praise and testimony at the close of the meal serves to break up the ever-present danger of formality and the mere going through motions.



R. E. A. Miller

In older congregations schooled against this added blessing such an innovation will come only after patience and much teaching. But the results are worth the effort. God grant that the Brethren shall come to appreciate more and more the value of genuine fellowship one with the other in Christ.

Perhaps in some cases the time element has forbidden the praise and testimony. More time is allowed for this if the bread and the individual cups are placed on the tables before the service begins. After all there is nothing to be gained by the mechanics of passing the elements in a way that consumes unnecessary time. The unity gained in all breaking bread together and drinking the cup together enhances the underlying meaning of the fellowship meal itself.

IV. The Future Observance.

Our fellowship this side of heaven is just a foretaste of that which awaits us in glory with our blessed Lord at the "marriage supper of the Lamb." It is John in the Revelation who points forward to that glorious day when we shall all be seated together in the banquet hall of heaven.

"Let us be glad and rejoice [even now], and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready [God help us to be ready when He comes!] . . . Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:7, 9).

We could not be far wrong in harmonizing this future event with that about which Paul speaks to the Ephesians concerning the bride of Christ: "That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27).

This future ministry of our Lord is spiritually discerned here. Every Christian must be glorified before we sit down at the table up yonder. This is promised to us through the ministry of the Lord Jesus. "When he shall appear, we shall be like him, for we shall see him as he is" (1 John 3:2). "We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body . . ." (Phil. 3:21).

Don't forget what Luke records as coming from the Lord himself, "Blessed are those servants whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them" (Luke 12:37).

Christian, be faithful, watch, wait expectantly for His coming, look for Him! And thank God for the fellowship of the saints now! What a different world this would be today were all to sit down at the Lord's table as He has provided. Labor trouble, political trouble, frictions and factions, schisms and isms would disappear.

May it be said of us as it was said of the early brethren: "Behold! How these Christians love one another!"

WHAT SHALL I BELIEVE

A man dashed up to the ticket examiner in a railroad station and gasped: "What time does the half-past-five train leave?"

"Five-thirty."

"Well," exclaimed the belated traveler, "the church clock is twenty-seven minutes past, the post-office clock is twenty-five minutes past, and the station clock is thirty-two minutes after five. Now what I'd like to know is, which clock am I to believe?"

"You can believe any clock you wish, sir, but you can't go by the train, for it left at five-thirty, sharp."

"Seek ye Jehovah while he may be found; call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55: 6-7).

"No matter what I believe, just so I am sincere," is an idea often expressed, but uniformly unsafe. Like the clocks, the opinions of men are liable to be faulty, and unsafe guides. The Bible is the only entirely safe compass to guide us to heaven.

But Satan has a most effective weapon which he loves to wield—procrastination. "Not now," he whispers; "tomorrow will be time enough. There's plenty of time. Do it some convenient season."

There's danger in delay—it when it comes to accepting the Saviour.

There's danger in believing "just anything" about the way of salvation.—**Chester E. Shuler.**

A PRAYER OF HUSBAND AND WIFE

O God who out of all the world hast let us find one another and learn together the meaning of love, let us never fail to hold love precious. Let the flames of it never grow dim, but burn in our hearts as an unwavering devotion and shine through our eyes in gentleness and understanding on which no shadow falls. As the road of life we walk to-



gether lengthens, forbid that the dust of it should ever drift into our souls.

Help us to have the sense to climb high places of memory and of imagination so that we may remember the beauty that lies behind us and believe in the beauty that lies before. Make us sure that romance does not depend upon time or place, but that daily it may be renewed in the recognition of these larger possibilities in one another which love itself creates. Teach us to remember the little courtesies, to be swift to speak the grateful and the happy word, to believe rejoicingly in each other's best, and to face all life bravely because we face it with united hearts. So may whatever spot of earth thou givest us to dwell in be as a garden in which all sweet and lovely things may grow. Amen.—**A. C. P. S. Camper.**

WILL A MAN ROB GOD

This question was asked the Prophet Malachi. This is most certainly a heart-searching question for us all. There are some people who think this to be a foolish question, but let us not forget that man will and has robbed everyone else. A man will rob his brother. He will rob others who have entrusted their wealth to him. He will rob banks, and state, country, national, and other treasuries. Once in a while we hear of those who will go so far as to rob the church. Children will rob their parents. Parents will rob children. Of course they always do these things in hope of getting away with their evil deeds. But there is no hope of getting away with it when a man will rob God. He sees, and He knows all about our stewardship and our financial affairs as well as

Thought Provoking Pillars

Selected By the Editor

he knows all about us in every way. Nothing whatsoever is hidden from His view, and His ear is always open to our plans and conversation. Yes, man will rob God! Many rob Him unintentionally. Still others will rob Him willfully and deliberately. "You have robbed God," said Malachi, "in that you have refused to give Him tithes and offerings."

God's way of financing His work is by tithes and offerings; man's way is by begging, cooking, sewing, stewing, banqueting, and worrying where the money is to come from. Now then, which is the better way?

GOD'S GUIDANCE

Livingstone planned to go to China, but God led him to Africa, to be its missionary statesman, general and explorer. Alexander Mackay prepared for work in Madagascar, but was directed to Uganda, to aid in the founding of one of the most remarkable missions in the world. Carey proposed to go to the South Sea, but was guided divinely to India, to give the Bible in their native tongue to its teeming millions.—**Christian Digest.**

BIBLE STUDY

Would it not be a foolish thing
To die of thirst, with this clear spring
Of living water at my feet?
To starve when there is bread and
meat
And wine before me on the board,
A table spread by my dear Lord?
And would we think he has much
sense
Who hoarded only copper pence
When at this feet, and all around
Were diamonds sparkling on the
ground?
—**Martha Snell Nicholson**

FOOD FOR THOUGHT

Today's sermonette. "Every Christian has received spiritual blessing in order to impart it; and if we can not impart, we may well question whether we have ever received!"—**W. H. Griffith Thomas.**
* * *

The auto is not responsible for the falling off in church attendance. That fool thing will stand in the middle of the road until you tell it where to go. It's the man behind the wheel that's to blame.—**Billy Sunday.**
* * *

Let not the word "yoke" frighten you; we must bear the weight, but God helps us to bear it; it is a burden that two must carry, and God shares it with us.—**Fenelon.**
* * *

Of four things every man has more than he knows—of sins, of debts, of friends, of foes.
* * *

The secret of a Christian's life is to walk on a narrow path with a wide heart.
* * *

Two things it is profitable to study: the failings of your friends, the virtues of your enemies.
* * *

God often has to use rough tools to remove the rust from our hearts.
* * *

The finest glass can be broken by a pebble, and the finest Christian can be marred for life by the smallest sin.

REVERENCE

There is a great lack of reverence in many services of our churches. No doubt many have grown careless about the little things which mean a lot as far as reverence is concerned. Pray about this. Perhaps souls are being hindered from coming to the Lord because of a lack of reverence for God and His

Word. Here are a few suggestions. We sincerely hope that you will think them over and cooperate in putting them into practice in your church.

1. As you enter your church, remember what you have come for—to worship.

2. When you reach your seat, bow your head in prayer and meditate, or open your Bible and read a portion.

3. Refrain from "visiting" and loud talking before the services.

4. Do not enter the auditorium during the reading of the Scriptures, during prayer, or while special musical numbers are being offered, or during baptismal services.

5. Leave the back pews vacant for latecomers. If you come in late, be sure to sit in the back so as not to disturb the service by coming clear to the front for a seat.

MY TEACHER

A Sunday school teacher, I don't know his name.

A wonderful preacher who never found fame.

So faithful, so earnest when I was a boy—

He stuck to his task though I tried to annoy.

He never was missing, in cold or in heat.

A smile on his face lighted the moment we'd meet.

He taught by example, as well as by word.

This splendid old teacher who honored his Lord.

He helped my young life more than he ever knew.

Later years I remembered and tried to be true.

I suppose he has gone now to join heaven's ranks.

May it be my good fortune some day to say thanks.

Power and Riches

By Dr. Charles H. Ashman
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The natural man craves personal power and earthly riches. He thinks they will bring him happiness. The Devil offers these as enticements away from true riches in Christ Jesus. The rich man trusted in his riches and the earthly power they gave him, according to the story told of him by Christ. But ere long he lifted up his eyes in hell being in torment. The rich young ruler who came running to Christ asking the way of life went away sorrowful, still hugging his riches, loving them more than eternal life in Christ. The inspired Bible and human history prove it is folly to crave personal power and earthly riches. The Lord hath spoken clearly in His Word about this.

Give heed to these warnings. "He that trusteth in his riches shall fall" (Prov. 2:28). "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold" (Prov. 22:1). "The rich man is wise in his own conceits" (Prov. 28:11). "He that hasteth to be rich hath an evil eye" (Prov. 28:22). "Labour not to be rich" (Prov. 23:4). "He that maketh haste to be rich shall not be innocent" (Prov. 28:20). Thus speaks Solomon in his wise sayings.

Paul says: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" (I Tim. 6:17). "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:9-10).

DECEITFULNESS OF RICHES

Jesus Christ taught that the "deceitfulness of riches" choked out the seed preventing a harvest from the Word of God. To the rich fool who trusted in the "abundance of things" which he possessed, Christ said: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasures for himself and is not rich toward God" (Luke 12:20-21).

In this materialistic world it is easy to become a "fool." Seeking His righteousness should be our desire more and more.

James looked down through the centuries and beheld the last days. He then foretold the fate of those who would put their trust in uncertain riches. In James 5:1-6, we find this graphic picture of present-day conditions. We see the miseries that come upon those who trust in earthly power and riches. Their riches become corrupted, their garments moth-eaten, their gold and silver cankered; the rust of them is a witness against the hoarders. Like fire it eats into their very souls. Having lived in pleasures made possible by their ill-gotten gain, they become wanton and nourish their hearts as in a day of slaughter. Stripped of all these, for "we brought nothing into this world, and it is certain we can carry nothing out," they stand poverty-stricken before the judgment bar of Almighty God. They stand destitute in the day of destruction! Beware of that craving for riches and power, my friend. Beware of that insatiable thirst for gold. You, too, will be drowned in destruction and perdition.

RICHES OF GRACE

Why not seek the "riches of grace

in Christ Jesus"? "Humility and the fear of the Lord are riches, and honour, and life" (Prov. 22:4). The Lord hath promised, "I will give thee the hidden treasure (Isa. 45:3). Despise not thou the riches of his goodness (Rom. 2:4). Accept the "riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7). Oh, the unsearchable riches in Christ! Oh, the riches of His glory! All made possible because He who "was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (Jas. 2:5.) Oh, the riches of salvation and eternal life in Christ!

PATH OF VICTORY

If you would be victorious over this craving for earthly power and riches, take Christ as your Saviour and Lord. Accept the riches of His grace! He is the **door to victory** over this craving. He knocks at your heart's door seeking admittance. He brings true riches, hidden treasures. He died that you might live. He became poor that you might become enriched in grace. He saves, He keeps, He satisfies!



Charles H. Ashman

Grace . . . Bringeth Salvation

By John M. Aeby
Pastor, Temple City Brethren Church
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Continuously or uncontinuously, every inhabitant of this earth since Adam has been enjoying the grace of God. We are inclined to think of God's grace as exclusively related to the plan of His wonderful salvation, but every breath of air drawn by mortal man is drawn only because God delights in bestowing His favor upon those who deserve it not. He is "The God of all grace." However, as is suggested by its title, this article is concerned with the "grace of God that bringeth salvation."

The very words of the title are a quotation from Paul's epistle to Titus, chapter 2, verses 11 to 14: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Alfred Plummer, writing in the Expositor's Bible, says: "The passage before us might almost serve as a summary of St. Paul's teaching. In it he once more insists upon the inseparable connection between creeds and character, doctrine and life, and intimates the

close relations between the past, the present, and the future, in the Christian scheme of salvation." There is, then, a threefold ministry of this grace of God.

SALVATION TO ALL MEN

God's offer of pardon to sinners is a universal offer. This verse does not teach us that salvation will be the portion of all men but that salvation is made available to all men in the gospel. The message has a universal value because there is a universal need. Today's world is burdened down with problems which are increasingly "global" in their scope. And for each of these problems there appear to be a number of "dreamers" with their "global" plans and programs as solutions. The one solution for every individual of the world's society is not a new plan; it is nearly two thousand years old now in its fully revealed form. The basic problem of humanity is and always has been the sin problem. It lies at the root of every problem facing the world of this hour. Its solution is to be found in the simple declaration of the gospel: "Christ died for our sins . . . and . . . he was raised!" And every man, whosoever he is, who puts this offer to the test finds his problems solved for time and eternity!

There are those who insist that an offer of salvation by grace so free as this will cause men to live in sin. However, such objectors have failed to see in the Scripture text above that this same grace carries—

DISCIPLINE TO ALL BELIEVERS

God never gave His gospel to reform the world nor to give the world a new code of ethical standards and morals. Paul tells us that this grace which saves also teaches

the believer the kind of life that should accompany salvation by grace. The word means literally "Disciplining us. . . ." The discipline of God's grace is twofold.

First, there is the discipline of **restraint**. In spite of the fact that certain of the modern educational psychology experts denounce restraint as dangerous, the Holy Spirit, the divine teacher, informs us that ungodly living and worldly desires must be restrained. So far as these things are concerned it is not a matter of moderation but one of repression.

Secondly, there is the **discipline of constraint**. Though the Christian must exercise restraint in some things in his life, it should not be supposed for a moment that the Christian life is a negative affair. God's Word never encourages asceticism nor the secluded life of the monastery. We are constrained to live "soberly [sanely, not long-faced], righteously, and godly in this present world." That so-called grace which tends to license is not of God, for God's grace is disciplinary! The grace of God inspires with—

HOPE TO ALL OBEDIENT CHRISTIANS

No incentive to present duty is as strong as a hope for future blessing or reward. God, who made the human heart, knows this and therefore has placed before the obedient believer the thrilling prospect of the hope of seeing his Saviour before he goes to meet Him through death! Coupled with this is the promise of the return of his Lord in the glory.

Truly "The grace of God which bringeth salvation" abundantly satisfies the longing of every human breast. And it ALONE can!



John M. Aeby

"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

All of us are interested in real earnest revival. No doubt we all have had the joy of witnessing the power of the Holy Spirit during some revival. I shall never forget a mighty revival that stirred our town. How the people prayed with burdened and burning intercession, and then how God sent the showers of blessing! The results of that revival were almost unbelievable. Factories closed for morning services and prayer meetings. Stony hearts of hardened sinners were melted. Bills long considered uncollectible were voluntarily paid. Personal work was done in the factories and shops, as well as in services. Hundreds were saved, and many church members revived.

RESULTS OF REVIVAL

A brief study of the events and conditions preceding these results is most interesting. Of course, we immediately notice that this phenomenal increase of the newborn church is the direct result of Peter's great sermon. Think of it! A church with a membership of one hundred twenty was increased three thousand strong in one short day. Surely Peter must have preached a great sermon. He did! But we are immediately surprised with its simplicity. Notice that there is no record of outstanding eloquence; no indication that the imagination of the people was excited; they did not say it was gratifying to their taste, but it pierced their hearts. The secret of this unusual conviction which came as a result of Peter's sermon was simply this—preparation by the congregation. They had waited with one accord in one place until the promise was fulfilled and they were all filled with the Holy Ghost. Is it any wonder that Peter's sermon concerning Jesus and His true Messiahship should have such successful results?

Notice his plain, concise message, that essence of which is found in verse 36: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus,

whom ye have crucified, both Lord and Christ." The direct effects of this Christ-centered message are shown in the next verses: "When they heard this, they were pricked in their heart, and said . . . Men and brethren, what shall we do?" Something had been revealed to them! It was the vileness of their hearts and the wickedness of their conduct. They saw the great crime they had committed. They realized now that it really was the Messiah, the Lord Jesus Christ whom they had rejected and crucified. This realization caused them to cry out with alarm and great distress: "What must we do to flee the wrath of Jehovah?" Peter answered them in verses 40 and 41 with many other words and exhortations. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." It does not say they simply added their names to the list, but this is a clear indication that three thousand souls were saved.

FRUIT OF REVIVAL

The question now arises, as it always does in any revival. Did those who were saved that day remain faithful? How long was it until they went back, or did they continue in the faith? The answer is plainly seen in our text: "And they **continued stedfastly.**" Yes; they meant business that day, and God honored the faith of the very people who a few weeks earlier had shouted until their voices were hoarse, "Crucify him, crucify him," and "His blood be on us." Even with such material as this, God is able through His marvelous grace to make God-fearing, Christ-honoring, gospel-preaching men who will **continue stedfastly in the faith.**

PERSEVERANCE

As we examine the first characteristic mentioned we shall center our thoughts around the words "continued stedfastly." Just what kind of perseverance is exercised here? From a study of the Greek word used we find that the fundamental meaning represented is an action that is strong, steadfast, persevering, and not faint—that is, an action that exerts a mighty thrust in

The Great Revival

a forward direction regardless of all the obstacles. Its use in this particular position means to give constant attention to a thing or person. In Acts 8:13, it appears again to give constant attention to a thing. In Acts 2:46 it means to continue all the time in one place—that is to continue in the state of persevering. In Ephesians 6:18, it is translated in our King James versions as perseverance! Now, the concerted meaning may be illustrated in our day by a strong, alert football team. They push forward toward one goal. Time after time they hit that line with all the force of their strong bodies. Nothing can stop the steady hammering away to reach that goal.

These new converts were not fickle; they did not profess belief one day and forsake it the next. They were firm, constant, strong, and persevering in their new faith. Perseverance in hearing and meditation on God's Word is necessary to the spiritual life of the Christian today no less than it was then. Our soldiers are confident on the field of battle because they were trained with constant practice. I have seen them repeat over and over one minute maneuver until it is done perfectly. The soldier who expects to be a machine gunner must be able to dismantle and assemble his intricate machine even when blindfolded in order that he will be able to do it under any circumstances on the battlefield. What an accusation this is to me! How we ought to practice and repractice the use of even more important weapons to fight the one that walketh about as a roaring lion, seeking whom he may devour. Of



course a far more important factor enters the Christian combat—that is, the power of the Holy Spirit. Peter had just been filled with this power before he preached this sermon. He was consumed with an energizing passion to preach Christ and Him crucified. A few weeks earlier this would have been utterly impossible! Praise God this power is not limited to Peter's day! God is still able to fill us with the same energizing power that will change us from weak and double-minded Christians to fearless witnesses for Christ. If we are to preach the Word with power, we must be energized with the same power that Peter was. The Bible is inspired, but when we read and preach it without this necessary filling of the Holy Spirit, we retard its potency. What if we have a powerful Bible but a powerless church? We need even more than the grim determination of a soldier, a sailor, or a marine—we must have the person of the Holy Spirit dwelling in us with dynamic power; then when the Holy Ghost is both in the doctrine and in the people who profess it and preach it, the mighty power of God can be revealed as it was in these three thousand babes in Christ. Look at the result of their power in verse 43: "Fear came upon every soul," and in verse 47: "The Lord added to the church daily such as should be saved." Oh, how we pray and profess to be filled with the Spirit but still we lack in perseverance, in "stick-to-itiveness," and then fail on the middle line. The real test of a church, Christian, or preacher is not the big day of prayer and Pentecostal power upon the mountaintop, but the test comes in how we follow up the mountain vision with faithfulness in the valley.

FELLOWSHIP

It is perfectly natural for converts to forsake former associates and seek those who love the Lord. I re-

member how I came to love a dear old saint of God whom I formerly thought to be "an old fogey."

The fellowship portrayed by our text is not one of selfish desire. They did not bask in the sun of inactivity nor dream the lazy dreams of the lotus eaters. No! Theirs was a fellowship of disposition and oneness of heart not only manifested in outward association but presented to the world with a solid front against unbelief. They had a common interest to evangelize for Christ. They had a common Lord—He was the One whom they had crucified but now loved. They had a common salvation and rejoiced in it. They had a common indwelling Spirit which constrained them to sacrificial service. They had the same joys, the same hatred of sin, the same enemies, the same subjects of conversation, and the same desire for prayer. The effect of revival is always one of unification. People who will not speak to each other are made the best of friends in a revival. Christians always feel this bond of fellowship even though they were separated before they were Christians.

But notice please that this fellowship was the sequence of their fellowship in doctrine and teaching. The word here simply means teaching, and the expression here denotes that they continued to attend on their instructions. This is a sure evidence of conversion. Born-again believers desire to be instructed and do not forsake the gathering together of the saints. They continued in right teaching, and so ought we, not to arm ourselves with a lot of preaching material, but that we might first be filled with right teaching and doctrine. Until our teaching is right, our life must be wrong. We must ask for the pure Bread, the pure Water, the sincere Meat of the gospel and live on that. Out of such nutritious food there will come

proper results, such as perseverance, fellowship, communion, and common prayer as it was in the days of this first church.

OBEDIENCE

They were careful in the breaking of bread, and in the prayers. Notice the definite article appears in the original, no doubt to connote a special meaning. Of course I realize that many insist that this was simply the custom of the day, that everybody broke bread as a symbol of friendship. They say that meaning here is no deeper than the Greek symbol of drinking wine together to express mutual regard and personal loyalty and fidelity. There is thus a wide diversity of opinion concerning the precise meaning of fellowship in the original. Some say it refers to the distribution of funds in verse 44. Others say it is the oneness of spirit in the community of believers. Still others say it means the Lord's Supper. It is true that this is a common form of expressing an ordinary meal, and if it stood alone we would be forced to accept this meaning and discard any reference to the Eucharist. But in view of the fact that it stands here in this verse in circumstances of religious observances, such as attendance to the teaching of the apostles and im-

mediately following it to the prayers, it can hardly mean that they continued steadfastly to break bread in the common meal. Hence, it must refer to the Holy Eucharist. Furthermore, the Syriac version has it: "In the breaking of the Eucharist."

This oneness of faith and love, this participation in the memorial feast and in devotional acts has a positive and evident result. By these means the new converts were bound to the original one hundred twenty believers which tended to train them toward maturity in the Christian walk. As they gathered together around one table as one family in obedience to their Lord's command to take the emblems of bread and fruit of the vine in memory of Him, they thus proclaimed His death upon the cross for them.

Finally, there was the ordinance of "the prayers." This refers to systematic, definite, positive prayers, uttered not as individual prayers only but with one another. They had been instructed in the Hebrew prayers, and so they prayed obediently and fervently the prayers of the fathers. Right at this point is where I am afraid we fall far short of this early church. "They continued steadfast" in prayer. They knew how to pray. They believed God in their praying. God heard and answered their prayers by sending a consistent day-by-day revival.

To conclude our study of this group of young converts which came into being as the result of Peter's great sermon, let us inquire as to the secret of such unusual activity among those so unlearned in the new walk and so devoid of a Christian heritage such as we have today. What was it that incorporated and sealed them in love and service with the one hundred twenty? What was it that caused these murderers to praise God and have favor with all people? What filled them with such an all-consuming passion for the lost? What made them so fruitful that every day people were being saved? We are sure it was nothing that they generated in themselves, for Peter himself who had known the Lord for some time had been a complete failure up to this time. It must have been something unusual

given to them from above in an unusual way. Yes, it was! They had been filled with the Spirit of God, and, praise His name, what they received in that day may be desired and had today. More than that, we have the command of Ephesians 5: 18 that we should be filled with the Spirit. We, too, can have the energizing power from above for a fruitful life and ministry. May God grant to us such an emptying of self and filling of the spirit that we, too, will experience a life of burden for lost souls and a harvest for our King. We can have it. God will give it to us if we but meet the conditions. Right now let us give Him our all and our best, and He will surely give us His best. It is not so much a question of our getting power as it is God getting us. "He that spared not his own Son, but delivered him up for us, how shall he not with him also freely give us all things?" (Rom. 8:32). Amen!

I BELIEVE

(Continued From Page 195)

he say: "We're so glad you came to see us. And we'd really enjoy having you worship with us this morning. We never miss the services of God's house because they mean so much to us in our daily living." And if the visitors protested, they hadn't brought along the proper clothing for church-going, would King Saud give in and say: "Well, in that case, we'll just stay home since we'd feel terrible to go off and leave you?"

Probably not. Here was a man who was bold about his religious habits.

What an inspiration if we are tempted to invent week-kneed excuses! We Americans are eager compromisers. We take pride in being diplomatic; that is, in allowing the other person to feel good. We are so tactful in asserting our beliefs and opinions that often we water them down pretty thin. In the long run this can be a very expensive habit.—**Rachel Conrad Wahlberg**, in *The Lutheran* (February 27, 1957).



MEET A MAN WITH AN IDEA

ONE OF A SPECIAL SERIES
SELECTED BY THE EDITOR FROM
CONTEMPORARY THOUGHT AND OPINION

A British agnostic has taken a long look at America's religious revival. His conclusion, which is remarkably similar to that of some leading U. S. theologians, is that it is partly genuine, partly superficial. One of the questions raised by Prof. D. W. Brogan of Cambridge University is whether Americans are worshipping God, or an idol called "The American Way of Life." His own impression, based on a nine-month tour of the United States last year, is that a great deal of what passes for religion in America today is essentially "political" in character.

"There is a marked identification of 'religion' with 'Americanism,'" Mr. Brogan writes in the February issue of *Harper's Magazine*. He also notes a tendency to emphasize the usefulness of religion as a comforting element in personal life and a strengthening factor in national life.

"Christianity may be the most this-worldly of the great religions," Mr. Brogan writes. "But it is far less worldly than the world. Its aim can never be reduced to producing peace of mind, to creating national unity, to providing a substitute for communist faith, to being an extra arm of the 'Voice of America,' a remedy for child delinquency, or easy divorce." He cites the insertion of the phrase, "Under God," in the pledge of allegiance to the flag as an example of "deliberate association of God with 'The American Way of Life.'"

When Lincoln spoke of America as a nation under God, Mr. Brogan says, he was thinking of "the submersion of the American way of life to the judgment—to the possible condemnation"—of an all-ruling God. But he suggests that modern Americans "very seldom" regard the time-honored phrase in that light.

Mr. Brogan is not one of those British intellectuals who automati-

(Continued on Page 208)

You Be The Judge...



By Charles G. Schauffele
Boston, Mass.

Is Your Home CHRISTIAN?

Is Your Home Christian?

This question cannot easily be answered. When it is answered, it cannot easily be answered in the affirmative. The historian, the sociologist and the Christian educator are alike aware today of seeing the decline of Western culture with its corresponding decline of family life and Christian homes, and the state is likewise composed of the aggregate of the homes of its people. But the only home that will be the haven for the preservation of society is the Christian home.

What Makes a Home Christian?

Is your home Christian? A partial answer is found in Colossians 3:18-4:1. Here Paul points up three relationships that are found in every home and shows their Christian implications. These three relationships are: husbands and wives, children and parents, employees and employers. Every reader is in one of these categories, and some may be in all. We are here either husbands, wives, children or parents, or those who work for someone or those who have others work for us.

Husbands and Wives

Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them.

Here the Christian wife is reminded to recognize the Christian husband's leadership in the Lord. Contrasted with the heathen ideas

of the wife as mere chattel and the husband's complete moral indifference to marriage relationships, this is as white light to Stygian darkness. Here in Paul's letter is the restoration of the wonderful equality of husband and wife found in Genesis in the creation of the first home. This equality was lost subsequently in the Old Testament, but restored in Christ and perpetuated in Pauline teaching. No Christian woman will ever question her husband's authority "in the Lord." There is more of this headship needed today in Christian homes.

To the Christian husband goes the great responsibility of setting the emotional tone of the home. As it is in the original: "Husbands, keep on loving your wives and do not keep on being bitter against them." The atmosphere of the home is to be set by happy, forthright, adjusted and relaxed husbands. Who can be this except a Christian? Preoccupation with work outside the home and the mere drudgery of earning the living sometimes make husbands as cheerful as a hungry dog coming home at night. The Christian husband has a great responsibility in making those around him partakers of his own spiritual joy and inward serenity which he has from God.

Children and Parents

"Children obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged."

Children in the Christian home are admonished not to occasional or partial obedience, but continual obedience in the Lord, as Paul adds the phrase at this point in Ephesians. Obedience is a missing ingredient in many Christian homes. Obedience does not rank high in favor with modern educators, but it is the will of God for children in Christian homes. If parents do not obey God, they can hardly expect their children to obey God's representatives—the parents. If children do not learn well the lessons of obedience at home, they will not know the practice of obedience to the powers that be or to those that have the rule over them in the church. The parental responsibility to train in and exact obedience is very great. So great was the value set upon it in the Old Testament that the digression from obedience was requited with the sentence of death.

But Paul here rises also to the defense of children and warns against undue severity of parents toward them. Paul is very stern in cautioning against any unjust or over-severe treatment which a child may be called upon to bear without getting satisfaction for an injured sense of justice. This makes for spiritless, sullen and despairing children. This treatment of children paralyzes all the moral power of the will.

The joint relationship mentioned here makes for the most valuable teaching in a home. It is this ingredient of simple discipline and

routine and cheerful compliance which is missing in so many homes. It is this lack of cooperative love and joint forbearance which makes many a home a mere house.

Employees and Employers

"Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God . . . Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven."

The Christian employee is an integral part of the Christian home. This product of a Christian home will not give mere eyeservice; that is, work only when his employer is watching him. He will not be a clock-watcher, either. He will give an honest day's work for an honest day's pay. Every employee who is a Christian knows this as the solution to many an unpleasant task. He is to do it heartily as to the Lord and not unto men.

The Christian employee who comes from a Christian home will have learned to work honestly at home. He will have learned the meaning of responsibility. He will have experienced the satisfaction of

a job well done. He will look upon work as a blessing and not a curse. He will realize that God gives us talents to serve Him in some form of life work. He knows that he can buy, sell, make, use, be trained and teach, according to his ability, for ye serve the Lord Christ.

To the Christian employer comes also a word of responsibility to the Master in heaven. Paul could not have foreseen the incredible protection which workers have organized for themselves today. But at the same time if he had, he would have known by the same Spirit that the heart of the employer needs to exercise justice sometimes in spite of and not because of wage demands.

Here are all the possible relationships of a Christian home. In your home are all these done heartily as unto the Lord? The very solemn warning attaches itself to each relationship whether one is wife, husband, parent, child, employee or employer.

"But he that does wrong shall receive for the wrong which he hath done; and there is no respect of persons."

This passage of simple household directions points up for us the fact that all present life is prepara-

tion for the future. Family life here is preparation for life in the family of God.

The duties are all reciprocal. The principles are simple yet sufficient. The motive is divine. Is your home Christian?

MEET A MAN WITH AN IDEA

(Continued From Page 206)

cally sneers at everything American. He is, on the contrary, a greater admirer of this country, which he has visited 20 times. Although he labels himself an agnostic, he is clearly of the opinion that what American needs is not less religion, but a deeper kind of religious belief.

"Shocked fear" of the insecure and atom-threatened world in which we live may bring people into churches, he says, but it is not a substitute for genuine conviction." Mr. Brogan suggests that a "practical test" of the depth of America's revival is now in the making in the South—the area in which "organized religions is strongest." "If five years from now . . . desegregation in the churches is not pretty nearly complete, I shall take the liberty of doubting the existence of a great spiritual upheaval."—Feature writer Louis Cassels, in a February release by United Press.

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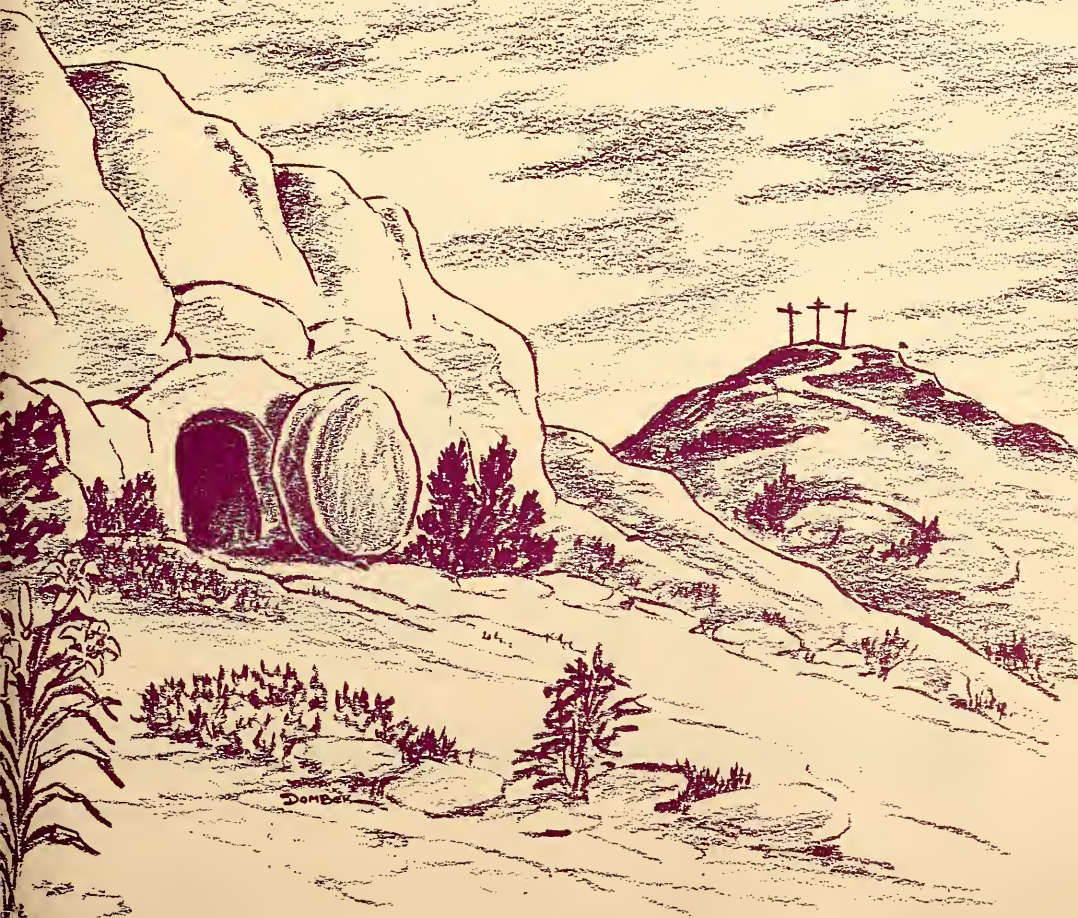


FOREIGN MISSION NUMBER

APRIL 6, 1957

"He is risen..."

The MESSAGE for ALL the WORLD



You Ought to Know

By Russell D. Barnard

The following cablegram from the Don Hockings in France regarding their son, David, was received at the Foreign Missionary Society office March 26:

"DAVID HAS MENINGITIS. DEPARTURE DELAYED. LETTER FOLLOWS."

The Hockings were to have departed for Africa around April 1. Please pray definitely about this matter.

A very fine foreign-board meeting is history. These items are being written just a few hours following the concluding session. The board convened on Monday evening, March 18, and during most of the sessions we were privileged to have a full attendance.

Candidates—

We were pleased with the number of candidates we were privileged to interview. Quite a number will probably be sent to the various fields during 1958 and 1959, possibly a few yet during 1957. Further announcement will be made at our annual Society meeting in August.

Financial reports—

Something over \$295,000 was spent during 1956 in the support of our 96 missionaries and their work in our six fields. Now, with the approval of quite a number of new items for the immediate future, our minimum needs for 1957 will be \$315,000. We are so thankful to our blessed Lord, and to all of you people who are being used of the Lord in the maintenance of this great work.

Field leadership—

Dr. Orville D. Jobson was appointed as the superintendent in Africa, and Rev. J. Paul Dowdy as the president of the field council in Argentina.

Missionary Children's School—Africa—

For at least 10 years we have recognized the need for dormitory and classroom buildings for our missionary children's school in Africa. The need has become very urgent, so our board has approved the construction of this unit near the Bible institute at Bozoum in the immediate future. The entire unit will cost between \$8,000 and \$10,000. Our board will forward funds for this construction, but it is urgently hoped that the Lord will place it on the hearts of many people to assist us with special gifts dedicated to this purpose.

An offset press for Africa—

As you read this, Mr. Donald Spangler, the operator of our press, will have completed the purchase of this press in England. It will very soon be on its way to Africa. A new print shop will need to be constructed to house our printing unit. This shop will cost an additional \$1,200. The cost of equipment is largely covered by designated project gifts. More gifts will be needed, however, since the paper bill alone to keep this press busy will be more than \$5,000 per year.

Burks on furlough—

The furlough following the first term of service of Rev. and Mrs. Bill Burk and family has been authorized. In May they will leave Belem, Brazil, by ship, and come directly to the Los Angeles area.

Radio program—

In addition to our five radio programs in Argentina and the one in Macapa, Brazil, another has been established. Bro. A. L. Howard will begin a 15-minute Sunday morning program in Calexico, Calif.—a program beamed to Mexico.

Automobiles—

The purchase of an automobile has been authorized for Argentina, one to be purchased in that land. The cost will be between \$4,000 and \$6,000. The need is so urgent that we feel we must make this expenditure. Two Volkswagens are also being purchased in Europe to be used in Africa, and a new station wagon is being ordered for Bangui, Africa. The First Brethren Church of Johnstown has supplied the funds for this car especially for Dr. Jobson's use during this term of service. We would be most happy to have other congregations help us with these other cars, especially if the offering is in addition to regular foreign-mission giving as is the case with the Johnstown church.

General Secretary to visit churches—

Dr. and Mrs. Russell D. Barnard left Winona Lake on March 30, and until June 11 will be in church and district conference visitation in the western half of the United States. Dr. Barnard, with the West Coast representative of our board of trustees will be present for the Mexico field council meeting in the San Ysidro-Tijuana area April 24-25.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 19, NUMBER 14

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Easter in Argentina

By Miss Bertha Abel

We usually take for granted that Good Friday and Easter Sunday are observed more or less the same all over the "Christian" world. This is not always true, and Argentina is one of the exceptions. Although the evangelical groups in this land follow the rule, the Roman Catholic observance of these special days in Christian history is entirely different.

GOOD FRIDAY:

THE OBSERVANCE OF A DIFFERENT OCCASION

At noon on this day all stores, business houses and so forth, close for the rest of the day. Late in the afternoon the Roman Catholics have their mass—one of the most important of the year. But what occasion is observed during this mass? The Roman Catholic believes that every year on Good Friday the Lord is crucified anew, and so during this mass He once again dies for the sins of the world. For them His atoning work on the cross over 1900 years ago was not all-sufficient. For them He was not capable of bearing **all** our sins and paying the penalty once and for all. They know nothing of the infinite and omnipotent Christ whom we know and worship. For them His words uttered just before He died on the cross—"It is finished"—have no meaning. Each year He must die again to save them from their sins.

Following the mass is the "funeral" procession, which



Good Friday 'funeral' procession—following the mass—showing station wagon and loudspeakers.

chants and give instructions as the procession proceeds, and last of all the image of Christ surrounded by the group of men and boys. And what kind of image is it? The image is one of a **dead** Christ stretched out on an ornate sort of bed. This is the picture of Christ which stays in the mind's "eye" of the Argentine during the rest of the year. And so we see that instead of observing the crucifixion of the Lord which took place many years ago, they observe the crucifixion and death which takes place that very day as Christ dies anew.

THE RESURRECTION:

OBSERVED ON A DIFFERENT DAY

I had never heard of any difference of opinion as to the day of Christ's resurrection from the dead until I spent my second Easter Sunday in Argentina. From the various accounts given in the Bible there is no doubt but that the Lord arose from the dead early Sunday morning—the **first** day of the week; but the Roman Catholic Church, in Argentina at least, observes this event late **Saturday** night—the **last** day of the week. Mass is held again on this night, but it is not considered very important. The fact that our Saviour arose from the dead and that He now lives is not emphasized at all. For the Roman Catholic and the Argentine in general, Christ remains dead. He knows nothing of the glorious observance of the day when the Lord arose from the dead and of the fact that He ever lives at the right hand of God and in the hearts of His own.

Many Argentines worship a dead Christ. Pray that the glorious message of the risen and living Saviour and Lord might penetrate their minds and hearts, and enable them to understand that because He lives, all those who believe in Him shall live also.



Good Friday procession—image of dead Christ stretched out (in center)—Catholic cathedral in background.

is what they consider it. This procession is led by several altar boys dressed in their robes, followed by the women and girls, then a station wagon equipped with loudspeakers through which several priests lead the

What's in a Name?

By Mrs. George E. Cone

Parents, are you hunting a name for your wee-one-to-be? For our number one we searched the name books and the dictionary—and then used a name not found in either. For number two, due in France, we thought a French name would be suitable. We consulted the Catholic calendar which has a saint's name for every day. French children almost always have these names and celebrate the day of their saint rather than their own birthday. Nevertheless, we used a name that we found in the newspaper for our little girl.

Now, if you are really looking for something different in names, I suggest that you come with me to the French elementary school in Africa and listen to the roll call. You will have no difficulty in pronouncing these names as they are all written phonetically, but—caution—do not choose a name because it has a melodious combination of sounds.

Bougou! A little girl with two black beauty marks on her dark brown cheeks responds. She is proud of her shiny gold dangling earrings and her pink head scarf which falls gracefully from her head across her shoulders. Her name means "white flower." Maybe her mother realized how pretty a white flower would look against her black hair and smooth dark skin.

Befio! Perhaps Befio's parents despaired for his life because his name means a child who will die. Coincidentally, he is wearing a dirty blue and white horizontally striped undershirt which makes him look very much like a convict. Praise God, he is hearing the gospel every day, and at the Lord's coming his name will have to be changed.

Ndoyembe! Bright, snappy eyes look up and a response comes from a dainty mouth. Ndoyembe is small, has fine features and is very pretty. "Yembe" refers to the leaves of a certain plant which when dried and crushed are used as a perfume to put in the hair as a preparation for a dance. "Ndoyembe" means a child who is put into this perfume. It is a lovely name for a beautiful child.

Kindinguza! This little girl has a proud air. Isn't she in the French school? Some little boys nearly cry when they are not accepted for French school, but even fewer girls attain entrance. "Kindinguza" means to gamble and win. Yes; she has won over many other little girls. May it be because the Lord has chosen her and will use her to His glory?

Pande! The response comes from a big smile, dancing eyes and a happy, eager face. His name means an example and, although he may not always be a good little boy, surely his glowing expression is an example to us.

Dangawane! "Wane" means a great king and "dangawane" refers to the beginning of his reign or rise to power. Ah! Is that why Dangawane's chest is swelled? But—no. With a second look we see evidences of rickets. A barrel chest covered by a black undershirt



An African vernacular school

does not contribute to kingly appearance, but Dangawane has a sweet disposition and we love him.

Ngbassene! We see a little boy with a rather sad look in his eyes. Do you suppose these children realize the significance of their names? "Sene" means enemy and "ngbassene" refers to someone who bears evil thoughts about his enemy. Oh, Ngbassene, Jesus says to love your enemies and do good to them which hate you!

Kpokpo! Start to say "k," puff out your cheeks, and explode "o." There you have it; Kpokpo, which means "pipe." This little fellow was named after a certain French official named Kpokpo by the natives because he was never seen without his pipe.

Ngouyombo! The answer comes from a large head perched on narrow shoulders. We notice a very small boy with painfully skinny arms and legs and a swelled tummy. "Yombo" means perfume and "ngouyombo" is the water of this perfume. Indeed, this sweetly shy but very bright child is as perfume in the class.

Wangbea! "Wang," as we said before, means king, and "bea" means ant. Oh, honor to Wangbea! He is king of the ants!

Gbala! This is the name of a wild pig that lives in the bush. Our Gbala is not very wild now because he is one of the unfortunates who has to sit beside a girl. Her name is Beni (blessed) but that does not seem to impress him.

Beyine! This name means a weak child constantly in need of medical care. Seated in the last row, little Beyine does not seem to be physically hampered in taking advantage of his position far from the teacher's eye.

Mboukilo! We see shiny black curls and a sweet little-boy face. He is our class favorite—so good, so conscientious and so cute. "Kilo" is a red tree found in the bush, parts of which are ground to make a powder for

(Continued on Page 215)



Dr. and Mrs. Orville D. Jobson

Philadelphia, Pa.
March 15, 1957.

Dear Friends in Christ:

Greetings in His wonderful Name!

A furlough has once again come to a close and we find ourselves just about ready to embark on the SS AMERICA tomorrow, March 16. Our trunks have been taken to New York today. Several of our dear friends from Philadelphia will be going with us to the ship to say their good-by's.

We were thrilled to see so many of our dear Winona friends at the train the evening we left for Philadelphia. How wonderful to have Christian friends to stand back of us with their prayers and gifts as we go forth to witness for our Lord! Truly we can say with the Apostle Paul: "I thank my God upon every remembrance of you, always in every prayer of mine . . ."

Our year at home has passed quickly, and we truly have received so many rich blessings from His hand of love. Our bodies were tired and we needed physical help, but God has so wonderfully healed and encouraged us and our cup is now full. "Great is Thy faithfulness!"

It was a joy to be "at home" in the Missionary Residence. We rested and had the great privilege of attending the different Bible conferences held at beautiful Winona. Then, too, one of our outstanding joys was to see several of our Brethren young people dedicate their lives for full-time service. Africa still needs more pastors and teachers.

We also want to thank our many friends for their love and hospitality while we visited in their homes and churches, and for the gracious WMC ladies who gave us so many beautiful and useful things from the missionary chests. We had only planned to take two foot lockers back to Africa, but when we started to pack these lovely gifts, it was necessary to take the third! These gifts are so much appreciated and we shall use them for His glory.

Now, as we turn our faces to our adopted country, we see the fields white unto harvest. We trust this may be our most blessed term of service. Bangui, the capital city, has many wide-open doors, and many still waiting to be saved. May we continue to sow and reap until He comes. We covet your prayers in our behalf. Let us all keep looking up. These are troublesome and changing days, but Jesus never fails. What a wonderful Saviour!

Yours in His blessed service,
Charlotte and Orville Jobson

THE CHILDREN'S PAGE

PEN PALS—

Do all of you know what a missionary-helper pen pal is? Well, a pen pal is a new friend to write letters to. Some of our missionary helpers have already said that they would like to have missionary-helper pen pals. Would you like to have one? Sounds exciting, doesn't it? If you want pen pals to write to, you just let us know. Write us a letter and tell us. Then we'll send you a list of names. Be sure to tell us if you want names of girls or boys. Or maybe you would like to have both. This is a good way to make some new friends. And you'll like it a lot!

MISSIONARY HELPER OF THE MONTH



Rosalie Rottler is a missionary helper who lives in Argentina. Right now, though, she is visiting in the United States. Her parents are missionaries to Argentina. Rosalie is two years old. Her birthday is July 24. She probably will celebrate her next birthday in Argentina. Missionary

children in Argentina don't always go to school as we do here in the United States. Their mothers sometimes teach them at home, using the Calvert Course. How would **you** like to have your mother teach you at home? Rosalie has two brothers. Lee is eight years old and Ray is four. Pray for Rosalie, Lee, Ray, and their parents. They plan to sail for Argentina on May 17. The name of their ship is the "BRAZIL." They will sail from New York.

19 APRIL 57						
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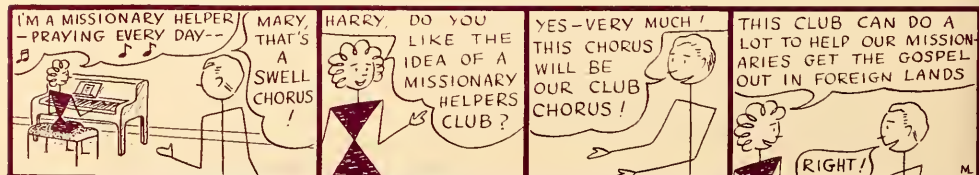
MISSIONARY HELPERS CLUB

Big news, missionary helpers! We **are** going to have our Missionary Helpers Club! Lots of boys and girls wrote in saying that we should have it. Any boy or girl who wants to become a member should write to the **Children's Page, Box 588, Winona Lake, Ind.** We are making up real nice membership cards. One will be sent to every one asking to be a member.

Listen to this! One Sunday-school teacher sent us letters from 10 boys and girls. All of them want to be members of the Missionary Helpers Club! Pretty soon they will receive their letters in the mail telling them they are members. Write **your** letter today if you want to become a member. Here are the things we want every member to do: (1) Pray for the missionaries; (2) Give through your hut bank to help the missionaries; (3) Learn the Missionary Helpers chorus; and (4) Try to get other boys and girls to be missionary helpers.

Here is the calendar for April. Be sure to color each day that you pray for the missionaries and see how pretty your calendar looks by the end of the month.

MARY MISSIONARY—



Matilde Prays to the Heavenly Father

(The true story of a little girl of Mexico)

Matilde, who was 11, had been invited by Juana (pronounced "Wana"), who was 10, to go on an outing to the mountains. Juana's grandmother and some other women were to be along, so the trip should be safe enough. Yet Matilde's father very reluctantly let her go.

They started out on the well-traveled road, but soon the old grandmother said she knew a short cut which would enable them to arrive at their destination in half the time. However, the sad result was that they soon lost their way. They wandered till they became exhausted, and they drank up all their water. They looked and looked, but couldn't find a stream or spring to replenish the supply.

At last the old grandmother, tired and thirsty, dropped to the ground and said: "I can't go any further; here I stay." Then everybody began to cry and Juana began to pray to the Santo Nino (pronounced "Neenyo"), which was an image in the church back in the village. She asked the idol to give them water because they didn't want to die of thirst out there in the country.

Matilde hadn't any faith in the Santo Nino because she had asked him to do something for her some days before and he hadn't done it. So she said to Juana: "You won't get any water from the Santo Nino because he is made of mud and can't hear and can't see!" Everyone, of course, was startled and shocked to hear Matilde say such a thing.

Matilde's father had said to her one day: "Daughter, when you find yourself in difficulty and need something, say, 'Our Father which art in heaven, hear me Lord,' and then ask Him for whatever you want and you will see how he hears you."

So for the first time Matilde prayed to the Heavenly Father. She withdrew a little ways from the rest of the people and went to sit under a tree. She rested her back against the trunk and prayed to the Heavenly Father for water. She put her left hand to support herself on the roots and to lift herself up so she would sit a little straighter. But instead of resting her hand on a root, she stuck it right in the middle of a little pool of water which had gathered among the roots.

With delight Matilde stuck in her hand again just to be sure she wasn't dreaming. Then she stood up and shouted to the people, "Look here, there is water!" An answer came from one: "Look, look, she is going crazy with thirst!" And added sarcastically, "Don't tell us there is a glass, too, to drink it out of!" Matilde looked above on the trunk of the tree, and sure enough, on a twig was a milk can with a wire tied on for a handle. She took it down, emptied out the rotting leaves and washed it clean, and then carried water to the others.

When Juana saw the water she said: "You see, the Santo Nino heard me and gave us water." But Matilde said: "If it were true what you say, why isn't the pool of water where you are? I asked God who is in heaven,

and He hears and sees. For that reason He put the water where I was."

This was not the only time that day Matilde called on the Heavenly Father for help. After resting a while they all started on again to find their way back. The others got farther and farther ahead and Matilde couldn't keep up. At last, finding herself all alone, she felt suddenly afraid, for she didn't know which way to go. Then came the thought, "I'll pray to the Heavenly Father!" So, once again she prayed, and once again she was heard. She wandered for hours she knew not where, and she was very, very tired. But just as it was getting dark she came out on the familiar road which ran past her house.

The candle was lit in the window when she wearily trudged up to the door. Her father was alarmed and just ready to set out to look for her. How thankful he was when he saw that she was safe!

Quickly Matilde told her story, and that night there was much gratitude and happiness in the hearts of Matilde and her father because they knew that the Heavenly Father answers prayer.

It was much, much later when the rest of the wanderers arrived at their house. But that was because they had not asked the Heavenly Father to lead them home, and had depended on the Santo Nino made of mud, who neither sees nor hears, so how can he answer prayer?

Told by Sra. Matilde Dominguez and retold by Dorothy Robinson.

WHAT'S IN A NAME?

(Continued From Page 212)

the skin. Kilo would be a nice name, but "mboukilo" is the refuse disposed of after the grinding. I'm sure our Mboukilo will not be rejected, however, because he is the beloved son of one of our catechists.

Yadou! Here is the little girl who makes room for me when I am in the class. She has a very light-colored face and today she is wearing a double strand of shiny silver beads. There was no choice about her name. She was a girl baby born after twins, and therefore her name had to be Yadoui.

Gbaguene! Poor child! He has ulcers on both his feet and he cannot sit still because of his discomfort. He also had no choice of name because Gbaguene is always the name given to one of twin boys. His brother must bear the Daouilli. In such cases as these the problem of name-giving is solved for African parents.

What's in a name? African names carry more meaning than American names, and although some of them are unlovely in thought, what difference does it make? Our Father says: "him that overcometh . . . I will write upon him my new name." And this wonderful name we shall have for all eternity!

Per Capita Giving of the Churches to Foreign Missions for the Year 1956

1. Norwalk, Calif.	\$49.45	43. Long Beach, Calif. (North)	11.31
2. Anaheim, Calif.	46.02	44. Martinsburg, Pa.	11.25
3. Monte Vista, Calif.	40.41	45. Modesto, Calif. (La Loma)	11.04
4. Beaumont, Calif.	39.38	46. Cheyenne, Wyo.	10.93
5. Fort Lauderdale, Fla.	35.77	47. La Verne, Calif.	10.87
6. Philadelphia, Pa. (First)	34.78	48. Portis, Kans.	10.85
7. Seattle, Wash.	34.31	49. Elyria, Ohio	10.71
8. Temple City, Calif.	24.58	50. Clayton, Ohio	10.66
9. Fort Wayne, Ind. (Grace)	24.42	51. Sunnyside, Wash.	10.48
10. Glendale, Calif.	24.14	52. Martinsburg, W. Va.	10.39
11. Winona Lake, Ind.	24.14	53. Canton, Ohio	10.39
12. Mansfield, Ohio (Grace)	21.90	54. Rittman, Ohio	10.37
13. Wheaton, Ill.	21.49	55. Danville, Ohio	10.11
14. Whittier, Calif. (Community)	21.39	56. Osceola, Ind.	10.10
15. Philadelphia, Pa. (Third)	20.49	57. Allentown, Pa.	9.99
16. Long Beach, Calif. (First)	20.01	58. Mansfield, Ohio (Woodville)	9.93
17. Paramount, Calif.	19.97	59. Leesburg, Ind.	9.82
18. Whittier, Calif. (First)	19.49	60. South Pasadena, Calif.	9.81
19. Albany, Oreg.	19.45	61. Conemaugh, Pa.	9.78
20. Fort Wayne, Ind. (First)	18.33	62. Waynesboro, Pa.	9.50
21. Cedar Rapids, Iowa	17.18	63. Modesto, Calif (McHenry Avenue)	9.44
22. Wooster, Ohio	16.72	64. Fillmore, Calif.	9.30
23. Harrisburg, Pa.	16.69	65. North English, Iowa	9.18
24. Grandview, Wash.	16.41	66. Portland, Oreg.	9.12
25. Waterloo, Iowa	16.33	67. Johnstown, Pa. (Riverside)	9.02
26. Inglewood, Calif.	16.08	68. Sterling, Ohio	8.95
27. Fremont, Ohio (Chapel)	15.62	69. Ankenytown, Ohio	8.87
28. Everett, Pa.	15.58	70. Dayton, Ohio (First)	8.58
29. Los Angeles, Calif. (Community)	15.32	71. York, Pa.	8.58
30. Dayton, Ohio (North Riverdale)	14.94	72. Elkhart, Ind.	8.39
31. Berne, Ind.	14.72	73. Dallas Center, Iowa	8.37
32. Lake Odessa, Mich.	14.70	74. Fremont, Ohio (Grace)	8.23
33. Hagerstown, Md. (Grace)	14.17	75. Hopewell, Pa.	8.20
34. Dayton, Ohio (Patterson Park)	13.94	76. Long Beach, Calif. (Los Altos)	8.13
35. Ashland, Ohio	13.59	77. Bellflower, Calif.	8.13
36. South Gate, Calif.	13.05	78. Yakima, Wash.	7.72
37. Hollidaysburg, Pa.	12.73	79. Winchester, Va.	7.59
38. Sidney, Ind.	12.43	80. Listie, Pa.	7.52
39. Flora, Ind.	12.39	81. Harrah, Wash.	7.30
40. Goshen, Ind.	12.29	82. Leamersville, Pa.	7.29
41. Garwin, Iowa	11.72	83. Altoona, Pa. (First)	7.14
42. Johnstown, Pa. (First)	11.53	84. Dryhill, Ky.	7.08

What Will Our Per Capita Giving For 1957 Be?

85. Chico, Calif.	7.05	127. Johnson City, Tenn.	3.53
86. San Bernardino, Calif.	6.91	128. Conemaugh, Pa. (Singer Hill)	3.37
87. Spokane, Wash.	6.81	129. Troy, Ohio	3.10
88. Tracy, Calif.	6.74	130. Leon, Iowa	3.03
89. Bell, Calif.	6.65	131. Roanoke, Va. (Clearbrook)	2.79
90. Roanoke, Va. (Wash. Heights)	6.61	132. Artesia, Calif.	2.68
91. Hollins, Va.	6.60	133. Davenport, Iowa	2.64
92. Akron, Ohio	6.56	134. Covington, Ohio	2.56
93. Englewood, Ohio	6.56	135. Covington, Va.	2.48
94. Cuyahoga Falls, Ohio	6.42	136. Palmyra, Pa.	2.48
95. Homerville, Ohio	6.29	137. Beaver City, Nebr.	2.15
96. Kittanning, Pa. (First)	6.18	138. San Diego, Calif.	1.94
97. Alto, Mich.	5.98	139. Washington, Pa.	1.93
98. Middlebranch, Ohio	5.94	140. Berrien Springs, Mich.	1.67
99. Ozark, Mich.	5.81	141. Stoystown, Pa. (Reading)	1.67
100. Conemaugh, Pa. (Pike)	5.81	142. Taos, N. Mex.	1.54
101. Phoenix, Ariz.	5.71	143. Arroyo Hondo, N. Mex.	1.47
102. Alexandria, Va.	5.66	144. Riner, Va.	1.46
103. Hagerstown, Md. (Calvary)	5.63	145. Accident, Md.	1.43
104. Cleveland, Ohio	5.46	146. Camden, Ohio	1.36
105. Kittanning, Pa. (North Buffalo)	5.33	147. Albuquerque, N. Mex.	1.28
106. La Crescenta, Calif.	5.30	148. Ranchos de Taos, N. Mex.	1.23
107. Washington, D. C.	5.25	149. Radford, Va.	1.20
108. Peru, Ind.	5.14	150. Seven Fountains, Va.	1.18
109. Uniontown, Pa.	5.13	151. Grafton, W. Va.	1.16
110. Denver, Colo.	5.13	152. Sharpville, Ind.	1.01
111. Buena Vista, Va.	5.09	153. New Troy, Mich.44
112. West Covina, Calif.	4.77	154. Clayhole, Ky.34
113. Limestone, Tenn.	4.75		
114. Compton, Calif.	4.66		
115. Aleppo, Pa.	4.61		
116. Jenners, Pa.	4.55		
117. Findlay, Ohio	4.48		
118. Meyersdale, Pa.	4.48		
119. Seal Beach, Calif.	4.41		
120. Clay City, Ind.	4.23		
121. Roanoke, Va. (Ghent)	4.12		
122. West Alexandria, Ohio	4.10		
123. Altoona, Pa. (Grace)	4.01		
124. Meyersdale, Pa. (Summit Mills)	3.80		
125. San Jose, Calif.	3.65		
126. Dayton, Ohio (Grace)	3.55		

THANK YOU, ONE AND ALL! LET US
PRAY ABOUT OUR 1957 OFFERING.
REMEMBER, OUR RESPONSIBILITY
NEVER ENDS!

THE FOREIGN MISSIONARY
SOCIETY OF
THE BRETHREN CHURCH

Winona Lake, Ind.

LAKE ODESSA, MICH. Mr. and Mrs. Lewis Clum, members of the Grace Brethren Church, recently celebrated their 60th wedding anniversary.

PHILADELPHIA, PA. Elmer Fricke, missionary to Pakistan, preached the morning message at the Third Brethren Church, Robert Crees, pastor, Mar. 3. Brother Fricke and his family sailed from New York Mar. 7 for another term of service in Pakistan. They are members of the Community Brethren Church of Los Angeles.

ALEXANDRIA, VA. Dr. Herman A. Hoyt, dean of Grace College, Winona Lake, Ind., was the principle speaker at the Bible conference at Commonwealth Avenue Brethren Church, Mar. 29-31. John Burns is pastor.

DAYTON, OHIO. Mr. and Mrs. Herbert Edwards held open house Mar. 24, to honor Mr. and Mrs. Charles Edwards for their 50th wedding anniversary. They are members of the First Brethren Church.

MARTINSBURG, W. VA. Rosemont Brethren Church, Earle E. Peer, pastor, has been recently redecorated. Plans are under con-

sideration for a new addition to the church building.

WATERLOO, IOWA. Mrs. Richard DeArme, wife of the pastor of Grace Brethren Church, underwent major surgery Mar. 4.

MIDDLEBRANCH, OHIO. The Senior SMM of the First Brethren Church, Wesley Haller, pastor, sponsored a sacred music concert Mar. 8. The offering received went toward their project of erecting a sign in the front of the church, also the planting of shrubs and installing of lights to make the church grounds a thing of beauty.

BERNE, IND. A new Conn organ was dedicated at the Bethel Brethren Church Feb. 24. Special music was presented by the Ambassadors of Grace trio with Al Steffler at the organ. Prof. Don Ogden, of Grace College, Winona Lake, Ind., was the speaker. A new multipurpose building has been erected back of the parsonage. Irvin B. Miller is pastor.

CUYAHOGA FALLS, OHIO. The Sunday-school attendance at the Grace Brethren Church, Richard Burch, pastor, has moved from 17th place in November to fourth place in February in the national Sunday school contest.

DENVER, COLO. Thomas Inman, pastor of the Grace Brethren

Executive Editor....Arnold R. Kriebbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

Church, and his family received a pleasant surprise on their return from the home-mission workshop in Chico, Calif., in February. They found their living-room furniture had been reupholstered. The members of the congregation had been "quite active" while their pastor and family were away.

SPECIAL. Mrs. John Machrelin, 78 Cherry Lane, Campbell, Calif., is the new clerk of The Brethren Church, San Jose, Calif. The telephone of Victor S. Rogers, pastor of Jenners Brethren Church, Jenners, Pa., has been changed to Market 9-3306. Please change Annual.

ALLENTOWN, PA. John Drury, Grace Seminary graduate ('50), who is studying at the Delaware State Hospital in Farnhurst, Del., preached at the First Brethren Church, Mar. 24. John Neely is pastor.

CHEYENNE, WYO. Another construction helper arrived Jan. 6 to make his home with Mr. and Mrs. Dale Myers. Dale Ray, Jr., weighed 7 lbs. 8 oz. upon his arrival.

ROANOKE, VA. Dr. George Schuler, was guest musician and speaker at the Washington Heights Brethren Church on Mar. 24. A new blonde-mahogany Gulbransen Tonemaster piano has recently been secured. Vernon Harris is pastor.

ALBANY, OREG. The Grace Brethren Church, Lee Burris, pastor, has entered a Sunday school contest with the Grace Brethren Church of Yakima, Wash., Henry Dalke, pastor. The young people of the local church will participate in the 4th annual Youth Retreat to be held at Twin Rocks, Oreg., during spring vacation, according to Pastor Lee Burris.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Ashland, Ohio	Mar. 31-Apr. 14	Miles Taber	Bill Smith.
Aleppo, Pa.	Apr. 1-14	Wayne Baker	H. Lingenfelter.
Lake Odessa, Mich.	Apr. 1-14	Homer Miller	Clair Brickel.
Sunnyside, Wash.	Apr. 7-14	Harold Painter	Jesse Hall.
Philadelphia, Pa. (Third)	Apr. 7-17	Robert Crees	Mark Malles.
Martinsburg, W. Va.	Apr. 7-21	Earle E. Peer	Lester E. Pifer.
Homerville, Ohio	Apr. 10-14	Robert Holmes	B. Schneider.
Dayton, Ohio (First)	Apr. 14-17	W. A. Steffler	A. J. McClain.
Grafton, W. Va.	Apr. 14-21	Lee Crist	L. L. Grubb.
Meyersdale, Pa.	Apr. 17-21	Leslie Moore	A. R. Kriebbaum.
Alto, Mich.	Apr. 21-28	Wm. Johnson	Wm. Smith.
Radford, Va.	Apr. 22-May 5	K. E. Richardson	Wm. Howard.
Fremont, Ohio (Grace)	Apr. 28-May 5	Gordon Bracker	Herb Hoover.
Compton, Calif.	Apr. 28-May 3	Dennis Holliday	Louis T. Talbot.
Conemaugh, Pa.	Apr. 28-May 5	Stanley Hauser	Gerald Teeter.



CHICAGO, ILL. The Action Committee of Religious Expression now has approximately 250,000 signatures on its petitions protesting cancellation of the film "Martin Luther" by the Chicago television station WGN-TV. A spokesman said that additional signatures were pouring in at the rate of 50,000 a week.

The petitions were sent to the Federal Communications Commission along with a brief asking for a public hearing on the television station's action. The petitions said that cancellation of the film telecast, scheduled for last December 21, took place "under circumstances which are, in effect, sectarian censorship and a violation of freedom of expression."

The Action Committee, which represents millions of church members in 40 Protestant organizations, as well as the American Civil Liberties Union, is challenging the right of the TV station to receive the permanent permit it is seeking unless it agrees to air all sides of controversial issues.

COPENHAGEN, DENMARK. Youth for Christ International has named this city as the site for the ninth World Congress on Youth Evangelism, to be held during the first full week of August. Dr. Ted W. Engstrom, president, and Bishop Sam Wolgemuth, Overseas Director of Youth for Christ, met with lead-

ers from Ireland, Sweden and South Africa to lay plans for the event.

A total of 1,500 or more delegates from all parts of the world are expected to attend the Congress, including at least 40 or 50 American teen-agers. The American teen-agers, each accompanied by an adult sponsor, will fly here on a chartered Super-Constellation plane. Following the week-long Congress, all the delegates will fan out across Denmark to hold a series of youth evangelistic campaigns.

DENVER, COLO. The "Honor the Bible Association," which wants to erect a \$60,000 monument to the Bible in Denver's Civic Center, has run into opposition. The mayor has opposed the plan. So has the Denver Art Commission, which he appointed. The Art Commission turned down the idea on the grounds that erection of a religious monument in the Civic Center would violate the separation of church and state. The architect of the proposed Bible monument immediately challenged the right of the Art Commission to make legal decisions, and also pointed out that the Denver Art Museum's permanent collection is filled with paintings of a religious nature.

The "Honor the Bible Association" members said they would carry the fight to the courts. The proposed monument would involve a Gothic arch with a representation of Christ on one side and Abraham on the other. A quotation from the Old Testament prophet, Micah, would be inscribed on the base, as follows: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

JAKARTA, INDONESIA. American rock'n'roll dances have been banned in several Indonesian cities because of opposition by cultural and religious groups which consider them "degrading and immoral."

SYDNEY, AUSTRALIA. A Presbyterian official criticized plans announced by the Australian Postmaster General to provide telephone service under which subscribers can dial to hear Scripture passages. The Reverend A. Dougan, moderator of the Presbyterian Church of New South Wales, called the idea "undignified and almost a guessing game of finding what passage from the Bible will be given."

STUTTART, GERMANY. German Protestants have raised more than \$1,200,000 for Hungarian relief, including aid to refugees.

COPENHAGEN, DENMARK. The pastor of a Lutheran church in Denmark's capital city has launched a campaign to collect 40 million cancelled postage stamps from local business offices. He expects the sale of these stamps will provide a quarter of the funds necessary to build a new church. If so, he will borrow another quarter, and the State will pay the balance of the cost.

VIENNA. A Lutheran leader who was the first churchman to enter Hungary since the revolution says that the Hungarian Lutheran Church "at the moment" is being permitted to "preach freely, to teach religion, and to visit the sick." However, the situation regarding distribution of relief is not yet clarified and Protestant churches in Hungary have not yet been permitted to re-establish their religious press.

PARIS. Pastor Marc Boegner conducted a worship service which was televised—the first full Protestant service ever to be televised in France. Letters from the viewing public were reported to be unanimously favorable.

LITTLE ROCK, ARK. Governor Orval Faubus signed into a law a bill to provide stronger penalties for circulating obscene literature.

How Complete is Your Home?

By Mrs. Alice R. Flowers
Springfield, Mo.

With holy satisfaction God rested after all His marvelous creative endeavors. The earth, the sea, the sky gave witness to His power in framing the universe which was to house His master-creation, Adam and Eve. For their special comfort God had planted a garden in which grew "every tree pleasant to the sight, and good for food." There was a special river to water that garden—the whole a prospect beyond description. No wonder God rested as He beheld "everything that He had made . . . very good."

To Adam the crowning joy was the presentation of Eve to share with him the loveliness of fair Eden. She was his God-given helpmeet, and now we see the first family established in their home. More than human association was involved in this, however; there was God-relationship for Adam and Eve. It was God's garden, and Adam and Eve could enjoy its gracious privileges only through continued obedience to Him.

Obedience to Him brought delightful communion with Him. No doubt they frequently heard "the voice of the Lord God walking in the garden in the cool of the day" and ran to meet Him as happy children would greet a loving parent. Disobedience broke this communion, bringing shame and fear. Somewhere outside Eden the couple established another home, a poor substitute for the first home where they had fellowship with God in the completeness of His favor.

God had a great disappointment out of that first home's failure, and many years passed before God called Abraham. See how God emphasized right family relationships in dealing with him, stressing proper recognition of godly principles. Strong words these: "I know him [Abraham], that he will command his children and his household after him" (Gen. 18:19). To what end? The very fulfillment of God's



Children—God's Gift to a Home

E/P Photo

promises depended on how faithfully Abraham wisely disciplined and directed his children and servants.

Note carefully the early history of the Hebrews as God taught them principles of success as a nation. Through their wilderness journeyings, in possessing the land of Canaan, there was continued emphasis laid upon household unity in righteous living. The Passover story gives the twofold aspect of this emphasis with the blood of the slain lamb upon the poor for protection, and the family gathered within the house to partake of the roasted lamb for the needed sustenance in the difficult journey ahead. Some stress only the first, ignoring the important second phase of this marvelous Passover observance.

Apply the blood to the doorposts and lintel of your home, acknowledging your faith in the finished work of our great Redeemer for the need of your household. But never forget there is a subsequent responsibility of parents to gather together their households for definite partaking of the Lamb—the

Word of our God which liveth and abideth forever. Here has been the breakdown in many families—one great reason for the wayward children of supposedly godly parents.

Assurance came to the parents through the application of the blood by faith, but traveling strength was derived by the parents-directed partaking of the Pascal lamb. That Passover night the world was shut out and that family shut in together, due importance being laid on the significance of that sacred meal. This rushing age would quickly and easily crowd God out of any home. But remember, God's moving in every child's life starts normally in the home, and it was the wise man who said: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). God has given here a marvelous type of spiritual completeness in our homes.

As went the Hebrew homes, so would go the nation. Soundness in family life meant healthy grass-roots for the kingdom to be established later. The Book of Deuteronomy

gives certain vital principles for solid Hebrew homelife as they shortly were to take up their residence in the Promised Land. God had far-reaching sight for their national endurance, so He emphasized the need of constant recognition of God's Word in their individual homes. To this day the stability of Jewish homelife has been unsurpassed and the divorce evil least menacing to them.

The sixth chapter actually commands that God's Word have a recognized place in the tabletalk and fireside chats of the family circle. Thus the Word becomes living in the home. Since the Bible constantly presents man as seeking God's approval, one cannot live with the Book by daily habit and not himself grow in desire and capacity to please His Maker. Thinking on things "that are true, lovely, of good report" produces what is noblest in character and pays the highest on such investment in the home.

There are many homes where once the "altar light" glowed and the home was complete. Through subtle snares Satan has dimmed, even quenched, that light. Rush of business, lust for gold, love of the world, carelessness, indifference, sin, disobedience have caused one or both of the parents to fail in their responsibility. Boys and girls going forth from such homes know not the real values of life; and, without a standard of righteous holy conduct, they become an easy prey for the crowding forces of evil which assail everyone today. Here is the chief reason for the lack of God-consciousness among youth today and who will answer for this before the bar of God?

A young mother asked an evangelist when she should start training her five-year-old child for God. He answered: "You are five years too late now. You have missed the most valuable years of shaping your

Home Sweet Home

By Dr. Kenneth C. Fraser

Pittsburgh, Pa.

A Christian family is the simplest form of the church on earth. Before the Lord established a church on this earth, He placed a family and a home on it. It is our Lord's intention that a father assume the role of pastor of the little congregation, more familiarly known as his family. Mother has a most important ministry too as the Sunday-school superintendent and the young people's president. The children, of course, constitute the congregation. When the Word of God is read and taught in the home; hymns and gospel songs are sung; prayer is offered by each one in the family circle; testimonies for God's glory are given magnifying His goodness and faithfulness; and love for Christ and each other is demonstrated by each one in the family, there is then the vivid fulfillment of the familiar expression, "There is no place like home."

It has been aptly said: "Happy are the families where the government of parents is the reign of affection, and the obedience of the children, the submission of love."

The highest ambition of spiritual parents should be satisfied with a

succession of holy and useful living on the part of the children. The noblest aspirations of the children should be to have their names written in the Book of Life, and their family history a continuous record of devotion to Christ. Abraham was especially honored by God. He gives the reason: "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him, for I know that he will command his children and his household after him, and they shall keep the way of the Lord" (Gen. 18:18).

Praying families all over the land may be traced back to pious homes. God honors family piety. A happy family is but an earlier heaven. Never allow the best part of your family tree to be underground. An attractive motto hangs in the reception hall of my home. Many visitors have commented about it. I have pointed it out on those occasions when marriages have been solemnized at the parsonage. This is what the motto says: "Home sweet home, when each lives for the other, and all live for Christ."

child's life. Go home and erect at once your family altar. With God's blessing you may be able to redeem some of the years that the locusts of neglect have eaten." Tom Paine said he was an infidel before he was five, the product of his home influence.

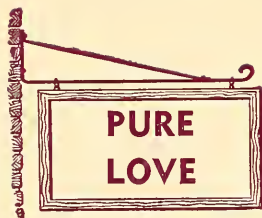
Thomas Guthrie wrote: "If you find yourself loving any pleasure better than your prayers, any book better than your Bible, any house

better than God's house, any person better than the Lord Jesus, any indulgence better than the hope of heaven—**take alarm!**" To which could well be added by every Christian parent—if you find yourself pampering, entertaining, pleasing your children to the neglect of praying with them—**take great alarm.** You are responsible for their souls, as well as their bodies—the completeness of a Christian home.

PLAN NOW TO OBSERVE

NATIONAL FAMILY WEEK

MAY 5-12



By Dr. W. A. Ogden
Executive Vice President
Grace Theological Seminary

When all of earth's beauty and ugliness, its virtues and its vanities have passed away, **faith, hope, and love** will remain, "and the greatest of these is love." Some of the best words in the English language have been so greatly abused and misused that they do not convey to the average reader their true meaning and beauty. When Hollywood has finished its interpretation of love, it might well be spelled l-u-s-t. Nevertheless, the first need of the world is love and the first characteristic of the Christian should be love.

When our Lord said: "A new commandment I give unto you, that ye love one another as I have loved you," He did not mean to say that love was new, but that **this kind of love** was new. He meant to say that this love was above human loves, and necessary to the well-being of the new Christian community. Thale, called "the best and wisest of the Greeks," has no such lofty and universal ideals for mankind. He thanks God that he was born a man, and not a brute, a Greek and not a barbarian. To him, all outside of Greece were brutes and barbarians to whom he owed no debt of love.

Christ gave to the world a new and revolutionary way of life in His teaching and practice of love for every man. The world has not yet caught up to His teachings, but keenly feels a need of doing so. Men of influence are writing passionately of "One World" and of the "Brotherhood of Man." They are trying to have men be godly without God. They have placed the crown of "Rabbi" upon the brow of

Christ, but they still hate and fight and kill each other.

The trouble with this lofty tribute to Christ and this beautiful dream of universal peace and love is that it omits a very basic part of Christ's teaching. Before He said, "love thy neighbor as thyself," He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." When men can so love God, they can begin to talk about loving their neighbor as themselves. But we must remember that we are dealing primarily with Christians in this article. The first step toward loving a neighbor, or some "difficult" Christian is to love the Lord with a pure love.

On the shores of the Lake of Galilee Jesus did not ask Peter if he loved John and the rest of the disciples. His question was: "Simon, son of Jonas, lovest thou me?" Jesus was soon to be parted from the little band of men. They would live with each other and would be responsible to proclaim His gospel to all the world. The badge of their discipleship before the world would be love: "By this shall all men know that ye are my disciples, if ye have love one for another." Until the miracle of the new birth has taken place, and the love of God has been shed abroad in our hearts by the Holy Ghost, we will make but little progress toward that utopia where the Golden Rule is the law of men's lives.

To the Christian this "new commandment" is a blessed reality. Christ only commands what He gives power to obey. Before He left the hallowed atmosphere of those

lost hours with His disciples they heard Him pray: "O righteous Father . . . I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them" (John 17:26). Before any Christian says that he cannot love another let him ask whether this prayer of Jesus can fail. If the love of the Father for the Son dwells in our hearts, and if Christ lives within, we can love all that He loves, and love unto the end of all time and all conditions.

The love of Christ for "His own" is a gracious love. This means that it originates with himself and not with the object loved. This is the reason God could extend His love toward us, even while we were yet sinners, to the extent that Christ died for us (Rom. 5:8). When a Christian says that he cannot love another person, he is admitting a deficiency of grace within his own life.

There is a story of Lincoln in which one of his enemies assailed him most bitterly. He was urged by his friends to take strong measures against the vile slanderer who had sought to besmirch his name. When Lincoln refused to take any notice of the slander, a friend still insisted, saying: "The man is not even a gentleman." Mr. Lincoln replied, "But I am." There was that grace within the heart of the great Emancipator that made it possible to deal with an enemy on terms he did not deserve. Until Christians have this kind of love in their hearts there will be "strife and division" among them and the world will not know that they are Christ's disciples.

A HEART OF HUMILITY

"In honor preferring one another" (Rom. 12:10).

The humble man feels no jealousy or envy. He can praise God when others are preferred and blessed before him. He can bear to hear others praised and himself forgotten because in God's presence he has learned to say with Paul, "I am nothing." He has received the Spirit of Jesus, who pleased not himself, and sought not His own honor. His humility does not consist merely in thoughts or words of self-depreciation, but in a "heart of humility," encompassed by compassion and kindness, meekness and long-suffering—the sweet and lowly gentleness of the Lamb of God.—**Andrew Murray.**

PROMISE FOR THE STORM

"The clouds are the dust of his feet" (Nah. 1:3).

Cloudy days are when God is nearest. On earth we see the gloom; the angels on the other side see the glory. To man it means frustration, to the angels it spells fruition. What a thought! God is passing by!

Why then should we fear the storm? As a Puritan once spoke: "He that counts the very hairs of our head must needs take care of the head." The clouds are the trail of His triumph.—**Leonard Harris.**

PARENTS REAP WHAT THEY SOW

Our children are expected to grow up to have a respect for the church, its pastor and church workers, but more often they hear these servants of God gossiped about around the dinner table than prayed for around the family altar!—**Christian Victory.**

HIDING IN CHRIST

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (I Pet. 5:6).

If Christ is in us, we shall be humble too. We shall not want men to think highly of us. We shall wish to hide our names and faces on His breast, behind His cross and in His

work . . . We shall be found with Him, kneeling at the disciples' feet, girded with towels, and washing the feet of the saints. And even if we have the wings of the seraphim, we shall use two of them to cover our faces and two of them to cover our feet, lest we or others should see ourselves or our service.—**A. B. Simpson.**

"A story is told of a certain pastor who mourned over a member of his congregation once a regular attendant at the prayer service, who for months had not been seen in the 'upper room.' Unable to stand it longer, at the close of one of the meetings, in which the voice formerly accustomed to lead in prayer was sorely missed, the minister went straight to the man's home and found him sitting before an open fire. The absentee, somewhat startled by the intrusion, hastily placed another chair for his visitor and then waited for the expected words of rebuke. Had the rebuke been spoken, no one knows what the reply might have been, or what mistaken yet lasting anger might have been kindled. But not a word did the minister say. Taking his seat before the fire, he silently took the tongs and lifting a glowing coal from the midst of its fellows, laid it by itself upon the hearthstone. Remaining painfully silent, he watched the blaze die out. Then the other opened his lips to say: 'You needn't say a single word, sir. I'll be there next Wednesday night.'"

THE EXPENSE OF PRAYER

"Be ye therefore sober, and watch unto prayer" (I Pet. 4:7).

As we pray for others, if the prayer be sincere, we assume great responsibility. Rufus quotes Emerson: "The Gulf Stream will flow through a wheat straw, if it be laid parallel to the current." Prayer lays our lives, resources, contacts and influences parallel to the current of God's will, and that means adjustment to God in all our relationships. Parents often pray for their children, and their prayers are answered, provided they are willing to bear

the expense of the prayer.—**The Pilot.**

GOD OF THE STORM

In all the ages past a minority—a small and sometimes sorely pressed minority—have clung to this God who faileth not. Their faith in Him has not wavered and God has vindicated that faith. The early church faced the impossible, but for God.

Luther hadn't a chance, but for God. Wesley's movement was doomed to begin with, but for God. The revolution in colonial America faced sure disaster, but for God. Lincoln's string of defeats would have gone on to the end, but for God. And so now, in spite of barometers that denote the coming of storms no man can brook, some of us dare to trust in God.

Let those who believe in God be not afraid!—**Robert P. Shuler.**

WHICH ARE YOU?

An attender or an absenter?
A pillar or a sleeper?
A wing or a weight?
A power or a problem?
A promoter or a provoker?
A giver or a getter?
A goer or a gadder?
A door or a deadhead?
A booster or a buckler?
A supporter or a sponger.
A soldier or a sorehead?
A worker or a worrier?
A friend or a faultfinder?
A helper or a hinderer?
A campaigner or a camper?

WHAT SHE DARED NOT DO

Ezekiel 33:8

A young lady was asked to teach a Sunday school class. "I wouldn't dare undertake such a responsible task," she replied. The person who had asked her said: "When God is so manifestly calling you, you should say, 'I don't dare not to undertake such a responsible task.'" We hear too much about the responsibility of working for God and too little about the responsibility of refusing to work for Him.

Pray for the Loyalty Campaign which begins April 18.

Pray for the plans and preparation for the national Sunday school convention.

Pray that the recent increased attendance in many of our Sunday schools may be retained.

Pray for the vacation Bible school in each of the churches this summer.

PRAYER POINTERS

FOR APRIL

FOREIGN MISSIONS—

Praise the Lord for a wonderful board meeting! Pray for wisdom in carrying out the many important decisions that were made.

Pray for the missionaries serving in the missionary rallies this month. Pray for blessing in the churches.

Pray for the citywide evangelistic meetings in Lyon, France, this month, that many people may find the Lord.

Pray for the special meetings in Rio Cuarto, Argentina, early in April.

Pray for the Mexico field council meeting at San Ysidro April 24.

Praise the Lord for His blessing upon the first public service at the new Capanema, Brazil, station. There were 100 persons present.

Pray for strength and wisdom for Brother Foster Tresise in the work in Hawaii.

Continue to pray for the Lord's blessing upon 'the Africa medical center building program.

HOME MISSIONS—

Pray for the reorganization and departmentalization of the Sunday school at Paramount, Calif.

Praise the Lord for the safety of our Clayhole and Dryhill missions in Kentucky in the recent flood. Pray that this experience may cause the people to think more on spiritual things.

Pray for the new church under construction at Grandview, Wash. Praise God for a Christian construction foreman to supervise the construction.

Pray for the planning of the VBS work in the Taos, N. Mex. area that sufficient capable workers

will help. Praise God for the SMM Bethany guest house just completed and ready for use.

Pray for the Ireland Road Brethren Church which is relocating in South Bend, Ind. Praise God for the sale of the former location at Sunnymede, and pray that the much needed new building will get under way soon.

Pray that God will break down the "barriers" that are keeping Jewish children from attending the Tuesday afternoon child evangelism class for children at the Brethren Messianic Witness in Los Angeles.

LAYMEN—

Pray for an awakening among our men's organizations to the great need of being busy for the Lord!

Pray for our president, Brother A. Rollin Sandy and family, as they dispose of their home and business and move to Winona Lake in preparation for completion of training for full-time ministry.

Pray for your national officers as they meet in Winchester, Va., April 21 to plan for extension of the laymen's ministry.

GRACE SEMINARY—

Pray for the working out of all plans connected with the early commencement of the new college building.

Continue to pray for the seniors of both seminary and college that they may be directed as to their future plans.

Pray for the western tour of the college choir, that it may accomplish much for the glory of the Lord and the growth of the college and seminary.

WMC—

Continue to pray that all councils will give generously to the missionary residence project at Winona Lake.

Pray for all district conferences and rallies to be held this month, that the Holy Spirit will overrule in selection of officers and projects.

Pray for increased wisdom for district presidents to challenge each council to greater loyalty to the Lord's service.

Pray for Mrs. Tom Hammers, chairman of national program committee, that she and her committee may be guided by the Holy Spirit in all their plans.

Pray for the foreign WMC missionary and native Sisters as they study the Word and teach others in their respective fields.

SMM—

Pray that the girls will meet their birthday offering goal of \$700, due April 30, for higher education of missionaries' children.

Pray that many girls will be enthused about memorizing the Book of Ephesians.

Pray that the girls will turn in more rolled bandages for the missionaries than in any previous year.

Pray for all the national, district and local officers, that they shall have wisdom from the Holy Spirit to perform their duties faithfully and well.

Brethren

DAY OF PRAYER

APRIL 15

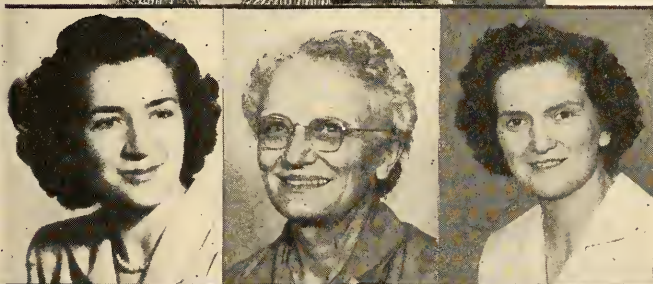
The BRETHREN MISSIONARY

HERALD



WMC NUMBER

APRIL 13, 1957



WMC Birthday Missionaries



"Open thou mine eyes"

Psa. 119:18

National Women's Missionary Council ~ 1956-1957

Happy Birthday to You

By Mrs. Kenneth Ashman

"Happy Birthday to You," an old familiar refrain, brings joy and happiness when expressed with sincerity and love. Such is the heartfelt desire of the national WMC as we express "Happy Birthday, Sisterhood of Mary and Martha. Congratulations upon this your 44th birthday." This is your birthday month. Much has been accomplished through your fellowship through the years in the furtherance of the gospel and the promotion of missionary endeavors. That your movement has been a spiritual help to its members is evidenced by the fact that large numbers have been led into missionary fields, others have become valuable co-workers to pastors and teachers, and still others have been led into various other places of influential service for the Lord. We have cause to look back and be thankful that Mrs. Bauman had the foresight to inaugurate such a movement among our girls 44 years ago this month.

It's a joy to help a friend celebrate a calendar birthday. This is especially true of girls. It's a greater joy to help another celebrate a spiritual birthday, the remembrance of that day when she came to Christ and began her spiritual growth. We of the WMC, Women Manifesting Christ, want to help you girls celebrate your spiritual birthday, as well as your calendar birthday. We also want to help you have a joyous celebration of your SMM birthday this month. How many of us can look back and note the day when the Lord led us unto himself, and we were born again, anew, from above—our spiritual birthday (John 3)? Let us remind ourselves of this all important spiritual date, even as we are yearly reminded of our other birthday. Yes; many must hang the head in shame. We've forgotten to commemorate this very vital milestone in our lives. Yet, how much more costly was the provision for our spiritual birth than for our physical birth (1 Pet. 1:18-19); how much more love was manifested to make our second birthday possible (John 3:16), and how much more lasting, even eternal (John 5:24)!

The Sisterhood girls could well be considered the "adopted daughters" of the WMC. We have chosen to sponsor the SMM organization. Anyone who has been adopted may have that special feeling of being "specifically chosen and wanted," a position of real honor indeed. When we have made a special choice, we also show special attention and feelings. As Women Manifesting Christ we need to show our love, present our prayers, and demonstrate our interest in the SMM organizational work, as well as in each SMM girl.

The girls of today need guidance. It is sad to see how many girls are neglected and allowed to learn the hard way, by the road of bitter experience and hard knocks—the undesirable trial and error method of finding out. So many times the errors are costly in consequence and frequently fatal to Christian happiness and testimony. I wish what I am saying would be true only in worldly homes, the families of the unredeemed; but, unfortunately, this is too true in many Christian homes where youth are left to find out for themselves, allowed to grow without warning and guidance.

The WMC can help in the guidance of our girls by furnishing interested and consecrated patronesses who are qualified to give the spiritual and personal guidance each girl needs. We knew of one patroness who thought she was being good to the girls by "taking them on special treats after meetings and encouraging them in much social activity," all to the neglect of the more spiritual aspects of the work. True, she was making personal friends and buying favor with the girls, but she was also developing in them an attitude that was the cause of much concern for the pastor, his wife, and the parents of the girls. She was causing problems and losing the opportunity for effective Christian leadership. She was neglecting the purpose and the responsibility of her calling. There must be a well-balanced leadership based upon spirituality, personality, and initiative. Work must be planned, for and with the girls; new ideas must be constantly sought and developed; new outlets for talents must always be found; and each girl must be considered an individual opportunity for development and service.

Since the labors of the SMM patroness is so fundamentally important to the spiritual and personal development of the SMM girl, the choice of the patroness should not be a last minute one based upon personality and necessity alone. Whether chosen by the WMC, the church board, or the youth committee, she must be well qualified for her important labors. The choice should follow prayer and thoughtful consideration of the following qualities:

(1.) She should be Christlike herself, faithful to the Lord's work, and cooperative in her service. Not a murmurer nor complainer (Phil. 2:14). Her Christian experience should be consistent and above reproach (11 Tim. 3:2).

(Continued on Page 230)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 19, NUMBER 15

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From General Secretary to Pastor's Wife



By Elaine Brenneman

The words "Tonight is Sisterhood" struck a happy chord in my young heart. For that meant that all those "big girls" would be at our house to roll bandages. You see—I was too young for Sisterhood meetings, but I did help (?) the SMM girls roll bandages after their meetings.

Those were my first recollections of SMM. Oh, to be old enough to be one of them was my fondest wish.

Then came the time that I sat on the back seat at a National SMM conference in Winona Lake. I was overwhelmed at girls doing such big business for the Lord. Little did I realize that one day I would be occupying the front seat as National SMM treasurer, then president, then general secretary—and now a pastor's wife.

As I look back, I can only thank the Lord for the experiences that I received in Sisterhood. My devotional life, missionary interest, business meeting procedure, leadership, and desire to serve the Lord all were encouraged and taught during SMM days.

While general secretary of SMM, one of my jobs was to get the material ready for the Brethren Missionary Herald. Now for adults, this is a task, and I was just a "kid." This meant all articles and announcements must be typed a certain way. Get enough material to fill four pages—not too much and not too little. The material was always one month ahead. At first it was very confusing. And I am sure that those at the Herald Company wished that I would catch on. But I learned the importance of being prompt. A whole denomination was waiting for the printed message on a certain day. There were to be no extra preparation days. This duty taught me much in being ahead of schedule and planning in the Lord's work. Even now as a pastor's wife, I find myself still laying out my work a month ahead so I won't be caught beyond a deadline.

It was my privilege as general secretary to teach Sisterhood at several summer camps. This had never been done before. Oh yes; we had had get-togethers during a camp time. But never five classes. There were lots of notes, scrapped paper, and headaches before a five-day course was selected. What a thrill to explain why we had a Sisterhood, who it was planned for, and what SMM girls were doing now, for the future of our mission field was before me in the lives of these girls—either as our next missionaries or those at home upholding our missionaries in prayer and gifts. This was a great challenge. Now as I look over my "mission field of Fillmore," I am praying that my life and testimony to the young people in our church will send them forth as laborers into His vineyard.

Because I traveled with my parents in evangelistic meetings while I was active in SMM, I enjoyed visiting most of our Brethren churches. This firsthand information has helped many times in WMC to answer some of the questions of our ladies. Also visiting the different SMM's and meeting the girls made some lasting Christian fellowships.

Every year in Sisterhood we had a National Project. It is one thing to promote a project and another thing to be recipient of one. Thanks to the Sisterhood girls our work in Kentucky was made possible with JIM the jeep. Many of the schools up creek could not have been visited if it had not been for the vision of SMM. Faithful JIM was the Sisterhoods' answer to our problem.

When Christmas came, we then realized how other missionaries felt when they received gifts and remembrances from Sisterhoods and WMC's. Those cute dolls and toys we were able to give to children at Christmas because some one at home remembered, were received with welcomed arms.

Why did the Lord permit these experiences when now I find myself a pastor's wife? 'Tis now I realize that what knowledge I have concerning foreign and home missions and missionaries was gathered while in Sisterhood of Mary and Martha. It is invaluable to me now to help in WMC meetings, Sunday school, VBS and prayer groups.

Then the Lord placed me in two of our home-mission points. This has enabled me to help our ladies to know how our home-mission points can be helped—especially when it came to packing clothing. One rule to remember—"if it was my size and I wouldn't wear it or let any member of my family wear it—don't send it!" For our missionaries have enough to do without sorting old clothing.

Believe it or not, this pastor's wife has become a hostess, secretary, public speaker, teacher, treasurer, writer, taxi driver, songleader, etc. No; I am not bragging, just thanking the Lord that He enabled me to learn to do all of these things as a Sisterhood girl at the knees of the most wonderful and prayerful patroness—my mother.

MISSIONARY BIRTHDAYS FOR JUNE

Africa—

Rev. S. Wayne Beaver	June 2
Bozoum via Bangui, French Equatorial Africa.	
Nancy Grace Hill	June 8, 1949
Bossemele via Bangui, French Equatorial Africa.	
Mrs. Marvin L. Goodman, Jr.	June 12
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.	
Rev. Roy B. Snyder	June 15
Bouca via Bangui, French Equatorial Africa.	
Miss Marie Mishler	June 19
Bouca via Bangui, French Equatorial Africa.	
Mrs. Harold A. Mason	June 26
B. P. 10, Bossangoa via Bangui, French Equatorial Africa.	
Roberta Ruth Hill	June 29, 1945
Bossemele via Bangui, French Equatorial Africa.	
Mrs. Lester W. Kennedy	June 30
M'Baiki via Bangui, French Equatorial Africa.	

In the United States—

Mrs. Rose A. Foster	June 9
5337 North Front St., Philadelphia 20, Pa.	
Rev. Martin M. Garber	June 14
c/o J. W. Rae, 209 Rowland Ave., Modesto, Calif.	
Charles David Spangler	June 21, 1941
c/o Mr. Jon R. Morlen, 302 S. Woodlawn Drive, Wheaton, Ill.	

What SMM Has Meant to Me as a Missionary

By Mrs. J. Paul Dowdy

As a former Sisterhood girl, I can testify that SMM has been a real blessing to me. I am thankful for those patronesses and leaders of our local and national SMM who prayed and patiently dealt with us. My experiences in SMM helped me to have an interest in the work of evangelization—especially the missions; and it helped me to sympathize with others in need and to want to help them.

As most young girls I was interested in other people's experiences. I liked the devotional topics we had for our meetings. Then one year I went to national conference and there I received a new blessing in the SMM sessions. Dr. Gribble and the Jobsons were home and gave some challenging thoughts. The mission in Kentucky was brought to my attention as never before. I saw then that our local group of Sisterhood girls was a part of a larger project—that of helping to get the gospel out to the regions beyond. I shall never forget our study of "Undaunted Hope" by Dr. Gribble. Truly any young person with a love for adventure can enjoy the study of that book.

The projects were an incentive to take our eyes off ourselves and our local needs and begin sharing with those afar. Here again that was brought to mind as we heard the missionaries tell how the used clothing in Kentucky and the bandages in Africa were so useful. The Lord used these projects to make us sympathize with others and want to help them. We were taught to deny ourselves of some things to do more for the missionary cause.

In our work in Argentina, I have had occasions to remember the experiences in SMM in working with the girls. The girls there are similar to those in the States in many ways. They desire fellowship with others and especially of their own age. As they go through that period of transition from girlhood to womanhood, they too need help in the formation of character. Like all active girls, they enjoy hearing of the adventures of others.

In most of our mission churches the girls meet together with the WMC. This has not been objectionable because the ladies have been very nice in encouraging the girls to take part. They invite them to go along in visitation work and in tract distribution. The girls also take part in the devotional programs. I admire the Argentine ladies for the way they encourage the girls.

The girls have been an inspiration to me too. One young girl suggested to me that our lessons we had used in child evangelism classes would be very helpful for the ladies. We tried it and the ladies liked it. Of course we modified them a bit to be used with the older ones instead of the children. The girls helped to give the lessons and some used the flannelgraph figures too.

I admired the girls for their desire to help in teaching the little children. Some of the girls proved to be very efficient teachers.

During the years that the Bible institute was with us, the institute girls took turns to give the devotional messages at our WMC meetings. Each one prepared her own message. They very capably performed their tasks.

Naturally for some it was easier than for others, but I was happy for their willingness to try.

Our main mission has been to take the gospel to these people. In so doing, it has also been necessary to minister to them in times of sickness and other difficulties. My experiences as a Sisterhood girl laid a good foundation for helping me to meet these circumstances.

In Sympathy

We of the Women's Missionary Council wish to add our expressions of Christian sympathies to the family of Robert Miller, Jr. His "homegoing" is particularly close to WMC because Bob's mother, Althea, was the editor of our WMC Herald for a number of years and is now the writer of the Christian Home and Marriage Forum. Our hearts go out in love to all Bob's family, "under the parsonage roof" and to his brave young wife.

Bob fought a valiant, courageous battle for several years and through it all kept his great faith and love for the Lord. His determination and perseverance against terrible handicaps will long be a challenge and inspiration to his classmates at Grace College. We who had the privilege of visiting him during those last weeks never left his room without the blessing that one gets from being in the presence of a child of God wholly yielded to whatever the Father willed for him.

The Lord has taken him home. We are the poorer but heaven is the richer. How comforting is that "blessed hope" in a time like this. May the loved ones left behind be comforted by the knowledge of our sympathy and prayers through these lonely weeks.



We are now in the second month of our foreign-missions project. Let us not forget that we have undertaken a large project in helping to provide additional and better missionary housing at Winona Lake. This project will take the dedicated support of every one of our WMC members.

By the way, can you name all the missionaries pictured on our cover? They are the missionaries who have been supported by our birthday offerings during the past four years. We praise the Lord for the growing interest in that offering which has made possible the support of one more missionary each year. This project also requires our wholehearted support.

Out of Sisterhood Into Jewish Evangelism

By Miss Isobel Fraser

"And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part which shall not be taken from her."

These words of our Lord from Luke 10:41-42 are particularly familiar and precious to each one of us who are or have been Sisterhood girls. In these words is contained the most important truth and lesson that I learned, and I believe that any Christian girl can learn in Sisterhood.

This truth is that "one thing is needful" for each of us, that of sitting at His feet. Serving has its place. As Ecclesiastes 3:1 declares: "To every thing there is a season, and a time to every purpose under the heaven," and before service always comes devotion to Him. This is not a lesson learned once and for all, for too often I find that I, like Martha, become "cumbered about much serving." But God is always faithful in reminding of and leading to the proper balance of worship and service that is needful in the Christian "diet."

To sit at Jesus' feet one does not find time but must take time. This is also true in the experience of the missionary. One can become involved in doing so that prayer and reading of the Word are put off or crowded out. Then comes a barrenness of soul and burdensomeness in serving. There is a particular need of waiting before Him in our work among His people Israel, for the response is so slow and the barriers often appear insurmountable. We must constantly remind ourselves that it is the work of the Holy Spirit to convict of sin and to open blinded eyes; it is ours to pray and to sow the seed. Then we will not become "weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

I have a momento from my early Sisterhood days that is very precious to me, even though it is now tarnished with age. It is one of those old Sisterhood pins composed of the open Bible with SMM on it and a cross-guard bearing the owner's initials. This was a birthday gift the year I was saved from the Sisterhood girl who greatly influenced my coming to know Jesus Christ as my personal Saviour. This pin is not only a symbol of SMM but of the verse I chose shortly thereafter to be my life's verse: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). This verse is a constant challenge to me. I cannot say I have arrived; for I realize, as did the Apostle Paul, that this is a daily, moment by moment experience. As this verse is a reality in my life, I am fulfilling the aim: "Do God's will."

Many young people, after they accept Christ as Saviour, keep one foot in the world as far as their activities are concerned. This, I can thank the Lord for, was not my experience because there were sufficient Christian activities to fill my life—one of which was Sisterhood. This was especially important, for I was already out of high school and in the business world before I

became a Christian. I needed that particular fellowship that SMM afforded for establishment and growth in my Christian life. Satan is quick to put to work idle minds and hands, and young believers are easy prey in his snares. Reminiscing as I write these words, I could almost wish to turn back the clock of years, for those were truly happy and joyous days. Many of those with whom I shared those early Sisterhood experiences are now faithfully serving the Lord on the foreign fields, as pastors' wives or faithful laywomen.

There is no question that the heart of Sisterhood is missions, which is the natural outgrowth of sitting at His feet. I do not recall any specific incident that brought me to the decision of missionary service. Perhaps it was like Topsy—it just grew. I am certain that the missionary through our SMM meetings and activities contributed to its growth.

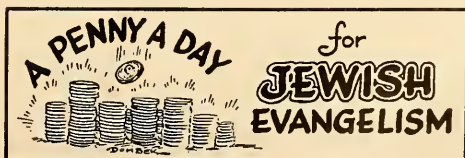
A missionary must have experience especially in the ability of being able to most adequately express one's thoughts and particularly regarding the presentation of the Word of God. Those Sisterhood meetings among those of one's own age and like interest was an adequate and profitable training school.

Our ministry is mainly that of calling. In the particular phase of calling door-to-door we cannot always use our Bibles and so we must rely upon our memories to bring into our conversation as much of the Scripture as possible. For this reason I am grateful for the emphasis on the study and memorization of the Word that is given in Sisterhood. This is a part of being "ready always to give an answer to every man that asketh you a reason of the hope" (I Pet. 3:15) that we have in Christ Jesus.

Sisterhood has undoubtedly taught me lessons and had influences upon my life of which I am not aware. For each, whether known or unknown, I am deeply grateful.

NATIONAL WMC PROJECT OFFERINGS 1956-1957

General and Publication Offering	\$2,435.22
Home Missions Offering	3,317.72
Christian Education Offering	1,844.78
Foreign Missions Offering	Due June 10
Thank Offering (Penny-a-day)	Due June 10
Birthday Offering	Due July 10
Missionary Residence Upkeep	Due July 10



(Third in a series)

2.) She should have a vital interest in each girl, desiring to help each "grow in grace and in knowledge of the Lord" (II Pet. 3:18) unto beautiful maturity in every aspect of life.

(3.) She should be a promoter of spiritual things first of all, should lead the girls to Christ as Saviour, and lead them to acceptance of the mastery of Christ in their lives. To develop a missionary philosophy of life should be her aim for each girl.

(4.) She must be a woman of sacrifice herself, willing to attend all the meetings, the planning sessions, the project work times; such as the bandage rollings, and be willing to sacrifice her own schedule to meet the girls' needs for personal counseling from time to time.

(5.) By consistent testimony, by a godly walk (Phil. 3:15-16), and by pure conversation (Phil. 3:20) she should command the esteem and the respect of the girls with whom she labors.

(6.) She must be courageous and firm as needed, not afraid to administer discipline, maintain orderliness, and develop respect and reverence in the meetings and in the heart of each girl.

(7.) The patroness must be aware of the fact that each SMM girl is a prospective WMC member of the future. These girls will direct our labors in the near future and will be the leaders of the girls to come. These girls must be molded in life so that they in turn will be patterns of righteousness for another generation (Tit. 2:3-5).

(8.) From the practical standpoint, the patroness should have means and time for such additional responsibilities as transportation to meetings, attendance at rallies, participation in conferences, and cooperation in other youth activities in the local church, the district, and the brotherhood at large (Tit. 2:14).

Teen-age girls live in a world of ideals. Our WMC members must set a high level and maintain that level in our own ideals, being good examples (Col. 2:6-7). Our lives should demonstrate not only the ideals but the satisfaction and joy we have in being idealistic. One of life's highest honors for the Christian woman is to be chosen as an ideal by some aspiring young woman, to be considered worthy of admiration, and to be followed as an example for life. This is an honor worth having, but one that carries with it tremendous responsibilities. We must be consistently, continually, carefully, and prayerfully, Women Manifesting Christ. When we have a birthday party for a daughter, we make an effort to help her to get the most out of that day and the time ahead that God has in store for her. In helping the SMM girls celebrate their spiritual birthdays, we also endeavor to assist them in getting the most out of their Christian experience possible.

WMC OFFICARY

President—Mrs. Kenneth Ashman, 205 Ihrig Ave., Wooster, Ohio.
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Daughter O' Mine,

When your letter came I didn't even finish the dishes, just dried my hands and sat down, eager and expectant. You know, Dear, these weekly letters of yours are the peak of my existence. I think it is the very best idea in the world for "away at school" daughters to scribble a few lines each evening, and then send this newsy missive, weekly. It saves postage, too, says my Scotch-Irish blood.

I'm so glad you've been having such good times. "All work and no play" you know. There are such wonderful friendships to be made in school, some real life-lasting ones. Though you weren't in a hurry to make new contacts, it probably was just as well, if, when you do choose, or allow yourself to be chosen, your friends are the right kind. I'm so glad that I was right about your roommate. You see, she was just shy, and being of an entirely different temperament from you, it naturally took longer for you both to get acquainted and understand each other. I'd be happy to have you bring her home with you some vacation.

I knew you wouldn't regret going out for athletics, and as for dramatics, it will be fine for acquiring poise, and for training memory, but don't attach too much significance to them in considering your life work.

I was so sorry to hear about Jan and Grace. No, Dear, I don't think it's your place to give any information unless questioned officially. But if you could talk to them without seeming to preach, it might help some. It's such a pity when girls feel the need of that kind of excitement. Surely the school activities such as you have described ought to suffice for recreation. Their conduct was improper, not to say dangerous, and to be expected when in the company of the boys you spoke of. I have always believed it is far better to avoid the "appearance of evil" and stay away from its surroundings.

It is a delight to see a clean, wholesome group of young people, playing games, going on picnics, or singing together. I like to have you be with them. There's nothing sweeter than clean boy and girl friendships. Make that kind but avoid the others. You cannot wade into a mud puddle without becoming soiled. Dear me! Here I am wandering off into a preachment again, but my girl doesn't object—I hope. It's very sweet of you to ask my advice, I feel honored yet humble.

I must quit for this time and get busy and bake an angel food cake to send with this letter. Do they have "spreads" any more at college?

Cheering for you, with much love,

Mother

Philippians 4:8; Proverbs 17:22.



"VESSELS of HONOR"

II TIM. 2:20-22

SISTERHOOD THEME 1956-1957

Tears and Joy

By Mrs. William Samarin

"Is the season so dry that you have to water the ground with your tears?" asked Sara's aunt. Rubbing her eyes with the hem of her dress, Sara tried to smile reassuringly at her mother's sister. The smile was more a grimace and fresh tears spilled down the brown cheeks. "Now if you don't make a pair!" continued the aunt. "You sit here wetting the wall of my house with water from your eyes and your silly friend, Moco, sits in her doorway crying like a baby without its milk." Sara sprang up with a cry of surprise. Watching her niece dash out of the door and run across the village street, the old lady shook her head and mumbled.

Sara found Moco where her aunt had indicated. The two girls flung themselves into each others' arms for the second time that day. Through tears and smiles, Moco explained that she could not run away. To do this would mean turning her back on God, and she **did** want God to help her now. Sara looked past her friend at the darkening sky and realized that Moco's husband would soon be home for his evening meal. She quickly planned with her friend for another visit. "But first," Sara said, "I'll send Nambona to talk to you. She has walked in God's way many years; she will know best how God can help you." With much blowing in each others' ears, the two friends parted. Early the next morning Sara took the truck road back to her village.

Walking in the still cool dust of the African road Sara sang. Her liver was full of a new kind of joy. She knew that Moco had taken her first step toward believing in Jesus.

Sighting her own small village, she broke into a light-hearted run. She saw her family gathered around their morning meal of manioc and dried okra. She gave a playful tug at her small brother's ear and then squatted down beside her mother. Only then did she notice the formal atmosphere in her family circle. She regarded her mother's face to see if some sorrow or death had come into the village. The merry twinkle in her mother's eye belied anything of that nature. Relieved she looked beyond her mother to a new bicycle leaning against her house. It was not like any she had seen lately in the village. Guessing that an important visitor had come while she was gone, she turned to greet him properly as a good daughter should. A hot flush of blood rushed to Sara's face as she recognized the visitor that accepted her extended hand. It was David, her future husband. Sara's little brother laughed with glee as he saw his sister's obvious embarrassment. But the firm hand of the boy's mother pulled him out of the family circle and into a place of disgrace.

Sara had arrived in the middle of a family council.

David had come the evening before. He brought with him the 7,000 franc bride price that had been agreed on. He had come also with a request: a large bush church had asked him to come and form a Christian school for the children of the village. They had built him a house and they were now making the mud brick for the one-room school building. When the rains began again, he would start the first semester in his first real teaching assignment. The church felt it wise for him to marry and bring his bride to her new home before the school term started. Sara's father and uncle thought the request a fair one. They had agreed to go in four weeks to Bossangoa to get the marriage papers.

David spoke for the first time since Sara's arrival. He looked out beyond the village at some vague spot and asked his future wife if she would like to be married by Pastor Kobo in the city church. Sara, with proper shyness also avoided looking at David and answered with a quiet YES.

This last problem being settled the family rose to go about their morning's activities. Sara and David took the greatest care never to speak or seem to be interested in each other. But love finds hidden eyes to watch in secret. Sara was happy with what she saw. He was polite, clean, neat, and somehow more grown up than the village boys. She was to be married in four weeks, and she was not sad.

David was also pleased with what he saw. Sara, he knew from their first chance meeting, was a pretty girl. But this had worried him more than it pleased him. Pretty girls were often spoiled and lazy. Nothing, he knew, spoiled a marriage sooner than a pretty pout. But Sara seemed neither spoiled nor lazy. She worked quickly and efficiently as if it were her custom. He was grateful too that she did not giggle or try to catch his eye.

In the evening David gathered with the Christians in the little grass chapel. The village pastor asked him to bring greetings from the Bossangoa Church and to give his testimony. Sara listened with downcast eyes as David told of the work that God had called him to do. Sara realized for the first time that she was going to be the wife of a man serving God! How wonderful looked the road that God stretched out before her!

That night a large moon shed its lantern light down over the tiny African village. Thousands of miles away lay lands of riches and culture that were unknown to this African girl curled up on her grass mat bed. Sara's feet had never worn shoes, nor had they trod on anything but dirt floors. Yet in the heart of this girl sang the sweet notes of peace and joy that kings and scholars have often sought in vain. For God willingly gives the most precious things in life to any girl who commits her life to Him.

Schoolroom

By Mrs. Max Brenneman

"School days, school days, dear old golden rule days . . ."

Don't you sometimes wonder why you have to go to school? Most all children have to go—so that means you, too. School is fun. It may be hard at times while you are learning new things, but isn't it fun doing when you know how? And school is where we go to learn.

Oh, but you say: "School would be O.K. if I didn't have such a crabby teacher." What makes her seem crabby? Did you ever stop to think it might be you?

Now Susie was a girl just like you. Oh, yes; she was careful about her appearance, but when she went into the schoolroom, she forgot to smile. And just because she was away from Mother and on her own, her manners were forgotten, too. Susie insisted on talking out whenever she pleased. No matter how many times the teacher tried to explain how necessary it was to sit up straight, Susie slumped in her seat. She was always slow to get her assignments done. And if she did do her lessons, her papers were messy and dirty, and she turned them in late to the teacher's desk.

Susie was not polite to the other boys and girls or even to the teacher. She was selfish, sassy, rude, and very unlady-like. No wonder she had a hard time at school. She really didn't have a crabby teacher—the teacher had a crabby pupil!

Now in that same schoolroom there was a girl named Carol. She was the sweetest Christian girl at home, at school, and at play. Everyone loved her. There wasn't a person who didn't like to be around her. Carol wasn't what you would call a smart, A-plus student; her lessons were not easy for her, but she tried hard to learn.

One day Carol made a list of things she wanted to remember while in school, for she wanted to be the kind of a Christian that Christ would be pleased with.

Here is her list:

(1.) God sees everything I do. (It was tempting to look at Jane's paper during the spelling test, but God would rather have her flunk the test than to cheat.) (2.) God hears everything I say. (It was easy to say unkind things about other pupils. Satan just seemed to enjoy putting those thoughts in her head. Carol put to practice the lesson Mother had always taught her: Before talking—if what you have to say will go through all gates—say it. The gates are: Is it kind? Is it true? Is it necessary? Read Prov. 21:23.) (3.) God wants neatness, promptness and correctness. (Carol tried not to make mistakes on her papers, but when she did, the eraser was used correctly so as not to mess her paper. The minute the teacher asked for a paper, Carol was ready to hand it to her—finished or not. For she knew that the teacher wanted to see how much had been accomplished in the allotted time. Read I Cor. 14:40.) (4.) God wants obedience. (Carol realized that while at school her teacher was her friend, helper, and guide. And by obeying her, she would learn more and at the same time she would be pleasing God, her Heavenly Father. Read I Thess. 4:11.)

Remembering and practicing these four things, Carol's life was a testimony for the Lord, her personal Saviour. She obeyed the Lord's command in Matthew 5:16. How about you—are you a "Susie" or a "Carol" for the Lord?

PRAYER REQUESTS



Pray for requests that your group is burdened for.

Pray for SMM girls who are graduating from high school this month that the Lord will guide them in their choice of a Christian college.

Pray for our young people who will be working in the Brethren missions in Kentucky and in New Mexico this summer.

Pray for your national officers as they plan the national conference meetings.

SUGGESTED PROGRAM FOR MAY

OPENING—Sing the theme song and repeat the year's verses in II Timothy.

SINGSPIRATION—Have a planned number of choruses and songs.

INTERCESSION—Use the requests in the prayer corner.

SCRIPTURE—Read the 12th chapter of Romans.

DEVOTIONAL TOPIC—Seniors and Middlers study Mrs. Samarin's "Tears and Joy." Juniors study Mrs. Brenneman's "Schoolroom."

SPECIAL NUMBER—Make it a surprise this month!

MISSIONARY LESSON—Seniors and Middlers study "Go Ye." Juniors continue the Pondo stories—this time "The Man With Mirrors in His Mouth."

BENEDICTION—Psalm 145:1-2.

BUSINESS MEETING—Read aloud the president's reminders.

REMEMBER
!?!=

By Marie Sackett

MAY THROUGH JUNE are the months set aside for our National General Fund offering. Our goal to meet in these three months is \$750. If you have not sent in your previous offerings, please do so. Remember, these offerings are one of your local organization goals and have to be done to be an Honor Sisterhood.

BIRTHDAY PROJECT OFFERING was due April 30. If you have not sent this offering, please send it to the national treasurer, Miss Florence Moeller, Winona Lake, Ind. This is for the higher education of missionaries' children, and our goal was \$700.

REMEMBER—Your goals will soon be due. Also, if you haven't sent in a post card item of news, send it to the national editor, Miss Jeanette Turner, Winona Lake, Ind.

The Man With Mirrors in His Mouth

By Miss Mary Emmert

"A white man of God is going to come here to live!" The news was passed from mouth to mouth. It was by far the greatest event they had heard of for a long time.

When the great day finally arrived, all the villagers were present to see the white man carried into the village in his tepoy, which is a sort of chair suspended from two bamboo poles, carried on the heads of four men. The villagers were no longer afraid of the white man, for they had become somewhat accustomed to the visits of the white official.

"Look at the boxes he has!" they commented, as a number of porters came panting in. "He must be very rich," they concluded.

By this time, the missionary had settled down at the government "rest house," or tourist camp, and was busy setting up his folding chair, table, and cot. A mosquito net was hung over the latter, like ceilings and walls of a small room. A black "boy" helped him unpack the bedding, and get everything in order. Another boy was arranging the cooking iron on four level stones in the yard outside the house.

Pondo joined the interested group, which crowded around the doorway jabbering incessantly about what they saw. A few of the bolder ones stepped inside to be sure not to miss seeing the many curious possessions of the white man. Since they were not reproved nor driven out, others crowded in, until the poor white man was obligated to shoo them out, in order to have room in which to work.

Then he took his chair outside the door, sat down, and motioned to them to do likewise. When they were all seated and fairly quiet, he began to talk to them, but they understood little that he said.

"See the mirrors in his teeth," one exclaimed pointing to his gold teeth. They all laughed and commented upon this novelty; then, fascinated, they watched him intently.

"He is speaking our language," someone declared.

"No; he isn't," contradicted another, and the question was debated at some length. They listened again but could make nothing of it. It was very interesting however, so they came back that evening when he again set his chair out in front of the house. This time they understood a few words, and decided that he was really trying to talk their language. They were delighted.

"You must go to see the man with mirrors in his mouth," Pondo told his father, Koly, when he returned from work the next week. "They glitter just like the sun shining on the water." Koly listened to a long description of the newcomer and his many strange possessions. He could not understand all this very well, so he went to see and hear for himself. When he returned he was laughing. "He surely is a queer person. Toulougou had told me much about the white man, but he is funnier than I thought."

Days went. Mr. Hope, the missionary, had hired a large number of the villagers, and was rapidly getting

the ground cleared across the stream from the village. Finally, he marked out a house and had holes dug for poles. All this they understood, for he was following their style of building. With a right good will, they erected it. Then the wet floor was pounded hard, and the house was white washed inside and out.

"I am going to the village where I left my wife," the missionary told the little group. "In 10 days I shall bring her back with me." By this time a few had learned to partially understand him.

A white woman! They had never seen one. They were all very anxious to see what she would be like. So when she finally arrived, they came running from every direction. A loud trilling cry, uttered by some of the women, called those who were in the gardens nearby. Everyone ran laughing and shouting after the tepoy in which the white "madame" was being carried. They danced around her and ran in front of her so they could get a good look at her, all the time gesticulating and shouting comments. In wild glee they accompanied her up the hill to her new home, where they watched the first steps of setting up housekeeping. Such was the welcome the missionaries received to their new home.

Pondo and his little friends never tired of going to the mission station in their spare time to learn what they could about the white man. One day Pondo brought home some news. "When the next moon dies, the people of God are starting a school for the children."

"What is a school?" asked Koly.

"It is the affair of showing the writing of the white man," said Pondo. "They told us children to come."

"A writing is like a leaf of a tree, only white. It is a talking leaf, that can be sent as a message," explained Pondo. "One day we saw that Madame wanted a hammer. She made one of these writings and gave it to me to give to M'sieur, her husband. All he needed to do was to look at the little talking leaf, then he gave me a hammer to take to his wife, without my saying a word."

"Why do they want you to know the way of writing?" Nana persisted.

"They say they want us to see the writing of God for ourselves," replied Pondo. "It seems that God has written a message to us, and if we learn to see it with our own eyes, we shall understand it better."

"That would be very good," said Koly. "If God has sent us word, we should know what it says. The guard told me that the white man's writing was a very big affair. If you want to go to this school, it would be very good."

"Are Yaboko and Della, the twins, to go to school, too?" asked Pondo.

"Oh no, of course not! What are you saying?" exclaimed Nana. "Girls must stay home and help their mother."

"Then, too, no one would want to marry them," said Koly. "Let the boys see what it is like first."

"Go Ye"

By Mrs. Don West

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

These verses, found in Romans 12:1-2, have meant



Joan Adams

a great deal to our missionary for the month—Joan Adams. She, her husband and four children, Danny, Timmy, Laurie, and Mark, are serving the Lord in the States—giving out the good news of God's great love to the Navajo Indians.

Joan was born in Mansfield, Ohio. Even as a little girl Joan attended church, and she loved to be told Bible stories, but she never knew the Lord Jesus as

her personal Saviour until she was 18. Up until that time she was soloist at one of the large modern churches and was taking private voice lessons. She had won two music scholarships to two different universities in Ohio, but Joan decided against them since they were given to her with the stipulation that she'd be a public-school music teacher. Concert work was her greatest dream. Her voice teacher arranged for her to audition in Hollywood, Calif., with a very famous Italian teacher. This she decided to do and made plans to go to California and live with an aunt.

During the months of preparation to leave she was still active in this large church in Mansfield on Sunday mornings, but through the summer months this church did not have evening services, so she attended meetings being held in a little grocery store room at the end of her street. (A born-again Christian girl friend had invited her.) She wasn't too interested at first, but she was asked to sing several times. She was also invited to several social gatherings (at which she felt miserable). This was the real turning point of her life. This small group meeting in the grocery store was the beginning of the Mansfield Grace Brethren Church. One night after a meeting she accepted the Lord by her bedside. Her mother, brother and sister began attending the meetings also. They each received Christ too. Being a babe in Christ, she still was held somewhat by the allurements of the world; she felt that concert work needed Christians too, so she left for California August 30, 1945, for her audition. She was accepted by the teacher in Hollywood, but the price of the lessons were so high she decided to find a cheaper voice teacher. This she did.

She had only been in California a short time when she started to attend a fine gospel-preaching church. It was here she met her husband—Evan Adams. Joan continued with her studies two years feeling she could be a consecrated Christian even on a concert stage. At last her teacher told her she was ready for a small chorus spot in the Los Angeles Civic Opera, but wanted her to enter a class of dancing and ballet. The Lord spoke directly to Joan's heart. She told her teacher of her de-

cision. She began serving the Lord singing in Youth for Christ and C. E. groups in Southern California.

June 27, 1947, Evan and Joan were married. The Lord spoke to Evan's heart about missions while he was taking a prelaw course at U.S.C. Joan felt the same burden and agreed to go where the Lord directed. The Lord led to Grace Seminary; however, the Adamses were not Brethren at this time. After a year's study the Adamses were accepted by another mission board for work in South America, but the Lord closed the door each summer on the linguistic work needed. Evan decided on three full years at Grace, and it was during this time they became members of the Grace Brethren Church in Mansfield.

Often on their trips from California to Indiana they would stop at the Indian country in Arizona and New Mexico. Though they saw the need even then, they didn't realize the Lord's guiding hand was taking them to that field. The work is hard, but the Lord is fighting the battles.

Let us remember in prayer the Adamses in their work. Joan is planning to start a Sisterhood group among the younger girls soon. When we willingly present our lives to the Lord, great things can be done.

MEET YOUR OFFICERS

Florence Moeller, national treasurer, is the bookkeeper of our group. She receives all your offerings and compiles the reports. Florence works in our Brethren home-missions offices in Winona Lake.



Rachel Smithwick, vice president, does most of her work at national conference time. She plans and conducts the annual banquet at national conference. Rachel is a senior in high school and is planning on entering Grace College this September.

Kathleen Ripple, literature secretary, takes care of all the literature and supplies of SMM groups. Kathy is a freshman in Kent State in Ohio.



SISTERHOOD OFFICIARY

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NEWS



MANSFIELD, OHIO. The Northern Ohio District youth rally is being held here at the Grace Brethren Church Apr. 12-13. Dr. Bernard Schneider is pastor.

ALLENTOWN, PA. The Northern Atlantic District overnight youth rally will be held here at the First Brethren Church Apr. 26-27. John Neely will be host pastor.

LONG BEACH, CALIF. The California District Laymen's Fellowship met at the First Brethren Church, Mar. 29. Rev. Arvid Carlson was the keynote speaker.

WINCHESTER, VA. The dedication of the new Sunday-school annex of the First Brethren Church will be conducted on May 19. Dedication speaker will be Dr. L. L. Grubb.

SPECIAL. According to The Ocean Press, Dr. O. D. Jobson conducted the Protestant service Mar. 17 aboard the S.S. America. Dr. and Mrs. Orville Jobson have arrived back in French Equatorial Africa to begin another term of missionary service.

WHEATON, ILL. The first charter for a King's Men Council was granted at the Grace Brethren Church, Bob Kern, pastor, on Mar. 10. The presentation was made by Carl Key for the National Youth Council. Local leaders are Gordon Kimmel, Charles Stuber and Richard Armstrong.

NEW TROY, MICH. Richard Jackson, pastor of the New Troy Brethren Church, is conducting a

regular half-hour Sunday morning broadcast over the new radio station in St. Joseph, Mich. The program "Prelude to Worship" can be heard in the area at 1400 kc.

UNIONTOWN, PA. An eight-day campaign, Mar. 24-31, was conducted by Evangelist Herb Hoover at the First Brethren Church, R. Paul Miller, Jr., pastor.

ALEXANDRIA, VA. A new record for attendance at the mid-week service was established recently when 49 were present. John Burns is pastor.

SAN DIEGO, CALIF. Rev. Archer Baum, pastor of the First Brethren Church here, was hospitalized a few days after being stricken suddenly while in the pulpit on Mar. 10.

INGLEWOOD, CALIF. On Feb. 24 the Sunday school of the First Brethren Church went over 500 (568 to be exact) and according to the former agreement Dr. and Mrs. Glenn O'Neal baked the cakes for breakfast. Below (left to right) are: Mrs. Glenn O'Neal, Dr. O'Neal and Howard Vulgamore, assistant pastor of the First Brethren Church.



WINONA LAKE, IND. There were 135 high-school students present Mar. 29 for high school "senior day" at Grace College. In addition to this there were about 15 ministers and parents who brought the young people. In all, it was a great success, and enthusiasm ran high throughout the day.

THE BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

LEESBURG, IND. About June 1 a remodeling program will be started on the Leesburg Brethren Church, Nathan Meyer, pastor.

GRANDVIEW, WASH. Construction is in full swing on the new sanctuary of the First Brethren Church, Robert Griffith, pastor.

WOOSTER, OHIO. An evangelistic rally will be held Apr. 24 at the First Brethren Church with the Zionaurs furnishing the music, and Dr. Ralph Stoll of Altoona, Pa., as the speaker. The annual men and boys' banquet was held Mar. 25, with Rev. Russell Ogden, pastor of the First Brethren Church of Akron, Ohio, as the speaker. Kenneth B. Ashman is pastor.

LYON, FRANCE. David Hocking, two-month-old son of Rev. and Mrs. Donald Hocking, is in very serious condition, according to a letter received Mar. 29. The doctors gave no assurance of recovery to the parents, but thousands of Brethren people all over the nations have been praying for the baby and his parents. Medical authorities stated that if the child lived, he would be in a coma for about eight days. Continued prayer is requested.

Dates of District Conferences

AlleghenyMay 7-9 —Uniontown, Pa.
California May 27-31—Long Beach, Calif.
EastJuly 22-25—Altoona, Pa.
IndianaApr. 29-May 2—Fort Wayne, Ind.
IowaJune 27-29—Leon, Iowa
MichiganMay 13-15—Hagastown, Md.
Mid-Atlantic May 13-15—Hagastown, Md.
MidwestJune 7-9—Denver, Colo.
Northern AtlanticMay 7-10—York, Pa.
Northern Ohio Apr. 25-26, Mansfield, Ohio
NorthwestApr. 30-May 3—Harrah, Wash.
SoutheastJune 24-26—Roanoke, Va.
Southern OhioMay 6-9—Dayton, Ohio

Grace College Choir Schedule

Apr. 14 (a. m.) Whittier, Calif. (Community)
Apr. 14 (aft.) Bellflower
Apr. 14 (p. m.) Whittier (First)
Apr. 15 (p. m.) Church of Open Door, Los Angeles, Calif.
Apr. 16 (p. m.) Compton, Calif.
Apr. 17 (p. m.) Glendale, Calif.
Apr. 18 (p. m.) La Verne, Calif.
Apr. 19 (aft.) Fillmore, Calif.
Apr. 21 (a. m.) Long Beach, Calif. (First)
Apr. 21 (p. m.) North Long Beach, Calif.
Apr. 22 (p. m.) Modesto, Calif. (La Loma)
Apr. 23 (p. m.) Tracy, Calif.
Apr. 24 (p. m.) Chico, Calif.
Apr. 26 (p. m.) Denver, Colo.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
West Covina, Calif.	Apr. 14-28	C. H. Ashman	Crusade Team.
Palmyra, Pa.	Apr. 15-21	Robert Markley	H. A. Hoyt.
Whittier, Calif.	Apr. 24-25	Lewis Hohenstein	R. D. Culver.
Whittier, Calif.	Apr. 26	Ward Miller	R. D. Culver.

Simon Peter

A PRE-EASTER MEDITATION

By Miles Taber
Pastor, Grace Brethren Church
Ashland, Ohio

Simon Peter was a pitiful Christian on the night that the Lord was betrayed. In the Garden of Gethsemane and in the Jerusalem courtyard he seemed to lack everything that a Christian should possess, and to possess everything that a Christian should lack. But we love Peter because he is so "human," by which we mean that he is so much like ourselves. We know the steps of his downfall by heart because we have traveled that road so often. And what Christian has not shared his scalding tears?

Peter's sin was really twofold. He put too much confidence in himself, and he did not put enough confidence in his Lord. He had not yet learned to say with Paul: "We . . . have no confidence in the flesh" (Phil. 3:3), nor had he learned to say, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Peter was bold, but it was the boldness of the flesh, foolhardy and vacillating. He was always the first to speak, but he remained behind when John went into the judgment hall, preferring to lose himself in the Devil's crowd.

Peter was brave, but it was the bravery of the flesh, impulsive and changeable. He could slash an ear from an armed man in the garden, but he could not truthfully answer a maid's question in the courtyard.

Peter was loyal, but it was the loyalty of the flesh, promising but often not fulfilling. He could say: "Though I should die with thee, yet will I not deny thee" (Matt. 26:35), yet he denied his Lord three times when his life was not even threatened.

Peter was confident, but his confidence was in himself. Some Christians might backslide, but not Peter. He was safe, he was secure. He reminds us of a friend with whom we once discussed the doctrine of eternal security. She did not believe in the doctrine, for others, but she felt perfectly sure of her own salvation and security. Peter was confident, self-confident, confident in his own will power, his flesh.

The tragedy of self-confidence is that it destroys confidence, or faith, in God. As long as we have full confidence in ourselves—our brilliance, our will power, our physical strength, our wealth, our character, our flesh—we do not see the need of, we do not ask for, we do not rely on "the power that worketh in us" (Eph. 3:20). We may use the pious language of the faith, but we do not know what it is to depend upon God until we have fully learned that we cannot depend on ourselves.

Being self-confident, Peter was not interested in the keeping power of God. When the Lord had warned him, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; But I have prayed for thee, that thy faith fail not . . ." Peter had rashly protested: "Lord I am ready to go with thee, both into prison, and to death" (Luke 22:31-33). Yet in spite of all



of Peter's miserable failure, that prayer was certain to be answered: Peter's faith did not fail completely. It was sorely tested, but the Lord could say beforehand, "And when thou art converted . . ." The eternal security of the child of God is not so much a doctrine to be defended as it is an astonishing fact which should humble us to the dust. It is all of grace. Peter was kept by the power of God.

But why was Peter not kept from profanely denying his Lord? For the answer to this question we must recognize the human element in the Christian's victory over sin. While Jesus was praying in the garden, He returned to the disciples "And findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation" (Matt. 26:40-41). The prayer of the Lord kept Peter from complete and final apostasy, but the prayer of Peter was necessary to keep him from entering into temptation, yielding to it. But since Peter slept when he should have prayed, he cursed when he should have stood loyally with his Master. Practical victory over sin, and growth in grace, depend on the power of God that is appropriated by the Christian. And that power is appropriated by reading and believing the Word, prayer, assembling together, participating in the ordinances of the church, etc.

When we are self-confident, we do not see our need of God's power. When we do not see our need of God's power, we do not make use of the means that God has provided for making it available to us and effective in us.

When we thus fail to use the means of grace, we are not lost but we are chastened. Peter's bitter tears and the knowledge that in the greatest crisis of his life he had failed, were the result of his failure to "watch and pray." A few tears of prayer and trust and submission in the garden would have brought victory to Peter and joy to the Lord.

Peter's message to us is simple. If you do not want to be chastened under the hand of the Lord, use the means of grace that He has provided. But to use them diligently, you must be conscious of your utter dependence on God's power to give you victory. That full confidence in God cannot be ours as long as we put any confidence in ourselves, our flesh.

Don't trust yourself. Trust God.

United for Soul-Winning

The National Fellowship of Brethren Laymen

Compiled by Roy H. Lowery

LAYMEN IN THE NEWS

Spanglers
Chez M. Deslis
16 Rue Jules Simon
Tours, 1 et L France
February 19, 1957

Dear Brother Lowery,

When we left the States, I was going to try to write you once a month and you see how well I have succeeded. Our winter has been very mild, for which we praise the Lord. It would have been very uncomfortable if it was real cold because their heating systems are quite small and inadequate.

We had a very enjoyable Christmas with the Fogles and Hockings in Lyon. While there, Fred received the final papers on his lot, so now he can start to build. We had a good time looking at house plans and discussing them. By this time, I am sure they have decided on a plan and applied for the building permit. It takes three months to get a permit to build here, so they won't get started before summer at least. Here is a wonderful opportunity for some laymen's group that wants a project to work on. The SMM are financing the electrical work; and how wonderful it would be if some group would undertake the plumbing, heating, cabinet work, plastering, masonry, carpentry, or excavating.

The last few weeks we have made some wonderful contacts here in Tours. We have been invited into several homes for conversation and reading in the French Bible. This helps us tremendously with our study of the language. Pray with us for these contacts. Also pray for the Hockings as they prepare to leave for Africa, the Tabers and Williamsses as they study here and for the Fogles as they labor in Lyon. And last but not least, for us as we continue to study here and prepare to leave.

In Christian service,
Don Spangler

Sunnyside, Wash. The laymen here are sponsoring an evangelistic meeting with Rev. Phil Ward as

SUGGESTED PROGRAM FOR MAY

Opening Hymns—"All Hail the Power"; "Redeemed."

Scripture Reading—Isaiah 53.

Prayer Time—Form groups of three or four men each, giving each group the names of several missionaries to pray for.

Hymn—"Take Time to Be Holy."

Business Session—Make plans for a father and son banquet. Lift offering for National Fellowship of Brethren Laymen general fund, and send all moneys to Earl Cole, treasurer, 2753 Elmwood St., Cuyahoga Falls, Ohio.

Bible Study—
Closing Hymn and prayer.

HOW JESUS WROUGHT SALVATION

Though the eternal Son of God was rich, yet for our sakes He became poor that we through His poverty might be rich (II Cor. 8:9). He came from heaven to earth to put away sin by the sacrifice of himself (Heb. 9:26), and to take away sin (I John 3:5). Being made sin for us, He died in our stead (II Cor. 5:21), and He bore it all in His own body on the cross (I Pet. 2:24). He is a seeking Saviour (Luke 19:10; 15:1-7). He gave His life a ransom for many (Matt. 20:28). (Read 20 through 28). He alone could ransom man from the Devil's mort-

gage on the human soul (I Tim. 2:5-6).

By nature men are dead in trespasses and sins and must be quickened into newness of life (Eph. 2:1). Jesus came that men might have life and have it abundantly (John 10:10). By His tasting death for every man He could bring Satan to nought (i.e. stripped of his power) (Heb. 2:9, 14-15). He came to destroy the works of the Devil (I John 3:8).

Christ alone met the requirements of the Law. All others were under the curse of a broken law (Gal. 3:10; 4:4-5). He became a curse in our place and by His death purchased our redemption (Gal. 3:13-14). Since we could not get back to God, He came to bring us back (I Pet. 3:18). Man cannot save himself; he had to have a Saviour or be forever lost (Isa. 53:6; John 10:1-15).

Jesus came to reveal unto us the Father (John 1:18). This was the only way we could know God as the Father (John 14:6, 9-10).

But the transaction is not complete unless we have a definite Christian experience. An intellectual understanding of God's plan of salvation without experiencing the power of God unto salvation is not enough. We must have the evidence of salvation (I Cor. 13:5). We are not to take this important matter for granted (II Pet. 1:10). Old things depart to give way for new things (II Cor. 5:17). We love the Brethren (I John 3:14), have a spiritual appetite (I Pet. 2:2; Jer. 15:16), and we have a conflict between the flesh and the spirit (Gal. 5:17), which is the evidence of a new work begun in us. Our conduct is to be governed by Romans 6:4 and Galatians 5:16.

the evangelist, May 5-19. The laymen here have complete charge of a service each month in the Yakima Rescue Missions, not only arranging the meeting but do the preaching as well. They have a prayer meeting each Friday evening and their regular monthly meeting the first Thursday of each month. Mr. Homer Waller is president of this fine organization. Rev. Harold D. Painter is pastor.

Dayton, Ohio (First Brethren—The laymen here have been very active having had the Crusade Team here for evangelism Sunday for both services, as well as visiting in the homes of many shut-ins, bringing to them words of comfort and cheer from the Word of God. Their total offering for the Board of Evangelism was \$631. They also have a growing boys' work, as well as assisting the chaplain at the local Veterans' Administration Center. Bro. Herbert Edwards is their president.

GRUMBLERS



By Evangelist Bill Smith

Christians are becoming a group of habitual grumblers. Every place I have gone recently there has been an abundance of complaining and griping. A pastor waits for a listening ear to tell of the difficulties in his church and of the problem people in his congregation. Many times these pastors conclude their ministry is not appreciated. On the other hand, I am often fearful to go into Christian homes during a meeting without the pastor because invariably the conversation turns to one of complaining about the church and the pastor.

Some of these complaints are indeed well grounded; but, grumbling is becoming a major tool employed of Satan to destroy the work of Christ. He knows our strong points and he knows our weak points, and it seems he has lured us at a weak one. Much of the complaining that has come to me may be summarized as follows: Things a congregation can expect from their preacher and things a preacher can expect from a congregation.

Expectations of a Congregation

There are four things that any congregation should expect of their pastor:

1. That he comes into the pulpit prepared. A preacher ought to specialize in preaching and praying. Think of the great preachers—Spurgeon, Whitfield, Biederwolf, and others—they all spent time building great sermons. Many preachers have been so busy “waiting on tables” that they have not had the time to prepare a fresh message for the service. Then there are some who do not enjoy preaching and will resort to all types of gimmicks to fill in the time rather than declaring the Word of God.

2. That he has spent time in prayer. No service in God’s house will be effective unless it is bathed in prayer. The preacher must pray about everything in regard to himself and the life of the church. When the members of the congregation look up to the platform at the preacher, they should realize immediately that this man has spent much time in prayer and has dedicated this meeting to God.

3. That he is seeking to preach God’s message.

There are preachers afraid to ring out the charges against sin. They are afraid if they preach on certain subjects, someone who gives liberally will get their feelings hurt and stop paying. If God lays a message on your heart, then preach it, Brother, for the glory of Christ. Don’t use the pulpit as a shield to preach at individuals; feed the entire flock in preaching, save the personal matter for private.

4. His appearance in the pulpit will be in a manner pleasing to the Lord. Appearance and mannerism should be without reproach at all times. Your preacher should be rested when entering the pulpit so he can think clearly and do his best. Also, it is a shame when a preacher holds back and does not do his best because the crowd is not as large as he had anticipated.

Expectations of a Pastor

There are four things that any pastor should expect of his congregation:

1. That they are praying for him. It is almost a lost sight to walk into a church service and see heads bowed—praying for the preacher and the blessing of God in the meeting. Also, most of the pre-prayer meetings that I have visited have

been sadly lacking in numbers and prayers. Don’t sin thus against your preacher by putting him behind the pulpit week after week and then not pray for him.

2. That they will cooperate in every part of the service. There are some men and women who never join in the song service. There are others who will not follow in the responsive readings. Still others that do not bow their heads in prayer, do not testify and are not friendly to visiting strangers. They are the ones that seem to add cold water to the warmth of a gospel meeting.

3. Attention and interest in the message. It is a thrilling thing to preach to a congregation that gives you attention and interest. An experienced speaker is able to sense immediately if he has the interest and attention of his group. With his vantage point on the platform the preacher is very much aware of the whispering, the note writing, the sleeping and all else that is an evidence of boredom. A preacher should be able to expect attention and interest during the service.

4. Have an active interest in calling. You will thrill your pastor if you will volunteer for visitation. The opportunities are many: calling on the sick and shut-ins, visiting the members of Sunday-school classes, contacting the people whose names are given you by the pastor. You can lighten the pastor’s load and receive a great blessing from visitation in the name of the Lord.

By the grace of God let every believer covenant with the Lord that they will not be guilty of grumbling, but will spend that energy praying and working for our blessed Lord, who when He was reviled, opened not His mouth in complaint (Phil. 2:1-11).

A Little While

In retrospect, four years seems like a long time to ready oneself for an expected event or occurrence, but when the event is at the threshold, the time is unbelievably short. Now the prediction has become a reality; and although the tears run down like rain, there is a lovely rainbow stretched across the sky, seen only by those whose eyes are wet from the grief of separation.

The family under the parsonage roof has just said farewell—for a little while, please God—to its beloved first born and eldest brother. It was January 10, 1953 (how could Mother ever forget that date?) when the doctor announced in solemn tones that Bob had advanced nephritis, both kidneys already wasted away at least 50 percent. Mother felt lightheaded as she drove her son home from the doctor's office that day. What did God have in mind for Bobby? What, indeed, could be the purpose of such a situation? Her boy was now 16½ years old and had never been sick a day in his life. Had not she and Bob's Daddy given the boy back to God even before he was born? "What" and "why" were the questions she asked that day and many times in the next four years.

From an extra measure of grace bestowed upon them, and a new appreciation of grace, this Daddy and Mother realize all their "whats" and "whys" cannot be explained and answered in one sweeping gesture by their Father God. His pictures unfold slowly, beautifully, perfectly because they are created with eternity's values in view. Our son's illness was a part of the over-all picture God is creating for eternity through this family. Our son's homegoing (O dear Father, Thou knowest the sharpness of grief in these parents' hearts caused by the separation) is but another proof that it is not how long one lives but how well; not necessarily the quantity but the quality of one's service for Christ which really counts.

With eyes bedimmed by tears, the hearts of these parents repeat with the psalmist: "Precious in the sight of the Lord is the death of his saints" (Ps. 116:15). And from hearts full of gratitude they say "Thank you" to our brethren over the country who have remembered us with helpful deeds and words of sympathetic

understanding as we've walked the path of sorrow. Bob's precious bride of seven months who is "glad it pleased the Lord to let Bob love me" joins us in gratitude for your unselfish fellowship in our hour of need.

Because words are very inadequate, we cannot begin to really express the true emotions of our inner hearts. Because space is limited it is impossible to mention names of those who really "held up [our] arms." But we are hereby constrained to publicly thank our families for their magnificent help in the dark hours of suffering. A precious Grandmother Schwartz, who kept the home fires burning for the seven young Millers under the parental roof so that Mother could remain by the bed of her dying son;



a wonderful Grandmother Miller who helped keep many a weary night vigil by the bed of her first grandchild; a spiritually strong and vigorous Grandpa Miller who continually pointed our attention to the fact that God never makes a mistake, whose faith infused strength into our very bones as we faced each unknown hour, and who literally eased Bobby's passage into the presence of his Father by his prayers—these, and many others were, and are, our comfort in the face of man's last enemy, death.

If this Mother knew her son at all, Bob would say:

"I am home in heaven, dear ones;
All's so happy, all so bright!
There's perfect joy and beauty
In this everlasting light.

"All the pain and grief are over,
Every restless tossing passed;
I am now at peace forever,
Safely home in heaven at last.

.....
"Then you must not grieve so sorely,
For I love you dearly still;
Try to look beyond earth's shadows,
Pray to trust our Father's will.

"There is work still waiting for you,
So you must not idle stand;
Do your work while life remaineth—
You shall rest in Jesus' land.

"When that work is all completed,
He will gently call you home;
Oh, the rapture of the meeting!
Oh, the joy to see you come!

Author Unknown

HOOSIER PAPER INCREASES PRICE

Indianapolis—The Indianapolis Times, a Scripps-Howard newspaper, today announced it will raise its weekly home delivery price from 30 to 35 cents and the price at newsstands from five cents to seven cents a copy.

52 PAPERS NOW CHARGE 10 CENTS

New York.—At least 52 daily newspapers in the United States now charge 10 cents a copy, the American Newspaper Publishers Assn. said today.

This figure includes three New York papers which have raised their weekday price from 5 to 10 cents this month. ANPA said at least nine papers across the country have gone to 10 cents in the past 12 months.

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THE BRETHREN MISSIONARY HERALD

The BRETHREN MISSIONARY

HERALD



HOME MISSION NUMBER

APRIL 20, 1957

TWO CHURCHES BREAK GROUND FOR NEW BUILDINGS



Grandview, Wash., First Brethren breaking ground on February 24, 1957



Fort Wayne, Ind., Grace Brethren breaking ground March 10, 1957

EDITORIALS

By Lester E. Pifer, Contributing Editor

In the providence of God, Easter has arrived once again. God has seen fit to hold up the second coming of His Son to allow us to celebrate another memorial of His resurrection. The Easter season, like Christmas, brings to our minds the cardinal doctrines concerning the incarnation, death, and resurrection of the divine Son of God. Unlike Christmas, Easter actually directs the minds of folk everywhere to the reason for the death of Christ and the facts concerning His resurrection.

Our Lord became incarnate in order that He might die for sinners (Matt. 20:28), to share with sinners His own eternal life (John 10:10). He robed himself in flesh that He might experience human life, to experience the feelings of humanity, and to properly execute judgment (Heb. 2:17-18), to reveal ideal humanity to a world of men whose eyes are veiled by sin (1 Pet. 2:21). He came to provide an everlasting revelation of the invisible God in a visible bodily form (Col. 1:15).

The life of our Lord was brought to an abrupt halt at Calvary when in the hands of sinful, unknowing men, our Lord laid down His own life (John 10:17) to accomplish His eternal purpose (John 12:21). His volition was in direct obedience to His Father's will (Matt. 26:38-39) and in fulfillment of the prophetic Word (Luke 24:44-46). In all of this manifestation of apathy, passion, grace, and love, our Lord died on the cross to share His eternal life with sinful men (John 3:14-15; 12:20-24). We cannot fathom with these finite, yet redeemed, minds what must have gripped the heart of the Lord Jesus as He sacrificed His life in death before the Father in our behalf.

The resurrection of Christ is unique. Others have been brought back to life only to die again. Our Lord arose to die no more, a victor over sin, Satan, and triumphant over death. Christ arose from the grave in the same body in which He died. His resurrection body, now different, and the attested facts of the resurrection bring significant joy and blessing to the believer.

Christ is the eternal Son, the Son of David, and the Head of the church. Being the eternal Son, it is not possible for Him to be holden of death (Acts 2:24); as the Son of David He must yet sit upon the throne of David (Acts 2:30-31); and the Head over all things to the church which is His body (Eph. 1:22-23). His resurrection from death was of infinite necessity.

Christ is our Saviour from sin, the mediator of our salvation, its benefits, its rewards and results. He arose to be the giver of resurrection life (John 12:24); to impart His resurrection power (Eph. 1:19-20); that sinners might be justified (Rom. 4:25) and that He might be the first fruit in resurrection, providing a pattern for all who have been redeemed to follow (1 Cor. 15:20-23).

The Christian's responsibility is tremendously important in the light of the resurrection of our Lord. He has received the message of redemption and experienced salvation from sin, which is sorely needed everywhere today. He has a God-given privilege and responsibility to carry that saving message to others.

According to the Word of God (Rom. 6:4; Eph. 1:19-20) there is to be demonstrated in the believer's life the spiritual power—that same spiritual power which raised Christ from the dead. This power ministered through the leadership and direction of the Holy Spirit and the Word is of inestimable value in accomplishing the work of the Lord. It is seen many times standing in direct contrast to the work and energy of the flesh. May God help us who believe and rejoice in the empty tomb to be believers who demonstrate the newness of life which we have in Christ and continue to walk in resurrection power.

Experts wrong, population far exceeds predictions

A recent release of the United Press gives us some startling facts. "The population of the United States is growing much faster than experts expected. It already has passed the 'peak' it was supposed to reach in 1990.

"The present rate of population increase—1.7 percent a year—is more than double that of the 1930's. If it keeps up, America will have more than 228 million persons to feed, clothe, house, educate, employ and transport by 1975. . . .

"Until a few years ago, Dr. Joseph S. Davis, of President Eisenhower's Council of Economic Advisers, said virtually all authorities thought that the United States had reached the end of its long period of population expansion, and that the latter half of this century would bring a stationary or declining population.

"The war-time jump in birth rates was regarded as purely temporary. As late as 1946, the Census Bureau forecast that the U. S. population would be 153 million in 1960 and would reach an ultimate peak of 164.5 million about 1990. . . .

"But the baby boom continued—and still shows no sign of a letdown. The population shot past the 164.5 million mark in 1955, 35 years ahead of schedule. It now is just above 170 million. By 1960, it is expected to reach 180 million. Barring a catastrophe, such as atomic war, it will pass 200 million before 1970, and will continue to climb with no peak in sight."

Here are additional facts that we live in a growing mission field. These are souls. Souls which must be saved, must be fed from the Word of God and who need a fundamental church in which to worship. These figures challenge us in the light of the needs of home missions, Grace Seminary and College, and foreign missions.

Brethren home missions, along with our district mission boards, is the key to expansion in the Brethren Church. The greater percentage of this population we reach now, the more our testimony will be expanded across this great nation. This will also provide us with a host of young people who will be ready for training, to be sent to the various phases of Christian service. We must pray for America, pray for soul-winners, for our churches and Sunday schools that we may see the harvest and reap it. Pray for home missions, that we may do our best to reach this ever-expanding mission field.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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ISRAEL CALLS!

THE TONGUE

By Bruce L. Button

The Apostle James in the third chapter of his general epistle has this to say about the tongue:

5. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6. And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8. But the tongue can no man tame; it is an unruly evil, full of deadly poison.

9. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

This epistle is not directed to the unsaved. It is meant for those who recognize the headship of Christ; it is directed to the blood-bought saints of God; it is written to the Christians! We would do well to heed these words of James, for many times the mishandled tongue can do tremendous damage to the work of the Lord. Intentional mishandling of the tongue does not always do the damage. The thoughtless tongue can make a remark that creates equal havoc. Two instances will illustrate what I mean.

The first instance deals with an intentionally mishandled tongue. Some time ago I had lunch with a prominent gentile Christian businessman in downtown Los Angeles. We went to a Jewish kosher-style res-

taurant. While there our conversation touched on the presidential election which was due within the next week or two. My gentile Christian friend said: "I have just been reading how the coming election will be thrown to suit Jewry. Did you know there are enough Jews in the key cities of the key states to control the electoral vote? They will control New York, Philadelphia, Chicago, San Francisco, and Los Angeles, as well as other key cities. We should be careful of these people . . ."

And at this point I interrupted him with, "Mr. R., I would rather not discuss this matter with you unless you have some definite proof for what you are saying. Where did you come by your information?"

He answered: "Everyone knows of this. You don't need proof. All you need to do is observe. Of course, there is literature that gives the facts, but I do not happen to have it with me."

I asked him: "Could this literature you speak of be written by Mr.—or Mr.—or Mr.—?" (These were prominent anti-Semitic leaders that I named.)

My friend admitted these men were the source of his material and insisted I would be convinced if I would but read their material. Then I asked him: "Did these men in their literature just make statements such as you have made here today, or did they back their statements with facts?"

My friend thought a moment and then replied: "Why, I guess they just made statements. I don't remember anything factual in support of them;

that is, nothing I could check on."

The balance of our meal was finished in silence, and when I separated from Mr. R., I sensed he was not pleased with what I had said. Later that day while in Fairfax I met a Jewish friend I have witnessed to many times. 'Saw you in Simon's today at lunch hour. Who was with you?' he asked.

I told him it was Mr. R.

"He's a Christian?" was the next question, and I answered, "Yes."

"Sat in the booth right behind you," my Jewish friend said. "Couldn't help overhearing your conversation. Was Mr. R. motivated by that love you're always talking about? Has he been—how do you say it—born again?"

I was at a loss to answer, and I'm still at a loss, for years of testimony have been wrecked by deliberate unchristian words from the lips of a professing Christian.

The second instance deals with the thoughtless mishandling of the tongue. This happened at the mission. The pastor of a neighborhood church of one of the larger denominations called at the mission one afternoon. While he was here, one of our Jewish women dropped in. During the conversation, in which Mrs. Button and our Jewish neighbor participated, Mr. D. jokingly addressed me with: "You've lived among them so long you're getting like them." Needless to say from then on ours was a lame conversation to say the least.

After Mr. D. departed, our Jewish friend said: "What did he mean?"

(Continued on Page 245)



MINUTE - MEN

A MINUTE-MAN REMINDER

YOU are an important link in the chain of events at Lansing, Mich. Return that envelope today to speed up the building program for this Lansing group.

Ground Breaking--A Day of Blessing

By Tom Julien, pastor

Grace Brethren Church
Fort Wayne, Ind.

It was a beautiful Lord's Day, and the ill weather of the days preceding and following only served to heighten its loveliness. By 2:30 in the afternoon approximately two hundred people had gathered at 4619 Stellhorn Road in Fort Wayne to witness the ground breaking for the new Grace Brethren Church.

To begin the service, which was characterized by a spirit of warmth and fellowship throughout, the group joined in the singing of "Praise Him." This was led by Rev. Carl Miller, assistant pastor of the First Brethren Church of Fort Wayne. To those who sang, the words took on added meaning as they praised God for what He had made possible. The pastor of the church then selected and read verses from I Chronicles 28, concerning David's advice to Solomon for the building of the Temple. Especially emphasized was verse 20, in which David exclaimed: "Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; He will not fail thee nor forsake thee, until thou hast finished all the work for the service of the house of the Lord."

Special music was provided by the choir of the First Brethren Church, led by its director, Mr. Richard Foote. Brother Miller then led the group in singing "The Church's One Foundation Is Jesus Christ the Lord."

Representing the Brethren Home Missions Council was Dr. L. L. Grubb, secretary, who presented several members of the board of directors, and staff. Among those present for the occasion were Mr. Chester McCall, director; Mr. Frank Poland, office manager; Mr. Elmer Tamkin, financial secretary of the Brethren Investments Foundation; Mr. Robert Foltz, architect; and Rev. Evan Adams, superintendent of the Navajo work. Dr. Grubb then presented Dr. Paul Bauman, president of the board of directors, for remarks. Among other things, Dr. Bauman expressed his thanks to God for the establishment of new churches in the State of Indiana.

Prayer was led by Mr. Vernon Latham, foreman of construction crew No. 2. The choir pealed forth with "All Hail the Power of Jesus Name." Mrs. Bonnie Ayers, member of the choir, sang "O Jesus We Have Promised."

The speaker for the occasion was Rev. Mark Malles, pastor of the First Brethren Church. Both Brother Malles and the church have been most cooperative and helpful, and have exercised a true spirit of love and graciousness in giving many of their members for the establishment of the new church. In his address, Brother Malles reiterated the events which had led to the establishment of the Grace Brethren Church. Then, choosing his text from Matthew 16:13-20, he spoke

of Christ the Rock and the necessity of building on Him.

Following the breaking of the ground by the members of the building committee of the new church, the group assembled themselves in a large circle around the staked-out plot, and sang "Take my life, and let it be consecrated, Lord, to Thee."

As the people stood in little clusters to visit after the service, the thoughts of some went back to a prayer meeting held in the home of Mr. and Mrs. Bert Leiter in the fall of 1955. It was here that plans and prayers were first made for the beginning of a branch work in the northeast section of the city. The original intent at that time was to form a Bible class which would meet Sunday afternoons, in an effort to win people in the community.

The weeks passed. Further prayer and investigation indicated that the only satisfactory way of reaching the community was to establish a church and conduct morning worship services. Accordingly, in December, the first morning service for the new church was held. A week later, Dr. Grubb was called in to organize the group into a home-mission church. Then, on January 1, the charter roll of what was then called the Second Brethren Church was signed.

After the ground-breaking service, members and friends of the Grace Brethren Church met in the home of Edward Byrne for a fellowship meal and a service of praise. At this time, testimonies were given by the members of the construction crew and their wives. Dr. Grubb preached the message. Then, as a capstone to the blessings of a wonderful day, two precious souls—a man and wife—walked down the aisle to receive the Lord as their Saviour—another family was united in Christ.

Monday morning brought rain to Fort Wayne—but in spite of this, excavating equipment was moved to the building site to begin work on the Grace Brethren Church.



Left: Richard Foote directing the First Brethren Church choir. Right: Mark Malles, pastor of the First Brethren Church, the ground-breaking speaker.



Fort Wayne Grace Brethren building committee. Left to right: Mark Jury, Ed. Byrne, Albert Ervin, Tom Julien, pastor, Bert Leitter, George Lord, and Vernon Latham, superintendent of the Brethren Construction Company.

View of area surrounding the new church.

Brethren Construction Company Moves In

The new Grace Brethren Church is being built by unit two of the Brethren Construction Company. Prior to the ground breaking, the crew arrived in Fort Wayne, Ind., after completing a chapel for the Fremont, Ohio, colored people.

The crew superintendent, Mr. Vern Latham, was the first to arrive to lay the preliminary plans and care for a number of details necessary for such a building project.

Other families of the unit are Mr. and Mrs. James Knepper, York, Pa.; Mr. and Mrs. Ray Sturgill, Fort Lauderdale, Fla.; Mr. and Mrs. Donald Stroup, South Bend, Ind.; and Mr. and Mrs. Walter Brovant, Lake Odessa, Mich.

The construction of the church building is only a part of the job for these dedicated workers. The other part is the building of the Church of Christ through their

testimony and witnessing. Every pastor who has worked with this crew has wanted to keep them because of the spiritual impact they have made in his midst. But it is not the job of these men to build a tabernacle and remain on the mountaintop, for they have other churches waiting for their help. Pray for this crew and the other two now building Brethren churches in three different cities simultaneously.

ISRAEL CALLS!

Continued From Page 243)

Who does he think he is? Is this Christianity?"

Again I was at a loss for words, and while this seemed to be a harmless remark on the part of this pastor; nevertheless it has caused a difficult situation in a Jewish heart.

You see, the tongue, whether intentional or thoughtless, simply expresses what is in the mind and heart. And in both of these cases, in a real analysis each person was expressing contempt (in a greater or lesser degree) for the Jew. Brethren, this ought not to be! What we think, we eventually say. And many times we say it at the most inopportune times. James says:

"For in many things we offend all. If any man offend not in word, the same is a perfect man, and is able

also to bridle the whole body . . . But the tongue can no man tame; it is an unruly evil, full of deadly poison" (Jas. 3:2, 8).

Man needs something greater than self to bridle his tongue. The Christian has that greater One at his disposal, for the Holy Spirit indwells him (1 Cor. 6:19). His control brings us the wisdom that is from above and ". . . is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (Jas. 3:17-18).

Beloved, you can never control your tongue. Either it will be set on fire of hell, or the Holy Spirit with your submission will use it wisely. Be sure the Holy Spirit is at the controls before engaging your tongue.

NEW PLANE FOR BRETHREN HOME MISSIONS

For some time a group of Brethren laymen have been praying about securing a twin-engine airplane for the work of Brethren home missions.

By the gracious provision of the Lord recently we were able to present a twin-engine Navion to the Council to replace the old single-engine Navion. This has been done through gifts by the laymen and at no cost to the Brethren Home Missions Council.

We as Brethren laymen are happy for the opportunity to make this additional and important contribution to our Council in its work of bringing the gospel to America.—By W. F. McPheeters, Long Beach, Calif.

Grandview Brethren

Break Ground

By Robert Griffith, Pastor

First Brethren Church,
Grandview, Wash.



The First Brethren Church of Grandview, Wash. broke ground for their new building, Sunday afternoon, February 24, 1957. The service was originally planned for January 20, but winter weather caused it to be postponed. Sixty-nine people gathered at the building site at 2:30 p. m. to witness the service. Rev. Harold Painter, pastor of the First Brethren Church of Sunnyside, Wash., was the speaker for the service. Rev. and Mrs. Henry Dalke, of the Grace Brethren Church of Yakima, brought greetings and also sang a duet. Miss Lorraine Minter, a member of the Sunday school of Grandview, played a cornet solo. A portable organ used in the song service was played by Mrs. Harold Painter of Sunnyside.

The pastor turned the first shovelful of dirt, followed by Mr. Thomas Bishop, chairman of the building committee. Others to break ground were Mr. Clarence Green, Sunday-school superintendent, Mrs. Joe Walker, president of the Women's Missionary Council, and Miss Phyllis Fuerst, president of the Sisterhood of Mary and Martha. To close the service everyone joined hands and surrounded the entire outline of the building (with a bit of stretching!), and the pastor led in a prayer of dedication.

The church was started as a Bible Class in the home of Mr. and Mrs. Lloyd Woolman, March 9, 1954. Rev. Harold Painter was the teacher of this class. On April 6, 1954 the class had increased in attendance making it necessary to move to the home of Mrs. Clara Fuerst. The group then located an old school building which they were able to rent. Much needed to be done in

redecorating and remodeling the building. When this was done, impressive and appropriate dedication services were held on September 12, 1954.

The church had Sunday school and church services on Sunday mornings and then went to Sunnyside for the evening service, until August 4, 1955 when their new pastor, Rev. Robert Griffith, arrived on the field. Immediately a full schedule of services was started. This past year the church has seen the blessing of the Lord showered upon it. The attendance is now over 100 and a few weeks ago a new record of 115 was set in the Sunday school.

The new edifice will be built in a new section of town where six lots have been purchased. The building was designed by Mr. Gordon Nickell, a Grandview man, and a fine Christian. The sanctuary of the two level structure will seat from 165-200 people. The daylight basement will be used for Sunday-school classrooms and recreational facilities.

MANSFIELD SETS DEDICATION DATE

The Woodville Grace Brethren Church, Mansfield, Ohio, will dedicate their new building on Sunday, May 19, 1957. The speaker will be Miles Taber, pastor of the Grace Brethren Church, Ashland, Ohio. A two-week special meeting will begin the same day with Brother Taber.

ties. Kitchen and restrooms are also located in the basement.

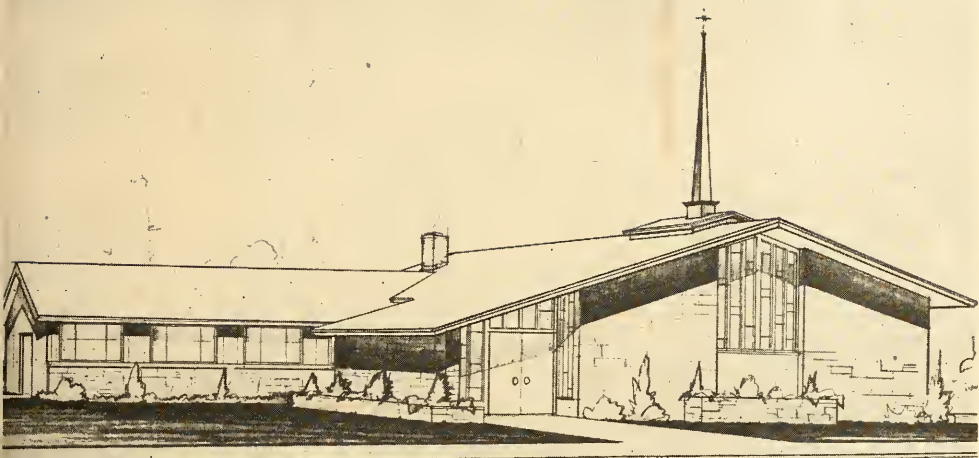
On the main floor will be a pastor's study, mother's room and one classroom. The wing to the west will be composed of four large classrooms which can be converted into eight smaller rooms. The building will be a frame construction with brick or stone veneer on the front.

The church has hired a local contractor by the hour who will be the foreman. Mr. Nickell, our designer, will be the supervisor of construction, and material will be purchased by the building committee and supervisor.

Monday after ground breaking the foundation was dug and by the middle of the week the footings were poured. At the time of the writing of this article the blocks for the wall have been delivered and work will begin this week.

Since the ground breaking—beginning a new venture for the church—the prayer of pastor and people is that along with this building program a strong testimony for our Lord and Saviour Jesus Christ will be established.

(The latest available report on Grandview is the following from a letter dated March 28, 1957, from Pastor Griffith: "Things are progressing nicely in our building program. The basement walls are finished, and we have the foundation in for the Sunday-school unit. The steel for the floor was to leave Chicago this week, so we are praying it will arrive next week. We had 111 again last Sunday and are trying for 120 next week. We have not had less than 100 in Sunday school since the first of the year.") (Ed.)



Architect's sketch of the First Brethren Church, Grandview, Wash.



Left to right, Area pastors present for the ground-breaking service: Robert Griffith; Henry Dalke, Yakima; and Harold Painter, Sunny-side, Wash.



Left to right, Robert Griffith, pastor; Harold Painter, the first Bible-class teacher; Miss Phyllis Fuerst, SMM president; Mrs. Joe Walker, WMC president; Mr. Clarence Green, Sunday-school superintendent; and Mr. Thomas Bishop, building committee chairman.

Home Mission Offering Sets New Record

The 1956 Thanksgiving Offering for Brethren home missions set a new record by exceeding every previous year. The total received at the time this report was prepared amounted to \$168,046.26 with a few more offerings to come in. This amounts to an increase of about six percent over the previous year.

On behalf of the directors, staff, and missionaries of The Brethren Home Missions Council we take this opportunity to thank you for your fine response to the challenge of America's need for the gospel. To you who were unable to give financially but gave of your time in prayer—we thank you.

The North Atlantic District set the record for the percentage of increase. It was 26.3 percent and only 8.7 percent below the goal of a 35 percent increase needed for an expanded mission program. We congratulate this new district on a fine

record with every church showing an increase but one, and this is explained in that Harrisburg gave up 52 members on July 1 to start the Palmyra Grace Brethren Church.

The WMC set a new record in home-mission giving. The offering for home missions was \$3,350.38, and in addition an offering of \$6,034.35 was given to Jewish Missions, which is under the direction of The Brethren Home Missions Council. What are we going to do about it, laymen?

A new record is being set in 1957 for opportunities in Brethren home missions. But opportunities do not add Brethren churches unless they are bought up. How many can be bought up when the budget already exceeds \$200,000? This is a question that only God can answer, but we do know this: Our God is able to do exceedingly above that which we ask or think. Pray.

RECORD BUILDING PROGRAM AHEAD

Four home-mission churches are under construction now, and twice that many more are ready to build. Three construction company crews are busy at Long Beach, Calif.; Cheyenne, Wyo.; and Fort Wayne,

Ind. A local contractor is building the Grandview, Wash., church. Three new churches are being readied for dedication at Grafton, W. Va.; Fremont, Ohio; and Mansfield, Ohio.



Los Altos Brethren Church, Long Beach, Calif.



First Brethren Church, Cheyenne, Wyo.

THANKSGIVING OFFERING COMPARATIVE REPORT

BRETHREN HOME MISSIONS COUNCIL

Note: Gifts sent in designated for local projects, district missions, or other work extraneous to the Council are not included in this report. No gifts for Jewish mission work are included in the Thanksgiving offering.

ALLEGHENY DISTRICT

	1955-56	1956-57
Accident, Md.	\$16.14	\$50.00
Aleppo, Pa. (First)	187.14	371.41
Aleppo, Pa. (Sugar Creek)	40.00	13.00
Grafton, W. Va.	200.00	225.30
Jenners, Pa.	224.70	251.86
Listie, Pa.	658.67	656.97
Meyersdale, Pa.	490.35	572.63
Meyersdale, Pa.	350.82	322.26
Summit, W. Va.	35.08	24.87
Parkersburg, W. Va.	74.67	52.00
Stoytown, Pa.	728.31	791.42
Uniontown, Pa.	18.00	10.00
Washington, Pa.	18.00	10.00
Isolated Members	18.00	10.00
District WMC	3,000.88	3,401.72
Totals	3,000.88	3,401.72

CALIFORNIA DISTRICT

Anaheim, Calif.	190.00
Artesia, Calif.	161.31
Beaumont, Calif.	1,615.24
Bell, Calif.	300.00
Belflower, Calif.	1,029.45
Chico, Calif.	700.00
Compton, Calif.	322.01
Filmore, Calif.	591.68
Glendale, Calif.	2,017.62
Inglewood, Calif.	4,579.80
La Crescenta, Calif.	136.00
La Verne, Calif.	1,327.50
Long Beach, Calif. (First)	11,376.70
Long Beach, Calif. (North)	4,324.78
Long Beach, Calif.	122.50
(Los Altos)	122.50
Los Angeles, Calif. (Com.)	280.78
Modesto, Calif. (McHenry)	112.19
Modesto, Calif. (La Loma)	1,005.00
Monte Vista, Calif.	50.00
Norwalk, Calif.	1,604.85
Paramount, Calif.	725.06
Phoenix, Ariz.	291.02
Rialto, Calif.	133.00
San Bernardino, Calif.	503.51
San Diego, Calif.	268.89
San Jose, Calif.	74.00
Seal Beach, Calif.	10.00
South Gate, Calif.	1,025.11
South Pasadena, Calif.	409.00
Temple City, Calif.	1,330.83
Tracy, Calif.	353.41
West Covina, Calif.	208.83
Whittier, Calif. (Com.)	1,761.90
Whittier, Calif. (First)	4,134.94
Isolated Members	822.94
District WMC	200.00
Totals	43,827.85

43,827.85 47,336.51

EAST DISTRICT

Altoona, Pa. (First)	655.14
Altoona, Pa. (Junista)	613.07
Conemaugh, Pa.	942.45
Conemaugh, Pa. (Pike)	319.06
Conemaugh, Pa.	56.51
(Singer Hill)	55.80
Everett, Pa.	278.63
Holidaysburg, Pa.	467.14
Hopewell, Pa.	216.07
Johnstown, Pa. (First)	3,767.63
Johnstown, Pa. (Riverside)	598.86
Kittanning, Pa. (First)	2,169.99
Kittanning, Pa. (N. Buffalo)	85.34
Leamersville, Pa.	635.35
Martinsburg, Pa.	1,408.75
Isolated Members	18.00
District WMC	50.00
Totals	12,341.99

12,341.99 13,849.90

INDIANA DISTRICT

Barbee Lake, Ind.	5.00
Berne, Ind.	2,213.52
Clay City, Ind.	241.40
Totals	2,460.00

The Brethren Missionary Herald

	1955-56	1956-57
Elkhart, Ind.	144.71	203.56
Flora, Ind.	1,720.00	1,095.65
Fort Wayne, Ind.	2,265.76	2,596.23
Fort Wayne, Ind. (Grace) ..	219.92	288.87
Goshen, Ind.	232.45	182.00
Leesburg, Ind.	351.95	429.14
Oscola, Ind.	513.51	268.00
Perrin, Ind.	219.92	483.28
Sharpsville, Ind.	81.42	103.72
Sidney, Ind.	676.92	1,191.98
South Bend, Ind.	268.16	365.50
Warsaw, Ind.	214.75	214.75
Wheaton, Ill.	312.70	222.58
Winona Lake, Ind.	2,940.52	3,250.97
Isolated Members ..	558.00	380.00
District WMC ..	138.84	
Totals ..	12,870.58	14,178.50

IOWA DISTRICT

Cedar Rapids, Iowa ..	1,047.78	1,250.33
Dallas Center, Iowa ..	895.04	833.00
Davenport, Iowa ..	29.25	
Garwin, Iowa ..	487.35	453.30
Leon, Iowa ..	147.05	147.50
North English, Iowa ..	127.55	129.50
Waterloo, Iowa ..	3,440.45	2,948.99
Winona, Minn.	100.00	35.00
Isolated Members ..	135.00	132.00
Totals ..	6,409.50	5,959.37

MICHIGAN DISTRICT

Alto, Mich.	479.11	454.74
Berrien Springs, Mich.	159.56	125.00
Lake Oakes, Va.	641.96	713.91
Lansing, Mich.	100.00	95.00
New Troy, Mich.	289.20	441.00
Ozark, Mich.	126.88	77.76
Isolated Members ..	220.00	
Totals ..	1,916.71	1,907.41

MID-ATLANTIC DISTRICT

Alexandria, Va.	349.65	184.50
Chambersburg, Pa.		
(Pond Bank) ..	20.00	22.60
Hagerstown, Md. (Calvary) ..		194.66
Hagerstown, Md. (Grace) ..	3,206.22	1,613.00
Martinsburg, W. Va.	1,240.00	1,356.43
Seven Fountains, Va.	134.03	155.07
Washington, D. C.	2,011.40	1,731.20
Waynesboro, Pa.	3,171.05	3,217.12
Winchester, Va.	233.33	240.00
Isolated Members ..	30.00	200.00
District WMC ..	100.50	
Totals ..	12,896.33	11,115.20

MIDWEST DISTRICT

Albuquerque, N. Mex.	32.50	
Arroyo Hondo, N. Mex.	63.17	56.50
Beaver City, Neb.	156.30	79.29
Cheyenne, Wyo.	164.13	361.00
Cordillera, N. Mex.	42.65	18.15
Denver, Colo.	178.45	224.05
Fortis, Kans.	950.00	1,034.43
Taos, N. Mex.	124.56	135.95
Isolated Members ..	107.00	23.00
Totals ..	1,818.76	1,932.37

NORTHERN ATLANTIC DISTRICT

Allentown, Pa.	692.33	833.19
Boston, Mass.		176.00
Harrisburg, Pa.	1,243.04	1,228.54
Harboro, Pa.		170.66
Palmyra, Pa.		62.84
Philadelphia, Pa. (First) ..	3,490.50	4,436.00
Philadelphia, Pa. (Third) ..	3,253.79	3,470.83
York, Pa.	411.52	430.60
Isolated Members ..	30.00	
District WMC ..	100.50	281.00
Totals ..	9,221.68	11,659.66

NORTHERN OHIO DISTRICT

Akron, Ohio ..	2,771.96	2,602.19
Akron/Canton, Ohio ..	560.00	829.96
Ashland, Ohio ..	1,881.77	1,537.46
Canton, Ohio ..	1,574.73	1,460.53
Cleveland, Ohio ..	216.94	387.73
Columbus, Ohio ..		15.00
Cuyahoga Falls, Ohio ..	211.10	296.57
Darwin, Ohio ..		892.50
Elyria, Ohio ..	341.95	
Findlay, Ohio ..	581.23	650.00
Fremont, Ohio (Grace) ..	1,855.47	2,069.13
Fremont, Ohio (Colored) ..	173.24	110.00

	1955-56	1956-57
Homerville, Ohio ..	631.00	692.00
Mansfield, Ohio (Grace) ..	9,843.23	9,250.79
Mansfield, Ohio (Woodville) ..	243.28	534.25
Middlebranch, Ohio ..	519.77	503.83
Rittman, Ohio ..	1,269.07	1,831.75
Sterling, Ohio ..	799.81	556.15
Wooster, Ohio ..	2,102.38	2,045.88
Isolated Members ..		2,114.13
District WMC ..	200.00	186.00
Totals ..	26,476.93	28,565.85

NORTHWEST DISTRICT

Albany, Oreg.	717.58	767.73
Grandview, Wash.	386.32	480.58
Harrah, Wash.	635.28	980.66
Portland, Oreg.	81.13	96.36
Seattle, Wash.	893.78	925.48
Spokane, Wash.	344.25	440.07
Sunnyside, Wash.	2,067.03	2,455.51
Toppenish, Wash.	93.41	165.75
Yakima, Wash.	1,012.37	823.76
Isolated Members ..	30.00	
Totals ..	6,461.15	7,073.90

SOUTHEAST DISTRICT

Buena Vista, Va.	1,165.66	1,083.53
Covington, Va.	838.23	915.83
Fl. Lauderdale, Fla.	334.90	495.00
Hollins, Va.	794.56	
Johnson City, Tenn.	172.23	109.73
Limestone, Tenn.	312.75	512.96
Radford, Va.	136.00	135.25
River, Va.	127.86	90.00
Yakima, Wash. (Clearbrook) ..	223.90	269.41
Roanoke, Va. (Garden City) ..		78.00
Roanoke, Va. (Ghent) ..	1,001.49	1,226.24
Roanoke, Va. (Wash. Hts.) ..	351.21	495.10
Virginia Beach, Va.		21.00
Isolated Members ..	75.00	249.00
Totals ..	5,533.79	5,681.05

SOUTHERN OHIO DISTRICT

Camden, Ohio ..	146.73	114.56
Clayhole, Ky.		117.63
Clayton, Ohio ..	669.94	1,134.94
Covington, Ohio ..	150.65	200.61
Dayton, Ohio ..	4,774.51	5,406.10
Dayton, Ohio (Grace) ..	88.75	193.21
Dayton, Ohio (N. Riverdale) ..	8,231.60	6,249.09
Dayton, Ohio (Pat. Park) ..	1,146.33	546.80
Dryden, Ky.	52.29	63.26
Englewood, Ohio ..	604.29	719.56
Sinking Springs, Ohio ..		9.00
Troy, Ohio ..	31.80	325.02
West Alexandria, Ohio ..	50.10	56.00
Isolated Members ..	170.00	174.04
Totals ..	16,096.80	15,309.82

TOTALS

	1955-56	1956-57
Honolulu Grace ..		
Brethren ..	\$100.00	75.00
Allegheny District ..	3,000.88	3,401.72
California District ..	43,827.85	47,336.51
East District ..	12,341.99	13,849.90
Indiana District ..	12,870.58	14,178.50
Iowa District ..	6,409.50	5,959.37
Michigan District ..	1,916.71	1,907.41
Mid-Atlantic District ..	12,896.33	11,115.20
Midwest District ..	1,818.76	1,932.37
Northern Atlantic District ..		
District ..	9,221.68	11,659.66
Northern Ohio District ..	26,476.93	28,565.85
Northwest District ..	6,461.15	7,073.90
Southwest District ..	5,533.79	5,681.05
Southern Ohio District ..	16,096.80	15,309.82
Grand Totals ..	158,972.95	168,046.26

Mr. Donald Blakeley
Mr. Lloyd A. Bolen
Mary Bolinger
Mr. James W. Book
Mr. Robert Boldorf
Mr. E. C. Bowman
Mr. John L. Bowman
Mr. Earl J. Brallier
Ruth Elaine Brenneman
Mr. and Mrs. Walter Brovant
Mrs. F. L. Brumbaugh
Mr. J. M. Carroll
Mr. Miles Cason
Mr. R. B. Clawson
Mr. Oakley V. Coon
Mr. Paul Culp
Mr. Charles Davis
Mrs. Edwin Davis
Mrs. Blair D. Davis
Mrs. O. Earl Diehl
Mr. Dan Donahue
Mr. Truman Dudgeon
Mrs. Katherine Ebers
David Edmiston
Mrs. Donald Faugl
Mr. Frank Faugl
Mr. Ralph H. Feltz
Mr. C. H. Flory
Mr. Richard Foote
Margaret Forbes
Miss Lois Garverich
Mrs. James Glenn
Mrs. Betty Goode
Kathy Griffith
Mr. and Mrs. Ronald Gunter
Mr. Kent Hancock
Mrs. William Hard
Mr. Forrest Harstine
Mrs. J. B. Hawkins
Mrs. A. E. Hedrick
Mrs. K. M. Heffner
Mr. H. F. Holmes
Anna M. Hornwood
Mr. Paul Inlow
Mr. John Inlow
Mr. William Jacobson
Mrs. Arthur Jentes
Mrs. Anna M. Johnson
Miss Doris Kaeppel
Mr. R. F. Kafka
Mr. Frank Kauffman
Mrs. Frank Kauffman
Mr. Karl Kauffman
Rev. Lester Kennedy
Mr. H. O. Kessler
Mr. D. A. Koheiser
Mr. Harry Kolb
Mr. Arnold R. Kriegbaum
Mr. Harlow ..
Mrs. T. P. Laughlin
Mr. Bert Leiter
Mr. Howard Lehnart
Rev. Homer Lingenfelter
Mark Miles
Mr. Wm. J. Martin
Mr. Roland Moust
Mr. Glenn McFerren
Mr. Fred McNelly
Mr. Orris Merrill
Mr. Marshall Miller
Mr. P. L. Miller
Mr. and Mrs. James Moore
Mrs. Stella Munchow
Mrs. Ella G. Myers
Mr. James Nettleton
Richard Nicholson
Mr. Ben Owens
Mr. John S. Page
Mr. Charles C. Pottorff
Mr. Harold Quartz
Mr. Leroy Read
Mr. Robert Reed
Mr. John Richard
Mr. Henry Richardson
Mrs. G. E. Riesen
Mrs. Ed. Rife
Mrs. Ernest J. Ringler
Dr. Austin Robbins
Mr. Melvin Robb
Mr. J. G. Rogers
Mrs. Glen K. Rouse
Miss Irene Housie
Miss Beulah Samson
Mr. Rollin Sandy
Mr. Donald Scheer
Dorothy Schuder
Marque M. Sharp
Mr. John J. Shultz
Mr. Joseph Silbaugh
Miss Marjorie Sollenberger
Mr. Kenneth Steele
Mrs. A. L. Sterling
Mrs. John Sutter
Mrs. J. A. Switzer
Mr. J. W. Tipton
Connie Tucker
Mrs. E. C. Vander Molen
Gene Waller
Mrs. Homer Waller
Pat Waller
Mrs. Harold Witzky
Mr. J. C. York
Mrs. C. S. Zimmerman.

NEW LIFE MEMBERS OF THE BRETHREN HOME MISSIONS COUNCIL, INC.

Mr. Kenneth Abodeely
Mrs. Ida Mae Abodeely
Mr. J. L. Ashton
Mr. Tom Bailey
Mrs. L. J. Bates
Mrs. G. W. Baxter
Mrs. R. R. Beach
Mr. W. E. Bearinger
Mr. Theron Bibler

Headliners



LYON, FRANCE. Rev. and Mrs. Don Hocking, missionaries on their way to French Equatorial Africa, were delayed here as a result of the sickness of their infant son David, wrote (April 1) that the baby nearly died on Mar. 27, at which time the child was anointed. Since then, there has been progressive improvement and on Mar. 30 the doctor informed the parents the child was out of danger as far as his life was concerned. At that time they removed him from the oxygen tent. The baby is not completely recovered, therefore the continued prayers of God's people are solicited.



SIDNEY, IND. Archie B. Keffer, pastor of the Sidney Brethren Church, was ordained to the Christian ministry on Sunday evening, Apr. 7. Dr. Homer A. Kent, Sr. presided over the service, and the ordination sermon was delivered by Dr. Herman A. Hoyt. Assisting in the service were Dr. Norman Uphouse, and Rev. Clyde Landrum.

Rev. Archie Keffer was a member of the First Brethren Church of Uniontown, Pa., when he felt the call of the Lord to prepare for the Christian ministry. He graduated from William Jennings Bryan University in Dayton, Tenn. in 1951, and from Grace Theological Seminary in 1955.

CUYAHOGA FALLS, OHIO. The Sunday-school-attendance record at the Grace Brethren Church has been broken three Sundays in succession with 117 present on Mar. 17; 123 on Mar. 24, and 172 on Mar. 31. Nineteen new members have been received into the church since Jan. 1. Richard L. Burch is pastor.

CANTON, OHIO. James Wesley Haller, weighing 7 pounds, 6 ounces, arrived via Mr. Stork on Mar. 29

at the Aultman Hospital here, the son of Rev. and Mrs. Wesley Haller. The proud father is pastor of the First Brethren Church, Middlebranch, Ohio.

CLAY CITY, IND. Mr. and Mrs. George Miller, members of the First Brethren Church observed their 57th wedding anniversary on Apr. 8.

OSCEOLA, IND. Rev. J. Dale Brock was ordained to the Christian ministry on Mar. 3 at the Bethel Brethren Church. The ordination sermon was delivered by Scott Weaver, pastor of the local church. Other ministers assisting in the service were: Rev. Lowell Hoyt, Rev. James Sweeton, and Rev. Clyde Landrum.

Rev. Dale Brock will graduate from Grace Theological Seminary in May 1957, after which he plans to enter the chaplaincy in the U. S. Navy. He graduated from Bob Jones University in 1954.

OSCEOLA, IND. Rev. Scott Weaver, pastor of the Bethel Brethren Church, conducted a special series of meetings in Merriam, Ind., Mar. 31-Apr. 14. Guest speakers at the Osceola church during the pastors absence were: Dr. Norman Uphouse, Mar. 31; Rev. Arnold Kriegbaum, Apr. 7; and Rev. Clyde Landrum, Apr. 14.

MIDDLEBRANCH, OHIO. A surprise birthday party was given Mar. 24 in honor of Wesley Haller, pastor of the First Brethren Church. Gifts included shirts, ties, socks, slippers, cuff links and tie bars, etc. Members of the church planned the party to follow the Sunday evening service. (Editor: Five days later his son was born. How can one man take so much in one week?)

SOUTH PASADENA, CALIF. The Fremont Avenue Brethren Church enjoyed the ministry of the Grace Quartet from the First Brethren Church of Whittier, Calif., on Mar. 31. Following the evening service a reception and food shower was given in honor of Rev. and Mrs. James McClellan. Rev. James McClellan is the new pastor of the church.

ROANOKE, VA. Henry L. Radford, pastor of the Garden City Brethren Church of this area, has been licensed to the gospel ministry. His address is Route 5, Roanoke. Mason Cooper, pastor of the Brookhill Community Church, has been licensed to the ministry. His address

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

is 2024 Marcer Avenue, N.W., Roanoke. Please add to Annual.

HOLLINS, VA. Bill Byers was installed as pastor of the Patterson Memorial Brethren Church on Feb. 19.

FORT WAYNE, IND. Rev. Ord Gehman conducted a pre-Easter Bible conference Apr. 14-21 at the Grace Brethren Church, Tom Julien, pastor.

LONG BEACH, CALIF. The California District WMC spring rally will be held May 28 at the First Brethren Church.

TROY, OHIO. The Grace Brethren Church has set a new high for church attendance with a monthly average of 83.6. There were 92 present on Mar. 24. Herman Hein is pastor.

FINDLAY, OHIO. Attendance at the Southside Brethren Sunday school averaged over 62 during the month of March. Marian Thomas is superintendent.

SEATTLE, WASH. A new record was set Mar. 31 at the View Ridge Brethren Church with 76 present. Thomas Hammers is pastor.

ELYRIA, OHIO. A two-weeks evangelistic campaign concluded Apr. 14 at the Grace Brethren Church with Walter Lepp as evangelist. Galen Lingenfelter is pastor.

WINONA LAKE, IND. Two new tracts have been published by the Brethren Missionary Herald. One is for new-born Christians, and is entitled: "What Next?" by Dean Fetterhoff (price: 5 cents each or \$3 per 100). The second is "The Need for Revival" by Dean Fetterhoff (price: 2 for 1 cent or 6 cents a dozen).

SAN DIEGO, CALIF. Rev. Grant McDonald, pastor of the Grace Community Church, and an ordained Brethren minister, and Rev. Archer Baum, pastor of the First Brethren Church, exchanged pulpits on Apr. 7.

Easter

Message

By J. Keith Altig
Missionary to Brazil

Millions, yes, I mean millions, of Easter sermons have been delivered in the course of the history of the church. If there were an average of 1,500 ministers who preached an Easter message every year of the history of the church on earth, there would be well over 2,000,000 such sermons; but with all of these there has never been a better one, nor a more unusual, than the first one.

The preacher was unusual. He was an angel. Not many churches have an angel for a preacher. The place was unusual: before the open door of an empty tomb. The time was unusual: just before dawn on Sunday morning. The congregation was unusual: a few frightened women standing amidst a group of soldiers who had fainted from terror. The length of the message was unusual: sixty-four words in the English version, but only forty-eight in the language in which it was actually delivered as recorded by Matthew.

This first Easter message is to be found in Matthew 28:5-7. It was a wonderful message which could dry the tears from the eyes and hearts of these frightened women, and could send them running to tell others its glad tidings. Is there anything in it which could do the same thing for those of us who live today?

We notice that it is a message of comfort. "Fear not," said the angel; and certainly many of God's people today need a message such as this. This was not addressed to the soldiers. They were like dead men on the ground, insensible to what was going on around them. This message was not addressed to the rabble, who three days before had cried out for the crucifixion of the Lord. They were probably all home in bed, sleeping soundly, as unaware of what was taking place in the garden as they had been of the real significance of what took place on Calvary's hill.



E/P—Lambert Photo

But there were some who were in a condition to hear and benefit from a message like this. Although the future seems hopeless, although our dreams and expectations lie in ruins around our feet, yet there comes to us, born on the wings of the morning, the heart-stirring message, "Fear not!" The Lord Jesus Christ is not dead, He is alive! He is not here in the tomb, He is risen! Even in the midst of a burning, bleeding world, this message comes clear and sweet, a message of comfort to all those who love Him and seek Him, "Fear not!"

One great reason why so many Christians are living defeated impoverished lives is because they have never proved to their own satisfaction that the place where the Lord lay is empty. By that I mean that they don't believe, really believe, that Jesus rose from the dead. Can

one who is absolutely convinced that our Lord rose from the dead go about worrying and fretting over the affairs of this life? Can one, who believes that His Lord is no longer dead but living, continue living selfishly, narrowly, with no concern for the lost condition of so many millions of his fellow men?

There is another lesson which we might learn from this call, and that is that Christianity has nothing to fear from investigation. There are no mystic "deep things" from which the uninitiated are barred. The record of all the facts is open and available to anyone who desires to study them. The microscope of an honest and fair investigation, and the blazing light of a detailed and accurate criticism, have never re-

(Continued on Page 254)

The Cross



of Christ

By Dr. J. C. Beal

"And sitting down they watched him there" (Matt. 27:36).

Everything depended on the attitude of those who watched. Each man saw in the Lord, hanging there, the thing he desired. There were three who were vitally interested in the crucifixion of our blessed Lord—God, Satan, and man.

Man often wonders why God allowed the cross at all and having allowed it, gave it such prominence in His plan. To understand God's dealing, we must realize that this is according to the wisdom of God, a thing that fits perfectly into His eternal plan. God created man a free agent. Man has the power of choice. Man chose against God, thus separating himself from God and placing himself under condemnation. Since man was created for fellowship with God, some way to bridge the chasm had to be found. In the foreknowledge of God the cross was to have the full power of redemption for all the ills resulting from the fall.

GOD

Justice demands that the insult to the majesty of God, the insult done by man in the fall, must be met. The sins of all past, present, and future individuals must come to judgment. Jesus taught that debts can't be ignored. Therefore, the penalty for man's sin must be paid. The holiness of God had to be vindicated. Being infinitely holy, He must demand a sacrifice that is infinitely holy. This is reason for the statement of Hebrews 10:4. This demand of the holiness of God accounts for the incarnation of the Son of God.

It was necessary, too, that the one who was to redeem the inheritance must be a "kinsman." Only a kinsman could redeem the lost inheritance. Isaiah suggests this truth when he says: "Unto us a child is born, unto us a son is given" (Isa. 9:6a).

God had pictured in type the necessity of blood being shed. From Adam down through the centuries, animals shed their blood and gave their lives that the sins of individuals might be "passed over." The penalty for man's sin must be met and that means the shedding of blood more precious than the blood of the animal sacrifices. (See 1 Pet. 1:18-20). The debt was too great for animal or man to pay. Jesus paid the debt by nailing it to the cross. The receipted bill, sealed in His own blood, is available to all who will accept it. No payment of a debt paid by my "Elder Brother" can be demanded from the one in Him. The law is satisfied; justice is met.

For centuries promises had been made by God as to the way of escape from the penalty of sin. In the garden, the Lord God had stated that the seed of the woman would bruise the serpent's head. By word and type the necessity of a substitute sufficiently valuable to meet the need had been foretold. These promises must be made good. God can't lie (Tit. 1:2). Under the old economy the animal took the place of the guilty sinner. The antitype must do the same. In the face of man's dire need and man's hopelessness God had to provide the remedy. God sees all requirements met in the cross. In "the Lamb of God, which taketh away the sin of the world" justice was met, God's holiness was vindicated, the "kinsman redeemer" was provided, the promises in word and type were fulfilled, the way was opened for man to come into fellowship with God, peace was made, and grace could flow out to all who would receive.

SATAN

Satan saw in the cross and the resurrection his greatest fears realized. He wrought strenuously to keep Jesus from the cross and guarded the

tomb to keep Him from coming forth. But the Lord did lay down His life and did "take it again," thus making victory over Satan full and complete. In the cross Satan is a defeated enemy and condemned to the lake of fire.

MAN

Man, in general, sees in the cross what his sinful nature desires. On the day of crucifixion some despised the Lord, some called Him a blasphemer, others a good man, still others a mistaken enthusiast. One accepted Him as the One promised and entered into fellowship with Him. Men today, in the main, see the Lord on the cross as a way-shower and example, one who shows men how to live, how to meet a crisis, how to suffer pain, how to act in defeat. But few see Him as the sinner's substitute. Men speak of the tragedy of the cross, the pathos of the cross. The experience of the cross should never be referred to as a tragedy. The tragedy had to do with those who stood before the cross. To the One on the cross it was victory. It was the climax of His life. It was the thing for which He came. The Word clearly teaches that mere morality, following Jesus as an example, can't save. The Bible hold out no hope for the moralist. Romans 8:8 makes this pleadingly plain. He must be seen as more than a way-shower. He must be acknowledged as "The Way," the only way (Acts 4:12).

Never was there a time when it was so necessary for men to get God's viewpoint of the cross as now. Men more and more are turning away from the substitutory work of our Lord on Calvary. To most men "the preaching of the cross is . . . foolishness."

In the cross, rightly reviewed, we have God satisfied, Satan defeated and judged, and man offered hope.

An Easter Garden

By Helen Frazee-Bower

(A story for boys and girls)



The long rays of the setting sun were reaching like fingers through the hedge, and making strange shadows beyond the garden gate, before Mother realized it. They had been so happily absorbed all the afternoon that neither she nor the children had noticed how quickly the time passed.

"A garden is such an interesting place to lose one's self in," she murmured. "And haven't we had a good time? I can just see how it will all look. Over there, against the wall, the hollyhocks that Danny has planted—sturdy and straight they will be as the little legs that carried water to fill the holes where we planted them. Bless his heart! And here in this corner, Little Sister's larkspurs. (She looks like a larkspur herself in that blue frock.) And the pansy bed—I couldn't fancy a garden without pansies. Baby faces they are, and I'll never look at this particular bed but I'll see Baby himself the way he lifted those big brown eyes to me, and laughed when the butterfly came so near. . . . Oh, dear, I guess we'll have to stop—it will soon be time to think of something to eat. Come, Danny, come, Sister," she called, and picking up the baby, she went and sat down on the front step.

Around the corner came the two children, Danny's hands grimy from the afternoon's toil, and a smudge across Sister's nose.

"Let's have a story, Mother, before we go in—just one little story, please." The eagerness in their eyes was hard to resist.

"Well, just one, for it is almost time for Father. How would you like a garden story?"

"Oh, that would be fine," said Danny.

"I think a garden is the nicest place in the world," added Sister.

"I wonder whether you know what day is coming soon," Mother began.

"Oh, yes, Easter!"

"And why do we have Easter?"

"I know," cried Sister. "To wear my silk dress!"

"Me know," lisped Baby. "Bunnies."

Mother kissed the corner of his mouth where the dimple began. "Neither of you is quite right," she said.

Danny lifted serious eyes to hers and said: "That's not Easter, really, is it, Mother? Easter is to remember Christ when He came from the grave."

"That's right, Danny. On Easter, we remember that glad day when the Lord Jesus arose from the dead. And since we have been making gardens all afternoon, would you like to learn how to make an Easter garden now?"

"Is an Easter garden any different from the other kind?" asked Sister.

"Yes, indeed," replied Mother.

"An Easter garden is the most beautiful garden of all, and it has to be made in a very special way. Now I'll tell you . . .

"To make an Easter garden

The seeds of faith you sow,
You press the soil about them

And then you take the hoe
And pull the weeds of doubting,
Then water with the Word . . .
The blossom, born at Easter,
Is Christ, the risen Lord."

"Why, it's a poem!" the children cried, and clapped their hands with delight.

"Yes, it's a poem, but it's the truth, too," said Mother. "Let me see whether you can think of any of the seeds for our Easter garden."

"I know one," said Sister, after a moment. "'Believe on the Lord Jesus Christ, and thou shalt be saved.'"

"That's a fine one," said Mother. "Now you bring a seed to plant, Danny."

"I think I'll plant 'Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life,' " said Danny.

"And I'll plant Baby's seed for him," said Mother. "'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.'"

"What's the hoe that you use to pull the weeds of doubting, Mother?" asked Danny.

"There are several good ones, Danny, but the one I like best is 'God is faithful.' That just seems to get around every old weed and take it out by the roots."

"Watering the seeds is our Bible reading and worship-time, isn't it, Mother?" asked Little Sister.

"Yes, dear, and let's never forget that no matter how good the seed is that we plant, it won't grow without water. Just like the real seeds that we planted today."

"There's one part that sounds queer to me, Mother," said Danny.

"What is that, Son?"

"Well, that part about the blossom being Christ, the risen Lord. I never heard the Lord called a flower before."

Mother did not answer but began to hum softly the chorus, "He's the Lily of the Valley" and drifted into the music of "The Rose of Sharon." She watched the slow twinkle deepen in Danny's eyes as she quoted the verse, "I am the rose of Sharon and the lily of the valleys."

"I take it all back, Mother," he said. "I have heard Him called a flower, but I never thought about it, I guess."

"Well, I think about it many times," said Mother. "Because I love

(Continued From Page 251)

flowers so much. I think about it almost every time I look at one. Why shouldn't the Lord be like the loveliest thing He has made? And didn't He come out of a garden on that first resurrection morning?"

"Why, so He did!" the children cried. "We never thought about that."

"That's a good story, Mother," said Little Sister. "I think I like that better than the larkspurs, even."

"When you water your larkspurs, think about it sometimes," said Mother. "But, dear, dear, look where the sun is! I'll have to start Father's dinner. Come Sister, and feed the baby his apple sauce." The three went into the house, but Danny sat on in the dusk. He watched the

long shadows grow longer and the twilight deepen in the quiet sky, and, like the shadows and the twilight, his thoughts grew long and deep, too.

"Mother's fine," he mused. "She knows things—things that get you somehow. Like that Easter garden. All my life I have thought I wanted to plant things, but I guess I really never knew what I wanted to plant before. But I know now. I want to plant for God. I want to help the Easter flower to grow in everybody's heart—the blossom that is Christ, the risen Lord." The light faded from the evening sky, and darkness took the garden, but on the little boy's face was another light—the light of a great resolve.

—From *King's Business*

Calvary

Calvary!

In **awe** I stand beneath that cross
And gaze upon the One—
Full well I know that suffering form
Is God's own precious Son.

Calvary!

In **fear** I stand beneath that cross!
It's not mere man I see—
But God! Creator! King and Lord!
Is dying there for me!

Calvary!

In **shame** I stand beneath that cross!
In shame I hide my face—
For it's **my** sin which hung Him there,
He died there in my place.

Calvary!

In **love** I stand beneath that cross!
While tears unbidden flow—
To think that He—the sinless One
Could love the sinner so.

Calvary!

In **peace** I stand beneath that cross!
Sins burdens roll away—
The cleansing blood has been applied.
God's peace has come—to stay.

—Geneva Showerman

vealed a flaw, nor discovered a blemish in the character of our Lord or in the record of His life on earth.

"Come and see," defeated, discouraged Christian; and having seen that the Lord has risen, go from the empty tomb with hope renewed and courage strengthened. "Come and see," doubting unbeliever; and having seen that Jesus Christ ever lives in the power of an endless life, bow your head in humble submission and allegiance. In the cool hush of the early morning the voice of an angel preacher rings out, inviting all who will, to come and see the place where the Lord lay.

But hallowed though this spot is, and though we would fain linger in its blessing and glory for awhile, yet the message is not finished. It also contains a **commission**: "Go and tell." Yes; a message like this must be told! There are discouraged disciples who must be inspired with its message of hope. There are frightened disciples huddling in an upper room who must be stimulated to great deeds of faith and courage. There are unbelieving disciples who must be convinced. There is a lost and dying world which must hear if there is to be any salvation for them; and how can they hear if there is no preacher? Never forget for a moment this commission. The "go and tell" is just as important as the "fear not." The great failure of the church is that she has not been so ready to "go and tell" as she has been to "come and see."

Can you think of a better message for a 20th century world than this first century Easter sermon? The need of the world has not changed, except that now perhaps it is greater. Sin is still with us, blighting and ruining the lives of millions of people. After nearly 2,000 years of hearing this message the world is still as outspoken in its rejection of Jesus as Lord as it was three days before this message was proclaimed.

Here in the homeland, as well as out in the regions beyond, are the multiplied millions of darkened souls, men and women who will never know the blessings of salvation, and the joy of knowing the Lord unless we, many of us, fear not to go and tell them to come and see, and seeing believe.

The Brethren Missionary Herald



Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

CHICAGO, ILL. Kathryn Jephson, a graduate of Moody Bible Institute in 1929, is being honored by the Latin American Mission on the occasion of her 25th anniversary as a missionary. She was the first LAM missionary to begin work in Colombia, just 20 years ago, having worked five years in Costa Rica before going to Colombia. She went to the field in April 1932. A graduate nurse with credentials from Englewood Hospital, New Jersey, and also from San Juan de Dios Hospital in Costa Rica, where she specialized in midwifery, Miss Jephson has found that delivering babies is a needed ministry in Colombia. She has long since lost track of the number of young Colombians she ushered into the world, but it goes into the hundreds. At the same time, her nursing ministry has been combined with a gospel witness which has been used to raise up churches in several Colombian cities.

WHEATON, ILL. Joseph P. Free, head of the Wheaton College archaeology department, was honored early in March by The Stony Brook School as "Alumnus of the Year." Dr. Free was a member of the class of '28. Dr. Frank E. Gaebelein presented the citation to Dr. Free at a special Cum Laude Society initiation service in the campus chapel, during which three students were elected to the Society and eight others received certificates of merit.

In presenting the citation, Dr. Gaebelein alluded to Dr. Free's many exploration trips and Holy Land studies which help to confirm old Biblical accounts termed "legendary" by liberal scholars in recent generations. He especially commended Dr. Free on the publication of his textbook, **Archaeology and Bible History**, resulting from Dr. Free's own study of Old Testament accounts and discoveries as recent as the Dead Sea Scrolls.

(The national Cum Laude Society was established in 1906. It was modeled after the collegiate Phi Beta

Kappa Society, and now has chapters on more than 150 secondary school campuses, with over 30,000 members.)

WASHINGTON, D. C. Half the Christians in China have refused to obey communist government directives and are conducting their worship services in secret, Ambassador Hollington K. Tong of Nationalist China declared. In a dinner speech here, the ambassador from Free China said that the Chinese Christians who are permitted to communicate with the West are members of "show case" churches that the Communists maintain for propaganda purposes. He said that most Christian groups in communist China continue to feel severe persecution. By way of contrast, he said that Christian missions are thriving on Formosa. The number of Christians on the Nationalist-held island has multiplied six times since World War II, he declared, and now totals more than a quarter million out of a population of 10 million.

LITTLE ROCK, ARK. The Arkansas House unanimously passed a bill authorizing city councils to regulate by ordinance the type of businesses that may remain open on Sunday. The measure repeals an old state law prohibiting any business establishment from being open on Sundays.

SALT LAKE CITY, UTAH. Following a public hearing, the House Labor Committee in the Utah Legislature gave an unfavorable recommendation to a bill calling for the closing of all businesses on Sunday except those deemed essential to the public health and welfare. It also would have stopped sale of beer on Sundays.

EGYPT—The majority of requests to the State Department for permission to re-enter Egypt are still unanswered, according to

American mission workers who are trying to resume their work in that country. Many who were evacuated at the height of the crisis are being told by Washington that their return is "not yet in the national interest." Most of those who have been permitted to go back to their posts are medical missionaries and technicians.

NEW YORK, N. Y. Microfilms of rare medieval manuscripts in a famed Russian collection were received last February by the Jewish Theological Seminary of America. They are copies of nine Hebrew manuscripts from the Baron David Guenzburg collection.

One of the acquisitions is a 13th-century commentary on the Book of Leviticus by the author of several exegetical works on the Bible, known as Rabbi Jacob the Sicilian.

With this addition, said Dr. Louis Finkelstein, seminary chancellor, the whole of the rabbi's commentaries are now together and available to Western scholars. The seminary had previously acquired photostats of commentaries on Numbers and Deuteronomy—the originals are in the Oxford University Library—and the only portion extant of the rabbi's manuscript on Genesis.

WASHINGTON, D. C. Leaders of seven Protestant groups in Israel appealed to Secretary General Dag Hammarskjöld of the United Nations to press efforts for lasting peace in the Middle East. Their message said that delay in finding the way to a true and lasting peace increases the danger not only of an outbreak of violence in the Middle East but of a general war. They stressed that peace conditions must include guarantees of freedom from aggression for Israel and other nations in the area.

Clergymen signing the message were representatives of the Church of England, Church of Scotland, Church of the Nazarene, the Pentecostal Church, the Assemblies of God, the American Gospel Church and the Anglican Mission.

CHICAGO. Alumni of Moody Bible Institute contributed a record \$200,857.84 to the school in 1956, the highest amount in the association's history.

WASHINGTON, D. C. About 100,000, or more than half, of the clergymen in the United States have been selected to come under old age and survivors insurance provisions of the Social Security law, the Department of Health, Education and Welfare announced late in March.

Under 1954 amendments, clergymen were given until April 10, 1957 to come under the law.

(An April 15 deadline applies to those clergymen who in each of the years 1955 and 1956 had \$400 or more in net earnings from self-employment, any part of which was from the performance of religious duties. Other clergymen have a further period in which to elect to come under Social Security. However, for 1956 earnings to be included, this must be done by April 15.)

WASHINGTON, D. C. A third airline has announced its intention to offer reduced rates for clergymen. It is the Central Airlines which serves Denver, Colorado Springs, Amarillo, Dallas, Fort Worth, Oklahoma City, Little Rock, Tulsa, Wichita, Joplin, Kansas City and St. Louis. The new rates will be in effect by early May.

WASHINGTON, D. C. The Post Office Department announced it would adhere to its policy and not issue any postage stamps honoring religious, fraternal or political organizations. A number of Congressmen had asked the Post Office to issue a commemorative postage stamp to mark the 75th anniversary of the Knights of Columbus on March 29 but the Post Office Department declined to do so.

WASHINGTON, D. C. Senator Wayne Morse (D-Oreg.) took the floor of the Senate last March 1 in order to draw public attention to the "difficulties which many United States Protestant missionaries have experienced, and regrettably are still experiencing, in Colombia." Senator Morse is chairman of the subcommittee on South American Affairs of the Senate. Senate interest in the matter has been stirred by thousands of letters from American evangelicals who are desirous of seeing the religious pressures and persecution in Colombia stopped. This speech by Senator Morse represented the first public recognition of the problem by the U. S. Senate.

"The basic difficulty stems from the Colombian Government's interpretation of an agreement which it made with the Vatican in 1953," the Senator said. The 1953 Concordat gives the Roman Catholic Church exclusive privileges and support in areas designated as "mission territories."

"In 1955, the Colombian government issued regulations interpreting this agreement as limiting Protestant pastors to services for Protestant foreigners. Protestant schools in mission territories had been closed earlier, and now Protestant churches were either closed or prohibited from receiving Colombian congregations the Senator noted.

After inserting in **The Congressional Record** official correspondence of the State Department bringing the matter to the attention of the Colombian government, Senator Morse stated that he would maintain a "close and constant interest in the matter." He said that if necessary his committee would meet later in the year to "discuss the question of our relationship with Colombia." "I very much hope a solution to this question can be promptly found and the irritant removed," Senator Morse added.

In Memoriam

Ray Goodson went to be with the Lord on Feb. 21. Mr. Goodson was a faithful servant of the Lord in the First Brethren Church, Inglewood, Calif.—Dr. Glenn O'Neal, pastor.

George Nelson slipped away to be with the Lord on Mar. 20. He had been a faithful member of the First Brethren Church of Long Beach, Calif., since 1939.—Dr. C. W. Mayes, pastor.

Prof. Wilbur L. Ogden, 61, died of a heart attack on Mar. 22 in Elgin, Ill. An educator for more than 30 years, he was a member of the faculty of Elgin Academy for the past four years. For many years he served as principal of the Serena High School, Serena, Ill. He was a brother of Dr. W. A. Ogden, executive vice president of Grace Theological Seminary.

Alice Royer, 98, was laid to rest on Mar. 1. She was a member of the First Brethren Church, Dallas Center, Iowa.—A. D. Cashman, pastor.

Florence Justice was taken to be with the Lord on Mar. 7. She had

been a faithful member of the First Brethren Church of Dallas Center, Iowa for 57 years. She was affectionately known as "Auntie Flo" and was teacher of the beginner's class for 35 years. She was stricken of a fast growing cancer. Rev Stacy Shenton, of Des Moines, Iowa, assisted in the funeral service.—A. D. Cashman, pastor.

Lester Hunter was laid to rest Mar. 26. He had been a member of the Grace Brethren Church of Mansfield, Ohio since December 1951, and since that time had faithfully born a good testimony for his Lord.—Dr. Bernard Schneider, pastor.

Roger H. Hesseltine was "loosed away upward" on Mar. 4. He was a member of the First Brethren Church of Spokane, Wash., and for many years was active in the work of the church. At the time of his homegoing, he was the teacher of the Men's Berean Bible Class, head usher, and a member of the board of trustees. He was also a director of the Union Gospel Mission of this city.—Jesse Hall, pastor.

The BRETHREN MISSIONARY

HERALD



EDUCATIONAL NUMBER

APRIL 27, 1957



EDITORIALS



By W. A. Ogden, Executive Vice President, Grace Theological Seminary

Grace Students Also Serve

I have just returned from the weekly prayer meeting in the college chapel. Students were recounting the blessings of God upon their ministry. One, a student pastor, told of 15 young people in his church who have just now taken a real stand for Christ and have dedicated themselves to Him for life service. He asks prayer for them that they will choose the right college—a Christian college, maybe Grace.

Another young man who ministers in a nursing home was grateful that an elderly man there who had been totally indifferent to the gospel has now begun to show an interest and is asking questions. A third student was praising the Lord for a family of four whom he had been privileged to lead to Christ. These all acknowledged Him as Saviour in the church service on Sunday.

We are grateful that education at Grace does not stop with the textbook but extends into the soul-winning activities of many of our students. A soul-winner in college will be an effective minister when he becomes a pastor, or a missionary, or engages in some other kind of Christian service.

Ground Breaking Highlight

One of the thrilling moments of our recent ground-breaking service came when the student body gifts were announced, as follows:

"The students of Grace Theological Seminary take pleasure in presenting to the building fund \$1,989. This amount has been deposited with the bursar: Junior class, \$631; Middler class, \$569; Senior class, \$789." This presentation was made by the president of the seminary student body, Mr. Wendell E. Kent.

Mr. Charles Winter, president of the college student body, presented the college offering by saying: "It is with a great deal of pleasure that I present this check for the sum of \$2,282.43 from the student body of Grace College for use in construction of the new college building. As a student body we thank the Lord for enabling us, in every instance, to reach, and surpass the goals set for each of the four classes: Seniors, \$460; Juniors, \$422.43; Sophomores, \$600; Freshmen, \$800."

We are deeply grateful to our students for the splendid contribution they have made to the school in this magnificent achievement. They have set a pace which, if followed by the rest of our friends, would easily see our two new buildings erected and paid for within the next year.

A Vacation Bible Conference

Our friends in the eastern part of the country will be glad to learn of the Grace Seminary Bible Conference, to be held at North Mountain Bible conference grounds, Red Rock, Pa., July 29 through August 4. (See Dr. Bauman's article in this issue.)

Some of us have long desired a place where we could hold such conferences of our own throughout the summer months. Since this is not yet possible, we are most happy that North Mountain has given us a week in which two of our Bible conference speakers will be heard daily. Our mixed trio, the Grace Gospelheirs, with Nancy Weber at the piano, will provide the special music. This conference will provide many of our people an opportunity to take a vacation for an entire week in an excellent camp with a distinctively Brethren flavor. Why not pack up your family and attend?

High School Senior Day

On Friday, March 29, Grace College was host to a splendid group of high-school students who came to spy out the land as a possible place in which to enroll for their college work. Registration was 138 students and 15 pastors and parents. Martinsburg, W. Va., traveled the farthest. Mansfield, Ohio, chartered a bus and brought 41 from its two churches. This was our largest delegation. Stoystown, Pa., with two students, had the distinction of being the youngest church to be represented.

A number of students from local high schools, Warsaw, Mentone, and North Webster, were here for the day. The interest of these visitors was very gratifying. Everyone here was busy answering questions as to the courses offered and the general nature of the school. The college choir started the day off with a musical chapel program. Visitors surveyed the building and grounds, and attended classes until noon. Meals in our dormitory were provided for all throughout the day. Roller skating was free to our visitors at the Winona Lake Skate-ateria. The closing treat was free tickets to the last of our Artist Series productions at 8 p. m. in the chapel. This was an excellent program by the stringed quartet from the Fort Wayne Philharmonic Orchestra.

Everyone seemed to feel that it was a good day. We trust that as a result we will have many of these young people enrolled in our Freshman class next semester, and in years to come.

Directory of the 1957 Seminary Graduates

To acquaint our readers with the students who are graduating from the seminary, May 1957, the following directory has been prepared:



WILLIAM ALBANY—

Member, Central Presbyterian Church, St. Petersburg, Fla. Accepted Christ as a child. Married. Education: Trinity College, Grace College, one year in each; Radio School, six months. Will receive Th.B. in May. Practical experience: St. Petersburg Mission, Bible teacher. Future plans: Not definite.



JOHN DALE BROCK—

Member, Bethel Brethren Church, Osceola, Ind. Accepted Christ in January 1949. Married. Education: Bob Jones University. Will receive B.D. in May. Practical experience: Assistant pastor, Sunday-school teacher. Future plans: Navy chaplain.



PAUL CAMPBELL—

Member, Grace Brethren Church, Buena Vista, Va. Accepted Christ in early boyhood. Married. Education: Bryan University. Will receive B.D. in May. Practical experience: Bible class. Future plans: Pastorate.



R. DOUGLAS CASSEL—

Member, Palmyra Grace Brethren Church, Palmyra, Pa. Accepted Christ in 1951. Education: Pennsylvania State University, Grace College. Will receive B.D. in May. Practical experience: Youth work, preaching. Future plans: Higher education in medicine or theology.



ROBERT GORDON CLOUSE—

Member, Grace Brethren Church, Mansfield, Ohio. Accepted Christ in 1949. Married. Education: Ashland College, Grace College, Bryan University. Will receive B.D. in May. Practical experience: Chapel work, pastoral supply. Future plans: Pastorate.



HARRY DAVENPORT—

Member, First Baptist Church, Turtle Creek, Pa. Accepted Christ in 1948. Education: Bob Jones University, Bob Jones Seminary. Will receive B.D. in May. Practical experience: Gospel team work. Future plans: Pastorate.



VERNON D. DUERKSEN—

Member, Mennonite Church, Carpenter, S. Dak. Accepted Christ in 1948. Married. Education: Freeman Junior College, Grace Bible Institute. Will receive B.D. in May. Practical experience: Student pastor, gospel teams. Future plans: Public relations for Grace Bible Institute.



JOHN GALLAGHER—

Member, Grace Baptist Church, Bristol, Ind. Accepted Christ in 1949. Married. Education: Providence Bible Institute. Will receive B.D. in May. Practical experience: Interim pastor; student pastor; gospel team. Future plans: Pastorate.



WALTER F. GARLAND—

Member, Hayden Ave. Baptist Church, East Cleveland, Ohio. Accepted Christ in 1951. Married. Education: Fenn College, Baptist Bible Institute, Cedarville College. Will receive B.D. in May. Practical experience: Gospel team; teaching Bible class. Future plans: Pastorate.



ROLLAND N. HEIN—

Member, Grace Brethren Church, Cedar Rapids, Iowa. Accepted Christ in 1941. Married. Education: Bob Jones University, Wheaton College. Will receive B.D. in May. Practical experience: Gospel team. Future plans: Instructor in English, Grace College.



GEORGE E. HUFFMAN—

Member, Glen Park Baptist Church, Gary, Ind. Accepted Christ in 1940. Married. Education: Bryan University, Wheaton College, Baptist Bible Seminary. Will receive B.D. in May. Practical experience: Gospel team, teacher. Future plans: Pastorate.



G. FORREST JACKSON—

Member, Commonwealth Brethren Church, Alexandria, Va. Accepted Christ in 1945. Married. Education: Taylor University. Will receive B.D. in May. Practical experience: Summer missionary, student pastorate. Future plans: Pastorate.

Directory of the 1957 Seminary Graduates



ADRIAN H. JEFFERS—

Member, Winona Lake Baptist Church, Winona Lake, Ind. Accepted Christ in 1948. Married. Education: Piedmont Bible College. Will receive B.D. in May. Practical experience: Director of Christian education. Future plans: Teacher or pastor.



CHARLES JOHNSON—

Member, Glen Park Baptist Church, Gary, Ind. Accepted Christ in 1939. Married. Education: Wheaton College. Will receive B.D. in May. Practical experience: Gospel team, Bible teaching, preaching. Future plans: Pastorate.



GEORGE A. JOHNSON—

Member, First Brethren Church, Wooster, Ohio. Accepted Christ in 1939. Married. Education: Bob Jones University. Will receive B.D. in May. Practical experience: Associate pastor; child evangelism. Future plans: pastorate.



EMLYN H. JONES—

Member, First Brethren Church, Johnstown, Pa. Accepted Christ in 1949. Education: Immanuel College, Trinity College. Will receive B.D. in May. Practical experience: Gospel team. Future plans: Pastorate or teaching.



TOM JULIEN—

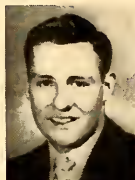
Member, Grace Brethren Church, Fort Wayne, Ind. Accepted Christ in 1941. Married. Education: Bob Jones University, Bob Jones Seminary. Will receive B.D. in May. Practical experience: Pastoral, child evangelism, gospel team. Future plans: Pastor of Grace Brethren Church, Fort Wayne, Ind.

Foreign service in France under the Foreign Missionary Society of the Brethren Church.



WENDELL E. KENT—

Member, Winona Lake Brethren Church, Winona Lake, Ind. Accepted Christ in 1940. Education: Wheaton College. Will receive B.D. in May. Practical experience: Gospel team, boys club, pulpit supply. Future plans: Pastorate.



CARL BURTON KEY—

Member, First Brethren Church, Covington, Va. Accepted Christ in 1942. Education: Wheaton College. Will receive M.R.E. in May. Practical experience: Camp counselor, five years experience; Boy Scout leader. Future plans: Higher education.



WILLIAM M. KOLB—

Member, First Brethren Church, Philadelphia, Pa. Accepted Christ in 1933. Married. Education: Pennsylvania Bible Institute, Grace College. Will receive Th.B. in May. Practical experience: Student pastor; Bible class. Future plans: Pastorate.

NICKOLAS KURTANECK—

Member, Church of the Open Door, Greensburg, Pa. Accepted Christ. Married. Education: Greensburg Bible Institute, Grace College. Will receive B.D. in May. Future plans: Undecided.



CECIL LEWIS—

Member, Riverside Baptist Church, Decatur, Ill. Accepted Christ in 1941. Married. Education: Bob Jones University. Will receive B.D. in May. Practical experience: Assistant pastor; student pastor. Future plans: Further study and then pastorate.



JACK W. LOWE —

Member, Intercity Baptist Church, Allen Park, Mich. Accepted Christ in 1940. Married. Education: Eastern Michigan College. Will receive Diploma in Theology in May. Practical experience: Sunday-school teacher; pulpit supply; two years of teaching experience in public schools. Future plans. Naval chaplaincy or education.



RICHARD T. McINTOSH—

Member, Calvary Baptist Church, Norwalk, Ohio. Accepted Christ in 1937. Married. Education: Bryan University. Will receive B.D. in May. Practical experience: Pastor; Sunday-school work. Future plans: Further education. Teach Bible in a Christian college.

Directory of the 1957 Seminary Graduates



JOHN MISEL—

Member, Racine Bible Church, Racine, Wis. Accepted Christ in 1940. Married. Education: Bryan University. Will receive B.D. in May. Practical experience: Student pastorate; practical works director at Grace. Future plans: Missionary.



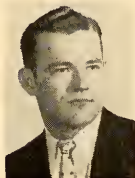
ROBERT EUGENE SHACKELFORD—

Member, Winona Lake Baptist Church, Winona Lake, Ind. Accepted Christ in 1947. Married. Education: Bob Jones University, Cedarville Baptist College, Grace College. Will receive B.D. in May. Practical experience: Youth for Christ director; assistant pastor; gospel team. Future plans: Pastorate.



MARY LOIS MILLER—

Member, Grace Brethren Church, Altoona, Pa. Accepted Christ in 1944. Education: West Suburban Hospital School of Nursing, Wheaton College. Will receive M.R.E. in May. Practical experience: Teaching Sunday school; pianist; nursing. Future plans: Camp nursing in Christian camps this summer. Further education.



BEN W. SMITH—

Member, First Mennonite Church, Newton, Kans. Accepted Christ in 1947. Married. Education: Grace Bible Institute, Bethel College, Omaha University. Will receive B.D. in May. Practical experience: Preaching, VBS, Sunday-school teacher, gospel team. Future plans: Missionary.



JAMES MULKEY—

Member, First Baptist Church, Warsaw, Ind. Accepted Christ in 1949. Married. Education: Bob Jones University, Tennessee Temple College. Will receive B.D. in May. Practical experience: Songleader; young people's director. Future plans: Missionary to France under Greater European Mission.



EDWARD E. SMITH—

Member, Bible Baptist Church, Kokomo, Ind. Accepted Christ in 1949. Married. Education: Moody Bible Institute, Grace College. Will receive B.D. in May. Practical experience: Youth for Christ work; pastorate; Grace Trumpet Trio. Future plans: Pastorate.



DARWIN G. NEDDO—

Member, First Christian Church, Warsaw, Ind. Accepted Christ in 1948. Married. Education: Bryan University. Will receive B.D. in May. Practical experience: Preaching; youth director; Sunday-school teacher. Future plans: Missionary to France.



JAMES C. SWEETON—

Member, North Long Beach Brethren Church, Long Beach, Calif. Accepted Christ at the age of seven. Married. Education: John Brown University, Biola Bible College, Long Beach City College, Grace College. Will receive B.D. in May. Practical experience: Youth for Christ director, assistant pastor, music director for evangelistic parties. Future plans: Pastorate.



JOHN A. RATHBUN—

Member, Glen Ellyn Bible Church, Glen Ellyn, Ill. Accepted Christ at age of 11. Married. Education: Bryan University. Will receive B.D. in May. Practical experience: Student pastorate; youth director; gospel team; Sunday-school class. Future plans: Pastorate, youth work in Germany.



WILLIAM F. TWEEDDALE—

Member, First Baptist Church, Warsaw, Ind. Accepted Christ at age of 11. Married. Education: Long Island Agricultural and Technical Institute, Providence-Barrington Bible College. Will receive B.D. in May. Practical experience: Student pastor, child evangelism, Sunday-school class, children's camp. Future plans: chaplaincy.

ANNOUNCING GRACE SEMINARY'S First Summer Conference

In Cooperation With
NORTH MOUNTAIN BIBLE CONFERENCE
Red Rock, Pennsylvania

July 29 through August 4

PURPOSE:

For many years outstanding theological seminaries have been responsible for sponsoring a week at some of America's best Bible conferences. There it is possible to combine the wholesome recreation and rest of a vacation with spiritual instruction, inspiration, and fellowship. This year, for the first time, in cooperation with the North Mountain Bible Conference, Grace Theological Seminary is participating in such a ministry.

LOCATION:

The conference grounds are located at Red Rock, 26 miles from Wilkes-Barre, Pa., in one of the State's most beautiful mountain regions. Just one mile from Red Rock is Ricketts Glen State Park with its beautiful forests, and numerous waterfalls which vary in height from 10 to 100 feet.

SPEAKERS:

Throughout the week Dr. Herman A. Hoyt, dean, and Dr. Paul R. Bauman, vice president, will be the speakers. There are two services each day, 10:30 a. m. and 7:30 p. m., leaving plenty of time for healthful rest and recreation between conference sessions.

MUSIC:

The Grace Gospelheirs, accompanied by Miss Nancy Weber at the piano or organ, will appear at all sessions.

RECREATION:

The grounds are equipped with facilities for swimming, tennis, volleyball, shuffleboard, and other games. In the scenic wonderland there is abundant opportunity for hiking, particularly in Ricketts Glen State Park.

ACCOMMODATIONS:

Guests are accommodated in individual cabins, available at rates varying according to the facilities furnished. Dormitories are available for young people. The meals are excellent. Groups of 10 or more will be granted 10 percent discount from the advertised rates. Reservations should be made well in advance to assure accommodations.

FURTHER INFORMATION:

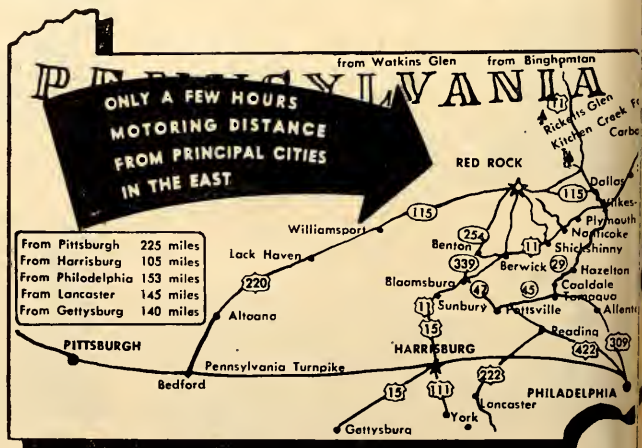
If the attractive conference folder is not available at your church, write to the North Mountain Bible Conference, post office box 22, Wilkes-Barre, Pa., and request further information. Be sure to mention "Grace Seminary Week."



VACATION



WITH A PURPOSE



GIFTS TO GRACE THEOLOGICAL SEMINARY

March 1957

	Gen. Fund	Bldg. Fund		Gen. Fund	Bldg. Fund
Akron, Ohio	\$182.74	\$173.00	New Troy, Mich.	18.00	13.00
Albany, Oreg.	14.50	100.00	North English, Iowa	2.00	132.00
Aleppo, Pa.	26.00	24.00	Ossasco, Ind.	25.25	52.00
Alexandria, Va.	20.00	250.00	Oxnard, Calif.	1.00	
Alentown, Pa.	34.45		Palmyra, Pa.	17.50	100.00
Alto Mich.	9.00	50.00	Paramount, Calif.	169.92	
Altouna, Pa. (First)	24.00		Parkersburg, W. Va.	15.00	15.00
Altouna, Pa. (Grace)	74.00	11.00	Peru, Ind.	1.00	101.00
Ankenytown, Ohio	60.62	80.40	Phoenix, Ariz.	123.07	
Ashland, Ohio	294.65	157.25	Portis, Kans.		100.00
Ashtabula, Ohio	178.00	249.00	Rittman, Ohio	433.00	57.00
Beaver City, Nebr.	5.77	12.00	Roanoke, Va. (Clearbrook)	136.71	
Bellflower, Calif.	153.43	137.72	San Diego, Calif.	21.60	23.00
Berne, Ind.	9.59	18.00	Seven Fountains, Va.		6.00
Benton Spgs., Mich.	24.53		Sidney, Ind.	34.00	12.00
Camden, Ohio	6.00	37.00	South Bend, Ind.	15.00	79.50
Canton, Ohio	575.42	445.50	South Gate, Calif.	96.00	136.00
Cedar Rapids, Iowa	58.00	84.70	South Pasadena, Calif.	39.75	
Chico, Calif.	28.32	53.30	Sterling, Ohio	46.50	19.50
Clay City, Ind.	103.50		Stoystown, Pa.	48.10	
Clayton, Ohio	38.50	45.70	Sunnyside, Wash.	246.69	57.50
Cleveland, Ohio	33.02	88.85	Temple City, Calif.		4.00
Compton, Calif.	17.20	18.00	Toppenish, Wash.	1.00	1.00
Conemaugh, Pa.	81.00	93.00	Tracy, Calif.	5.00	12.20
Conemaugh, Pa. (Singer Hill)	10.00		Troy, Ohio	82.00	
Covington, Va.	14.40		Uniontown, Pa.	249.00	
Chico, Calif.	71.47	107.50	Warsaw, Ind.	7.50	37.10
Dallas Center, Iowa	138.00	183.00	Waterloo, Iowa	123.45	480.65
Danville, Ohio	46.00	10.00	Waynesboro, Pa.	78.00	43.50
Dayton, Ohio (North Riverdale)	2.00	1,000.00	West Alexandria, Ohio	16.00	19.50
Dayton, Ohio (Patterson Park)	74.00	23.25	West Covina, Calif.	15.00	22.00
Denver, Colo.	23.25		Wheaton, Ill.	235.00	
Elkhart, Ind.	35.00	63.00	Whittier, Calif. (First)	55.00	100.00
Englewood, Ohio	63.10	500.00	Winchester, Va.	34.00	5.00
Everett, Pa.	10.00	26.00	Winona Lake, Ind.		246.00
Fort Wayne, Ind. (First)	42.57	70.50	Wooster, Ohio	332.88	1,053.95
Fort Wayne, Ind. (Grace)	59.00	151.24	Yakima, Wash.	109.63	109.63
Fremont, Ohio	618.54	233.75	Yellow Creek, Pa.	12.00	
Grandview, Wash.	41.00	6.50	York, Pa.	181.55	5.00
Hagerstown, Md. (Grace)		200.00	Non-Brethren	225.25	106.65
Harrah, Wash.	23.50	235.40	Isolated Brethren	8.50	127.50
Harrisburg, Pa.	63.10	34.00	Maintenance Gift	600.00	50.00
Hollins, Va.	535.73	1,156.94	Student Body		2,707.87
Inglewood, Calif.	34.50	1,248.60			
Johnstown, Pa. (First)	31.61		Totals	10,986.34	15,075.88
Kokomo, Ind.	50.00	262.20			
LaVerne, Calif.	101.50	96.30	Designated Funds:		
Leon, Iowa	26.50	3.50	Ashland, Ohio		\$60.00
Limestone, Tenn.	207.33	65.00	Fort Wayne, Ind. (First)		20.00
Listie, Pa.	111.45	94.00	Long Beach, Calif. (First)		50.00
Long Beach, Calif. (First)	1,017.45	97.65	Martinsburg, W. Va.		20.00
Long Beach, Calif. (North)	395.35		South Bend, Ind.		90.00
Martinsburg, Ohio (Grace)	410.00	472.00	Washington, D. C.		6.69
Martinsburg, Pa.	15.00	237.00	Whittier, Calif. (First)		15.00
Martinsburg, W. Va.	114.75	273.25	WMC		184.12
Meyersdale, Pa. (Summit Mills)	32.50	31.00	Student Body		105.56
Milesburg, Pa. (La Loma)	250.84	32.50			
Modesto, Calif. (McHenry Ave.)	64.05		Total		551.37

Ground Breaking Service

On Thursday, March 21 at 11:00 o'clock, the members of the student body and faculty of Grace Theological Seminary and College, and a large number of visiting brethren, gathered on the Grace campus for the ground-breaking service of the new Physical Education Building. It was an ideal occasion for such a service, inasmuch as the board of directors for both the Brethren Home Missions Council and the Foreign Missionary Society of the Brethren Church were in Winona Lake for their regular spring meetings. Both boards dismissed for the occasion. The Brethren Missionary Herald Company, National Sunday School Board, and Brethren Youth Council were also represented at the service. There were representatives from the Winona Lake Christian Assembly and the city of Warsaw.

Pictured on the next page is a photographic record of the main portion of the day's program. The pictures by number are:

1. The Trumpet Trio plays the opening number: "Wonderful Grace of Jesus."

2. Dr. W. A. Ogden presides at the service. Standing immediately behind him is Rev. Paul E. Dick, of Winchester, Va., president of the board of trustees, who spoke briefly.

3. The Grace College Freshman Quartet sings.

4. Don Ogden leads the group in singing "Onward Christian Soldiers."

5. Dr. Paul R. Bauman, vice president in Charge of Public Relations, gives a brief history of Grace's growth and outlines the development of the campaign leading up to the time of ground-breaking.

6. Wendell Kent, president of the seminary student body, presents Dr. Ogden with a check for \$1,989 from the three classes in the graduate school. This was the amount they had raised by ground-breaking day.



GROUND BREAKING SERVICE

7. Charles Winter, president of the college student body, presents check for \$2,282.43, received to date from the four classes in the college.

8. Dr. Glenn O'Neal, pastor of the First Brethren Church of Inglewood, Calif., brings the message and challenge.

9. Dr. Homer A. Kent, Sr., registrar, leads in prayer of dedication.

10. Mayor Jack Engle, of Warsaw, speaks of the delight of the community over the growth of the school and of the need for more schools with a sound Christian emphasis. Mayor Engle is Sunday-school superintendent at the First Baptist Church.

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15



ICAL EDUCATION BUILDING

Dr. Alva J. McClain, president of the school beginning, turns the first spade of earth.

Dr. James L. Boyer, financial secretary and n of the building committee, turns spade of

Dr. Herman A. Hoyt, dean of the school from of its organization, also breaks ground.

14. Left to right: Jerry Lessig, junior member of the D. H. Lessig Engineers, Inc., designers of the building; Dr. Ogden; Dr. McClain; Mayor Engle; D. H. Lessig, senior member of the Lessig Corp.; and Coach Richard Messner.

15. College students and faculty mark out boundaries of the new building at its location on the campus.



NEWS

WOOSTER, OHIO. The annual Vacation Bible School rally will be held May 10 at the First Brethren Church, Kenneth Ashman, pastor. The rally will be an afternoon and evening demonstration and discussion on purposes, plans and problems of VBS. Discussions will be led by Mrs. Bernice Cory of Scripture Press, Rev. Miles Taber of Ashland, Ohio, and Rev. Gordon Bracker of Fremont, Ohio.

INGLEWOOD, CALIF. The First Brethren Church, Dr. Glenn O'Neal, pastor, has voted to become a **100 percent church** in subscription to the Brethren Missionary Herald.

WATERLOO, IOWA. Rev. John Aeby, pastor of the Temple City Brethren Church, Temple City, Calif., has resigned, and accepted the pastorate of the Grace Brethren Church here, and will assume his duties about July 1.

WINONA LAKE, IND. Rev. Richard DeArmy, formerly pastor of the Grace Brethren Church, Waterloo, Iowa, has assumed his

duties as pastor of the Winona Lake Brethren Church.

FINDLAY, OHIO. A new record was set during March at the Findlay Brethren Church. The monthly average was 142, or a gain of 23 percent over the average last year. Thirty-one placed on the "hon- or roll" with a grade of 90 percent or above. On Apr. 7 there were 173 present in Sunday school. Gerald Teeter is pastor.

TRACY, CALIF. According to the doctors, Connie Lewallen, two and one-half-year-old daughter of Mr. and Mrs. Aubrey Lewallen, has only 1 to 14 months to live. The child is stricken with cancer which is spreading through her body. The family attend the First Brethren Church here, and Brethren everywhere are requested to remember in prayer the child and her parents. Nelson Hall is pastor.

SPECIAL. May 5-12 is National Family Week across the nation. The theme this year is "Present Christ in the Home." The observance is sponsored by the National Sunday School Association of Chicago. The National Sunday School Board of the Brethren Church, Harold Etling, director, urges all Sunday schools to cooperate.

FORT WAYNE, IND. The 2nd Annual Indiana Sunday School Convention will be held in the Gospel Temple, 117 E. Rudisill Blvd., May 9-11. Brethren appearing on the program include Miss Louise Kimmel, Rev. Mark Malles, and Rev. Harold Etling.

WHITTIER, CALIF. A new Sunday-school-attendance record was set at the Community Brethren Church on Apr. 7 when 605 were present. Plans are nearly completed

The BRETHREN MISSIONARY HERALD

Executive Editor....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

for the building of six apartment units to house the faculty of the Christian day school. Ward Miller is pastor.

LEESBURG, IND. Rev. Richard Messner, director of physical education at Grace College, has accepted the call of the Leesburg Brethren Church to serve as choir director and assistant pastor. Nathan M. Meyer is pastor.

LONG BEACH, CALIF. Robert Klierer, pastor of the Bell Brethren Church, has resigned, and accepted the call of the North Long Beach Brethren Church to become the assistant pastor. Brother Klierer is a graduate of Biola College and Talbot Seminary. He will assume his new duties about July 1. George Peek is pastor.

CONEMAUGH, PA. The East District WMC rally will be held May 2 at the Pike Brethren Church, Mundy's Corner.

DENVER, COLO. Leaders of the Brethren Boys Club, of the Denver Grace Brethren Church, took the boys through the Denver Police Station Apr. 12. Tom Inman is pastor.

WINONA LAKE, IND. Mary Angelyn Rea was born to Prof. and Mrs. John Rea on Apr. 2. She weighed 8 lbs., 4 ounces.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Radford, Va.	Apr. 22-May 5	K. E. Richardson	Wm. Howard.
Fremont, Ohio (Grace)	Apr. 28-May 5	Gordon Bracker	Herb Hoover.
Compton, Calif.	Apr. 28-May 3	Dennis Holliday	Louis T. Talbot.
Conemaugh, Pa.	Apr. 28-May 5	Stanley Hauser	Gerald Teeter.
Norwalk, Calif.	Apr. 28-May 12	Henry Rempel	John Aeby.
Osceola, Ind.	May 5-7	Scott Weaver	Sanford Mills.
Modesto, Calif.			
La Loma	May 5-19	J. Paul Miller	Crusade Team.
Allentown, Pa.	May 19-26	John Neely	Mason Cooper.

FILLMORE, CALIF. A new Hammond Spinnet organ was dedicated Apr. 14 at the First Brethren Church, Maxwell Brenneman, pastor. Mrs. Opal Blose of Ventura, Calif, was guest organist.

CLAY CITY, IND. Edward Bowman, pastor of the First Brethren Church, conducted his own evangelistic meeting Apr. 7-21.



PULSE and POINT

OF CONTEMPORARY NEWS

Selected by the Editor

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

BUFFALO, N. Y. An areawide seminar on personal soul-winning and visitation evangelism will be held at the First Baptist Church, Buffalo May 5 to 9. Dr. Horace F. Dean, president of Christ for America, will preside. Speakers will include William Ward Ayer of New York City, Robert M. Parr of Detroit and Hubert Mitchell of Chicago. Ministers and laymen of various denominations will be present.

VATICAN CITY. An agreement has been made to establish diplomatic relations between Ethiopia and the Vatican. This will bring the number of States having diplomatic relations with the Vatican to 48.

WASHINGTON, D. C. Vice President Richard M. Nixon, back from his tour of Africa and Europe, was asked whether his visit to the Pope meant that diplomatic relations would eventually be resumed between the U. S. and the Vatican. He answered, "I don't know." Mr. Nixon, who is a Quaker, spent 25 minutes with the Pontiff discussing problems of Africa, the Mideast, Asia and the "cold war."

NEWARK, N. J. There's a new office and a new title available for qualified church members in New Jersey. Many a church is appointing someone to serve as "fire marshal," in view of the increasing number of church fires. It is the fire marshal's duty to regularly check the church building from basement to steeple and eliminate fire hazards.

WASHINGTON, D. C. Congress is considering a bill which would extend the deadline for clergymen to elect social security coverage until

1960. As matters stand now, the deadline was April 15, 1957.

LOS ANGELES, CALIF. The First Methodist Church has asked the Federal Communications Commission to order a public hearing to determine whether Radio Station KFAC, Los Angeles, meets its obligations as a broadcast licensee. Dr. J. Richard Sneed, pastor of the 104-year-old church, said the action was taken after the station notified the church it could no longer purchase time to broadcast its Sunday morning services for the benefit of shut-ins, as it has been doing continuously since 1923. The pastor said the owner of the station explained that they are "gradually eliminating all religious programs and replacing them with musical programs." Dr. Sneed contends that in a "basically religious-minded country" it is in the public interest that all religious denominations "which wish to bring to the radio public religious services should be permitted a fair and representative amount of broadcast time."

NEW YORK, N. Y. The American Bible Society says that complete Bibles, Testaments, or Bible portions have been published in 1,109 languages and dialects. It says that 17 new languages were added to the list last year.

As of Jan. 1, 1957, the whole Bible is available in 210 languages or dialects, a complete New Testament in 271 more, and one or more single books of the Bible in 628 others. Last year the society published three complete Bibles for the first time in the following languages: Bemba, spoken in Northern Rhodesia; Nimbi Ijo, in Nigeria; and Marovo, in the Solomon Islands. It also issued New Testaments for the first time in Kuskokwim Eskimo, for

Alaska; in Navaho, for Indians in the American Southwest; and in Tzeltal, Mexico.

TORONTO, CANADA. The preacher who "never grew old," the Rev. Peter W. Philpott, died at his home on April 2. He was 91. He estimated recently that he had delivered some 22,000 sermons, the last only a few months ago.

Dr. Philpott, born in Dresden, Ontario, near Chatham, joined the Salvation Army as a young man and served with it in various places in Ontario. Later he founded his own nondenominational church, the Philpott Tabernacle, in Hamilton. He remained in charge of that church for 26 years.

During the 1920's he went to Chicago where he built the Moody Memorial church, also nondenominational. Subsequently he was in charge of a large church in Los Angeles for five years.

ST. CATHERINES, ONT. CANADA. An elderly man walked into the Canadian National Railways office here and asked a clerk the price of a railroad tie. Puzzled by the odd question, the clerk nevertheless checked around until he got the information—\$4.24. The man dug into his wallet, put down on the counter the specified amount, then said with a smile to the still-puzzled clerk: "I stole a railroad tie in Demain, Saskatchewan, in 1931. It has been bothering me ever since I became a Christian. Now my conscience is clear."

TORONTO, CANADA. The Sunday Telegram, Ontario's first Sunday newspaper, appeared at Toronto despite protests by some Protestant leaders. The Attorney General promptly announced that the newspaper would be prosecuted for Sunday work under the Lord's Day Act of Canada. Also to be prosecuted, he said, would be two other Toronto newspapers, a radio station and the government-owned Canadian Broadcasting Corporation. He said the prosecutions would be "in the public interest," to determine whether the Lord's Day Act will permit the gathering and distribution of news on Sunday via the press, radio and television.

FAMILY FAITH

The Bible does not teach that faith may be inherited; nevertheless the incalculable power of faith is evidenced by Paul's remark to Timothy. He declares: "I thank God . . . that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:3-5). Here is an instance where genuine faith in God seems to have produced from generation to generation qualities of righteousness so essential in all true Christians.

It is evidently not incidental that Paul refers so pointedly to the faith of the ancestors of this young pastor to whom he has entrusted so much. The tremendous scope and influence of this "unfeigned faith" is further evidenced by the fact that Paul admonishes Timothy to pass on to others this gospel, coupled with a living faith, that others may teach still others also. And it seems to be here implied that from grandmother to mother, to himself, to those to whom he ministers, and they in turn to others, link together five generations blessed of God because in the lineage of this stalwart of the "faith" there was a living trust in the Almighty.

A touching sidelight appears as Paul refers to Timothy as "my dearly beloved son." Tradition would suggest that the close family ties and sweet relationships involved in family life, might have been almost completely lost to the great Apostle, and yet in his letters to Timothy, supposedly written just prior to his martyrdom, Paul injects over and over again this note which would indicate the tremendous value which he places upon the family and its relationship to God.

Let all Christian families who walk in sincere righteousness before their Lord take courage at the fact that if children are faithfully

"trained up" in the fear and admonition of the Lord, there is every reason to believe that righteousness will be the result. To those who know Christ, the phrase "the family that prays together, stays together" needs no proving. It is most difficult for true Christians to harbor resentment and harsh feelings through a sincere session of family prayer. To read God's Word together as a family will undoubtedly implant seed that may seem cast in vain at the moment, but as sure as the harvest follows the planting must later produce eternal results.

Carelessness is possibly one of the greatest foes of family life in existence today. Few families intentionally disregard or fail to appreciate the various members of the household. It is extremely easy to become interested in personal matters and busy about every good worthwhile thing to the neglect of the other members of the household. Thoughtfulness, a sense of appreciation, and a determination to express such appreciation will go a long way toward guaranteeing under God pleasant relationships and a real Christian testimony.

A great portion of the Second Epistle to Timothy is devoted to the responsibilities of a faithful servant of God in the midst of apostasy, and over and over again the inheritance by example in the life of Timothy seems to be taken for granted by the Apostle Paul. A sense of Christian fidelity is greatly responsible for Paul's rather pitiful and plaintive statement, "Demas hath forsaken me . . ."; "Take Mark and bring him with thee"; and then, seemingly free to express a close personal desire to this young man, his son in the Lord, "Bring with thee the books and the parchments and the coat that I left at Troas." "Do thy diligence to come before winter," seems to leave no doubt that this young man so nurtured in the

By Bert Webb, Vice President
National Sunday School
Association
Chicago, Ill.

"family of the faithful" will, out of the love of his heart prompted by devotion not only to his beloved "father in the gospel" but out of the sense of family inherited love as well, respond to the needs of this great man of God.

The true basis for lasting, genuine family happiness must include faith in Jesus Christ. A semblance of association may certainly exist. There may be no want for the material things of life and yet, to those who know the Lord, there seems to be some indefinable emptiness where Christ is not included as heart of the household. A family where prayer is not "wont to be heard" is a family that is not properly fortified against the unpredictable vicissitudes of modern-day living. True love must spring from a heart in touch with God.

How better to conclude than to note the lines penned by Clarence Edwin Flynn:

There will be beauty in the dullest day,
There will be sunshine rimming clouds above,
There will be flowers by the hardest way
As long as there is love.

There will be a song where only silence dwelt,
And gold threads in the drabest fabric wove,
And glory leaving every care unfelt
As long as there is love.

NATIONAL FAMILY WEEK—MAY 5-12

CHRIST IN THE HOME

By William J. Jones

Editor of Publications
American Sunday School Union,
Philadelphia, Pa.

on His guidance—His dealings with us, in grace, in times past will assure us of His continued guidance and gracious dealings with us in the present—and in our homes, too. As God has directed our paths in times past in the home, so He will do here and now in our homes! He will sovereignly, surely, wondrously lead our children in plain paths, lead them in Christ.

Yes; it takes faith, trust, abounding faith, and trust, and hope, to present Christ, as children, to our parents. In short, we must have what it "takes" (as the world puts it) to present the Lord Jesus in the home!

We shall quail, we shall falter, we shall crumble, we shall utterly and miserably fail, if we do not have that high, and strong, and noble faith in Christ which will survive all attacks thereon. We shall fail, when decisions must be made for and by our children, if we have not that faith.

With that faith, we shall be "strengthened with might by His Spirit in the inner man" (Eph. 3:16), as the great apostle once declared. With that faith we shall sweetly, graciously, yet firmly present Christ both in and out of the home.

Testings, trials, sorrows, bitterness? They will all come. Privation, physical, and material needs—they may all come, too! But faith, as an anchor, can hold firm and fast. With old John Newton we can sing:

Though dark be my way,
Since He is my Guide,
'Tis mine to obey,
'Tis His to provide;
Though cisterns be broken,
And creatures all fail,
The word He hath spoken
Shall surely prevail.

And wherefore have we the right to think that that "word" as Newton puts it, "shall surely prevail"? Because of His nature, because of God's nature and Person—and because of His mercy, His mercy and

His love. John Newton helps us again here with this lovely word:

His love, in time past,
Forbids me to think
He'll leave me at last
In trouble to sink:
Each sweet Ebenezer
I have in review
Confirms His good pleasure
To help me quite through.

That's it! He'll help us, help you, help me "quite through"! Not somehow, but triumphantly—so runs other mottoes.

And so, by God's grace let us trust Christ completely, trust Him to meet trials, trust Him to live positively, triumphantly, victoriously, trust Him to present Him by lip and life in our homes!

DISLOCATED DISCIPLES

"Abraham, in the land of Egypt, lost his integrity; the exciting cause was temporal alleviation.

Lot, in the gate of Sodom, lost his testimony; the exciting cause was social elevation.

Samson, in the lap of Delilah, lost his power; the exciting cause was carnal solicitation.

David, in the house of Achish, lost his trust; the exciting cause was physical preservation.

Elijah, in the shelter of the juniper, lost his courage; the exciting cause was mental irritation.

Jonah, in the hold of the ship, lost his vision; the exciting cause was willful reservation.

Peter, in the palace of the priest, lost his fidelity; the exciting cause was boastful affirmation."

—William R. Marshall

"Christ is the Head of This Home"—such were the words we used to see on placards or mottoes of felt. But was He the Head? Is He the true Head of our homes—our Christian homes today?

We think so, we may say so with the lips—but in our minds and in our hearts is He? Are there unpossessed areas of our lives, unyielded territory over which He as King, does not hold sway?

The home—tremendous potential for either good or evil influence! Your home, my home, any home is that—morally, ethically. And for the Christian home, the principle still holds true—a great and mighty potential for good or evil.

Heredity tells in our lives, individually. It tells in our homes as well. But we can reckon on Christ to transform the past with its dark and doubtful record. We can trust Him utterly to make radiant our sinful and sinning past. And we may, as father or mother, son or daughter, reckon on the goodness of God and His gracious, merciful dealings with us in the past to make our homes what they ought to be in the present.

We present Christ in many different ways in life, and do so in our homes. Our homes are as much subject to the rule and dominion of Christ as our lives themselves, as our professions, our play life, our school life. Does it seem difficult to live for the Lord Jesus in the home? Are there problems which hinder our testimony there and elsewhere?

He is sufficient! We may reckon

A Singing Church

By Prof. Donald Ogden
Grace College
(First of Series)



"Wonderful, wonderful Jesus, in the heart He implanteth a song!" How universal is this expression among believers from the founding of the Christian church to this present day? Indeed, it is more than a testimony of Christians individually, for in the very heart of the church herself has been implanted by Christ a glorious song of deliverance, of courage, and of strength unbounded.

In the trying days of the church's infancy the edicts of hostile Rome were unable to silence that song. Throughout the centuries of her growth her song has triumphantly ascended from the lips of her martyred saints, and although Satan has worked untiringly through evil men to silence the tongues of the redeemed, shouts of salvation are still rending the air, and the song of triumph is only begun.

The thought of Christian worship without singing is inconceivable. While through the years of the church's history the place of singing has shifted back and forth between the people and a select group within the congregation, and while the forms of music have been varied, never has song died out or been denied a place of vital importance.

THE PASTOR

Most pastors today fully realize the necessity of a strong musical program in building a live and healthy church. Many congregations enjoy such a program but countless others endure a decided limp in this leg of the church's life. What may be done to correct this malady?

The pastor may be considerably handicapped by his own lack of musical ability or by the lack of musical leadership in his church. Even so, he may be considered the key to the problem, for whether or not the potential is there, he can do much to help or to hinder the musical life of his church.

Perhaps he can do more by developing and showing a genuine interest in music than in any other way. Let every pastor saturate his

mind with the wealth of material offered him in the study of hymnology. There is little that can so enrich his mind as an extensive acquaintance and intimate familiarity with the texts of the great hymns which the church of today has inherited and is yet producing. A study of the lives of great hymnwriters and the circumstances surrounding the production of many of their hymns will not only prove invaluable as a rich source of illustrative material for sermonizing, but will make him an enthusiastic champion of the contents of his hymnal. This interest will inevitably be reflected, as will a lack of it, in the congregation's evaluation of its hymns, and a clear evidence of this interest will be manifested in the singing of the congregation.

In the second place, the pastor should make a consistent effort to encourage in every way possible those who are assisting him in the musical ministries. His songleader can be his greatest help or his greatest hindrance, and it is therefore a prime essential that they work in closest harmony. They must be first of all personal friends with a mutual respect for one another as men. They must be able to face certain problems together and come to satisfactory agreements. The songleader must remember that he is under the pastor, whose desires must be carefully considered. The pastor should be willing to consider the suggestions of his songleader but should not be hesitant to give him any council he might need with respect to the carrying out of his office in the best interests of the church. Above all, the pastor should be ready always to extend a helping hand with respect to his songleader's problems, and manifest at all times a genuine appreciation for the work he is doing.

A good choir can add immeasurably to the effectiveness of either a worship or an evangelistic service, and the pastor should recognize certain obligations which he has to his choir, the first of which is probably a display of gratitude. No one has to sing in a volunteer choir, and

while the pleasure derived by the singers, along with the satisfaction of service rendered to Christ, should be reward enough; yet a few words of appreciation from the pastor can go a long way toward assuring this group that its work is a part of the entire program and is not in vain. The pastor should make himself the best friend his choir has. This he can do by encouraging faithfulness of the members, helping solve its problems, commending it both publicly and privately for work well done, and showing a real interest in all its plans and undertakings. This kind of cooperation on the part of a pastor will insure a comparable co-operative spirit on the part of the choir, and consequently it will cause less problems and be of much greater service, going a long way down the road toward making his a singing church.

What has been said regarding the choir can largely be repeated with respect to those who render special music in the church services and those who serve as instrumentalists. Signs of gratitude will always be repaid with increased loyalty and cooperation.

There is another point of stress which a pastor should not overlook in his program of improving the music of his church, and that is the process of educating the congregation in the sphere of church music. He may well take occasion to address his flock on the subject of "Church Music"—how it has been used in Christian worship through the centuries; what ends it accomplishes in the services of his own church; what responsibilities each member of the congregation has with respect to it. We need not expect our worshipers to fully appreciate and take full advantage of something which we continually take for granted. A simple awareness of the true value of the implement will make it much more effective in the hands of the user.

(Continued next week)



Churches IN THE News

POTIS, KANS.

The First Brethren Church, greatly rejoices in the fact that God can send rain and revival together. After praying for some months for moisture to break a severe drouth, we were somewhat disheartened to have heavy rains fall and render the sideroads next to impassable, just at the climax of a revival that also had been the object of long and importunate prayer. Our God, who is able to do exceeding abundantly, gave us a double blessing. On the next to the last night of the campaign, when the storm was at its worst, many came whom the Holy Spirit brought to the Lord Jesus Christ.

The messages of Rev. Nathan M. Meyer, professor in homiletics, Grace Seminary, were superlative—Spirit-filled, instructive, convincing, and moving. Consistent with his pulpit testimony was that of his life and lips among all those with whom he came in contact.

Rev. Dayton Cundiff of Beaver City, Nebr., very capably served as songleader, and Mrs. Cundiff made valuable contributions with her chalk ministry, when she could be present.

From the first night of the meeting, when an unsaved husband and father literally wept his way to Calvary, to the closing service, the Spirit moved continuously; the church was truly revived, richly blessed, and souls were saved.—H. H. Stewart, pastor.

TROY, OHIO

Appreciation is expressed for a wonderful week of meetings with Dr. Paul R. Bauman. The color slides were deeply interesting and the messages inspiring on fulfilled prophecy. Four first-time decisions were made during the meetings.—Herman H. Hein, Jr., pastor.

BUENA VISTA, VA.

It was truly a mountaintop experience for me to work with Pastor Edward Lewis and his good praying people at Buena Vista. There was a spirit of faith that God would

answer their prayers all the way through the meeting. The pastor kept us busy calling every day, and the Lord brought the people back to the meetings again and again, until many of them finally yielded to Him. There were homes united in the Lord and many lives transformed, for which we praise the Lord. In spite of much sickness the crowds were very good, and God is honoring the prayers and labors of these faithful people. They have already outgrown one addition to their building and are now trying to figure out where to get more room. Praise the Lord for His goodness and greatness.—Neil L. Beery, evangelist.

The blessings of our revival campaign were indeed manifold as we worked together with Brother Beery in a soul-winning campaign. We witnessed 23 first-time decisions and 76 rededications. Then just last week we baptized and received 18 new members into our church. Brother Beery proved to be the right man for the hour. Our average attendance at the meetings was 217 and it increased in numbers and fervor as the services went on. Brother Beery was not only a good preacher, but a hard and relentless visitor during these meetings. During this two-week campaign 116 calls were made. Many of these resulted in decisions for Christ. We do praise God for the times of refreshing and the real revival which we saw. Last Sunday, although the meetings closed, another young man accepted Christ.—Edward Lewis, pastor.

FORT LAUDERDALE, FLA.

We had a blessed time with Evangelist Bill Smith, in the first evangelistic crusade we've been able to have here, January 6-20. The weather was ideal, the Lord was good, and we had an average attendance of 53 (our membership is 31) and 18 public decisions were recorded. Seven of these were for salvation, and 11 were rededications. Testimonies were featured almost every night from members of the local Christian Business Men's Committee, and musical help was borrowed from several other churches of the area, as well as from our own talent. It was a real joy to work with Bill Smith, and we will long remember the blessings of this meeting.—Ralph J. Colburn, pastor.

Peace Through His Cross

By Ralph Colburn, Pastor

Grace Brethren Church
Fort Lauderdale, Fla.

"For it was the good pleasure of the Father . . . through him to reconcile all things unto himself, having made peace through the blood of his cross" (Col. 1:19-20 ASV).

Not long ago, a few ragged, poorly equipped Japanese soldiers were discovered on a remote island in the South Pacific. They did not know the war was over, and bitterly resisted capture, and opposed the Americans who discovered them. Many attempts were made to convince them that the fighting had ended more than ten years before, and that they could return to their homes in peace, but they refused to believe their benefactors. They wanted to keep on fighting!

There are people like that in this great land! Ever since Adam's sin, the human race has been alienated from God—enemies because of sin and selfishness. But 1900 years ago Christ died for our sins so that we can be reconciled by the sufferings and the selflessness of the Saviour. All were enemies because all have sinned, and "the wages of sin is death" (Rom. 6:23). But all can be reconciled, for "the blood of Jesus Christ, God's Son, cleanseth us from all sin" (1 John 1:9). But there is still the necessity for personal belief before the reconciliation is complete. It must be accepted—by you!

Since the reconciliation of man to God was accomplished by a person—Jesus Christ—our faith must be in that person, the Son of God, the Saviour of the world. Then there is peace. Paul called it peace with God. Peace because there is no sin between Him and us. Christ has borne it away through His death.

I cannot make peace with God—Christ has made it for me. I can only accept it, and enjoy it, and show my gratitude for it. And having peace with God, I can claim "the peace of God, which passeth all understanding" (Phil. 4:7).

ALMOST SAVED

By Vernon J. Harris, Pastor

Washington Heights Brethren Church
Roanoke, Va.

ACTS 26:28

In Acts 26 we have the dramatic account of the Apostle Paul before King Agrippa. Listen to the king's response in verse 28: "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."

This is the story of a man who was **almost saved**. Agrippa listened attentively to a good gospel sermon, but turned down the invitation to accept Christ as his Saviour. King Agrippa's response to the claims of Christ has been repeated millions of times since that fateful day.

Undoubtedly one of the saddest wails to be heard in hell is this: "I was almost persuaded to be a Christian!" Multiplied millions can tell to that refrain: "I was almost saved. I almost gave my heart to Christ. I came within a hair's breadth of taking my stand for Christ, but I didn't. I waited. I refused. I put it off. I delayed too long." And yet, every Sunday men and women insult their better judgment, fight off conviction of sin, hold back tears of repentance, refuse to make a decision for Christ, and walk out of the churches lost souls. They remain "so near and yet so far."

The hymnwriter has described it in these words:

"Almost persuaded," now to believe;
"Almost persuaded," Christ to receive;
Seems now some soul to say,
"Go, Spirit, go Thy way,
Some more convenient day
On Thee I'll call."

"Almost persuaded," harvest is past!
"Almost persuaded," doom comes at last!
"Almost" cannot avail;
"Almost" is but to fail!
Sad, sad, that bitter wail,
"Almost," but lost.

There is no use to wring our hands and rack our brains trying to figure out the reasons why people do not accept Christ. The basic cause is sin. They choose to hang on to their sinful habits and practices. They prefer to remain in the grip of sin rather than to accept "the soul-cleansing blood of the Lamb." They know that the church stands against sin. They know that God hates sin. They know that every true preacher of the gospel preaches repentance from sin and a turning to the new life in Christ. So on the verge of a decision, their "No" to Christ is also a "Yes" to the ways of the Devil.

Few people are honest enough to tell you why they don't cross the threshold of salvation, so they offer a host of excuses. A very common one goes like this: "I am waiting until I can go all out for it and really be a good one." That sounds noble, but the trouble is that they are still waiting. If the Devil has his way, they can wait themselves right on into hell.

Others let friendships keep them unsaved. Someday they will wake up to the fact that the friends who kept them from heaven were really enemies of their souls.

Doubts, fears and pride keep many others from accepting eternal life through Jesus Christ.

Every pastor has heard a hundred-and-one excuses why people neglect their spiritual lives and church attendance. But not one of them holds water. They are about as sensible as a six-legged horse. They rise about as high as a lead balloon.

I asked a dear, sweet grandmother why her son did not come to church with his wife and family. She said: "Well pastor, he is so busy now that he is working nine days a week. Yes, sir, nine days a week."

At least she was original. She undoubtedly meant "nine hours a day."

But, my friends, God is not impressed with any of our excuses.

I have noticed in reading the biographies of famous men and women that their success was generally due to their ability to make the right decisions at crucial times. Often the difference between success and failure hinged on a make-or-break, do-or-die situation.

This fact is certainly true when it comes to the choice each of us must make regarding the destiny of our eternal, immortal soul. Felix faced it and said that he would wait for "a more convenient season." Agrippa said he was "almost persuaded," but not quite. As you stare eternity in the face, what has been your decision?

Moses asked the people: "Who is on the Lord's side?"

Jesus declared: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

This very moment you can make your decision for Christ. Repent of your sins, open your heart to Him, and claim Him as your Lord and Saviour.

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains:

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

I do believe, I will believe
That Jesus died for me!
That on the cross He shed His blood,
From sin to set me free."

Don't be just another lost sinner who is **almost saved!**

The BRETHREN MISSIONARY

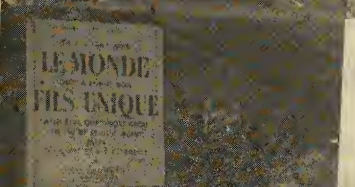
HERALD



FOREIGN MISSION NUMBER

MAY 4, 1957

Our Responsibility Never Ends!



Editorially Speaking

A will to work for foreign missions

It is very important that every person make a will. Whether he has little or much of this world's goods, the orderly way to dispose of it is through a will. A Christian is no exception. The Bible says, "Let all things be done decently and in order." This applies to business matters, as well as to spiritual matters. It is very important that every Christian should make a will. He should go to an attorney and talk over his situation with the attorney, asking him to draw up a will. Then the will should be signed and either left with the attorney or put in a safe deposit box or some other secure place.

In thinking about this matter of a will, I have often thought how wonderful it would be if we would include the Lord's work in our will. Many people will give large amounts to the work of the Lord if they live. But if they do not live, the Lord's work suffers through the cutting off of this earning capacity. Why would it not be a good idea, while a Christian is making his will, to mention the work of the Lord in that will? We tithe our income; why not tithe that which we leave to the work of the Lord? The Brethren Church could very definitely use such offerings from those who have gone on to be with the Lord. The gifts which would be left would be working for the Lord even as the saints are with the Lord in glory.

We would certainly praise the Lord if there were those who felt led of the Lord to include the Foreign Missionary Society in their wills. Actually, it would be a very wonderful way to help get the gospel out to the ends of the earth.

It is a fact that when a missionary gives his life for service, he gives his **life for life**. He or she does not volunteer to serve for a time, but for life. This missionary becomes the responsibility of the Foreign Missionary Society for life. Is it not logical, then, that we Brethren around the world share in this never-ending responsibility? **Our responsibility never ends!**

It is hoped that there will be those who will give serious thought and consideration to this matter of including our Society in their wills. Make it specific and definite so that there will be no doubt about it that you want to have a part in caring for our missionaries, in sending them to the ends of the earth with the gospel, and in helping to care for them in their days of retirement. It would be a comfort indeed to know that money we leave will be working to this end.

Another way in which we can do a job for the Lord is through life insurance. Many people have insurance which they are leaving to their loved ones. This is commendable. This is the right thing to do. But how wonderful it would be if there would be those who perhaps would leave at least a portion of their life insurance endorsed so that it would come to the Foreign Missionary Society to help carry on this great ministry. Or, the life insurance might be mentioned in the will, that

a certain percentage of life insurance proceeds, upon death, would be paid to the Foreign Missionary Society.

There are those who travel daily. Maybe they are neglecting to take out insurance. Why not take out the limit of travel insurance, whether by plane or train or bus, and specify to loved ones that a certain portion of this should be given to help to preach the gospel in foreign lands in case of death?

At least, these are some things to think about. All of our Brethren should give prayerful consideration to including this great work in their wills, in their insurance endorsements, or in property which they have and which they might pass on for the use of the Foreign Missionary Society.—CKL

David Bruce Hocking—

Praise the Lord for His working so wonderfully in the case of David Bruce Hocking! This little three-month-old child is the son of Rev. and Mrs. Donald Hocking who have been in language study in France preparatory to going on to Africa to serve as missionaries. Just as they were ready to leave France for the field in Africa the baby became seriously ill. On the human level it seemed impossible that he could recover. But God's people around the world rallied in prayer and God answered. This is indication that God still works and that He still answers prayer. Praise His name!—CKL

Helps—

None of us has the privilege of being an apostle. Few of us will have the official responsibility of a prophet or a teacher. But we can all be "helps," or **helpers** in the New Testament sense of the word. The Apostle Paul told us so, and even said God set things up that way (1 Cor. 12:28).

In our foreign-mission testimony we need "helpers," and need them badly. In fact, if we would all take our places as helpers in this great program, most concerns and challenges would disappear. God set all of us in that position, as a basic position of service, when he said, "... ye shall be witnesses unto me . . .," and, "Go ye therefore . . ."—RDB

The lost—

To save the lost was Jesus' purpose in the world according to His statement in Luke 19:10. We were told to "go quickly and tell" about it. But do we believe those without Christ as personal Saviour are really lost? We will not be interested in winning the lost millions to Christ until we have a tremendous conviction as to this great truth. Proportionately as the truth of the eternal sorrows of the lost bears down upon us, will we do anything about it?

(Continued on Page 280)



Future Leaders in Brazil

By J. Keith Altig

Here are some of the young people in whose hands the leadership of the Brethren Church in Icoaraci, Brazil, will rest. This group was recruited to conduct the Vacation Bible School held recently. They are wearing the paper hats which they made for all the youngsters who came. The sign translated word for word would be, "School Biblical of Holidays!" Or, as we would say it, Vacation Bible School.

The names of these young folks will interest you. Boys from left to right: Raimundo (English equivalent, Raymond), Idalino (no English equivalent), Mario (Marion), Jose (Joseph), Joao (John). The girls: Lindomar (no English equivalent), Geusa (no English equivalent), Dorimerinda (no English equivalent).

The young man, Mario, is not a member of our church, but was recruited to help in the Bible school. He is a student in the Bible institute where the other young fellows

attend. All of the young men except one are attending the Bible institute in preparation for the Lord's call. The other young fellow is very active in our work here. We need his help greatly.

A remarkable thing about these young people is the way they have been faithful through several years of being believers. The one who accepted the Lord most recently did so less than a year ago, but the others have been believers for several years. Through the ministries of the various missionaries who have been on the field and who have faithfully watered the seed, God has been graciously pleased to give the increase in stability of life and testimony.

These young men and women are at an age when temptation is strong to enjoy the pleasures of sin. The faithful, prevailing prayers of God's people in the homeland are needed urgently in behalf of these young leaders and all the work in Brazil.

thing is filled up. People will sell (at a nice profit) but no one wants to rent. Two new factories are coming to Capanema and the new road (Belem, Capanema, Braganca, Sao Luis) is moving right along (according to Brazilian standards) so housing is at a premium. We may be able to rent a place soon. . . .

Our meetings have started in three different parts of the city and we plan to begin another as soon as the rains stop. One of our meetings is held on a corner with the sky as our roof. The other two are held in open sheds with straw roofs. They were originally built for dances but we rent them once a week. The attendance at all three places has been excellent—over 100 each time. Of course in these beginning days we are using pictures and when the pictures stop attendance will drop, but in the meantime they are getting the gospel. We feel badly because there is no place to direct these people for Sunday services where they will receive systematic teaching in the Scriptures.—John W. Zielasko.

Bossangoa, Africa

Tomorrow is election day in this colony—French always have elections on Sunday. They are voting for more officials in the country and most of them are natives. The governing body is to be made up of practically all natives with only a few whites. France is gradually turning over governing to her colonies. Some think it is a bit fast for these primitive countries where hardly any of their people have been out of their colony. Well, time will tell what they can do.

The new judge and his wife have been coming to church service here. They are Protestants from Madagascar. They have walked up from town as he doesn't drive a car and doesn't have a chauffeur yet. We have taken them back when we can, but they are very careful not to have us make a special trip for them and they say they don't mind walking. They are quite impressed with the large number of people who attend our services. Thirteen hundred people is a lot, not all can get in the church, so there are three services held at the same time.—C. B. Sheldon.

Missionary Mailbag Excerpts:

Capanema, Brazil
At long last we are able to report little progress in the Lord's work here in Capanema. At first we were frustrated in our every effort to begin meetings and there still remain several obstacles to be overcome before we launch into a full weekly program.

The rains began a few days after

Christmas and it is just now beginning to let up a little. Icoaraci was never like this. There it rained heavily, but very seldom did it rain during the hours of the meetings. Here it is almost impossible to hold indoor meetings, let alone street meetings.

We have not been able to find a place to rent for meetings. Every-

Turning Black

By Mrs. George E. Cone

We are witnessing a rapidly-changing Africa. The white man's customs once so peculiar and awesome no longer surprise and startle as before. In a relatively short time the black man has acquired many of the white man's ways: his clothing, his social habits, his language, and his God (although too often it is the god of wealth and prestige rather than the Saviour that the missionaries proclaim). However, it is not all white rubbing off on black. It is interesting to us to observe in our few months here how black is rubbing off on white.

Our fair-skinned, blonde, blue-eyed little boy and girl are a direct antithesis to the black-skinned, black-haired, black-eyed children around us, and yet in personality we can see the black rubbing off on the white.

This morning while dressing Kim, I teasingly scolded him with a quotation from the nursery rhyme "Ding Dong Bell," saying, "What a naughty boy was that . . .!"

"No, I isn't!" was the reply.

Amused at his grammar, I said, "You isn't?"

"Yes."

Yes! What did he mean by that? With a readjustment of mental machinery, I realized that he was responding in true native fashion. Yes; I agree with your previous expression. I am not. After all, this is more reasonable, but so unwestern!

The native idea of cause and effect is sometimes quite different from

ours. One day our charcoal man came to Mr. Cone exposing his badly burned shirt.

"Give me another shirt," he said.

"Why should I give you a shirt?" questioned Mr. Cone.

"But didn't I burn my shirt making charcoal for you?"

"You were making charcoal while I was here teaching school,"

came the defense. "I didn't burn your shirt."

"But I was making charcoal for you, and you owe me a new shirt!"

That was all rather amusing and of course he didn't get the new shirt, but the same attitude expressed by our son somewhat surprised and confused us.

One day while eating, Kim upset his glass of water. His parents reacted with the conventional frowns and groans. Unimpressed, Kim replied, "The table did it!" Later rebuked for not holding the screen door open nicely for his little sister, he explained that the door hurt her, not him. And so we adjust to "thinking black."

Certain native abilities have not escaped the attention of our 18-month-old, either.

Barefoot most of the time, the natives have learned to do many things with their feet. To entertain Camille, and to hold her at the same time. Odette, her baby-sitter, plays with the balls or cars with her feet. Camille is delighted, and now I've noticed that in spite of the hindrance civilization forces upon her in the form of shoes, she plays with objects with her little toes often rather than with her hands.

Black rubs off on white, as well as white on black. As a result of such experiences often revealed to us through the sensitive impressions of a child, we hope to learn to know the African better and thus more acceptably serve our Lord.



Odette uses her feet to entertain Camille

Greetings From the Other Side

By Rev. and Mrs. Harold Dunning

"For a great door and effectual is opened unto me, and there are many adversaries." This is the verse the Lord gave us at the beginning of the year 1957. For some time there had seemed to be barriers across the way leading to the threshold of return to Africa, and we could see no handle with which to open the door. As we turned this way and that, our blessed Lord opened the door wide, putting the handle of faith where we could reach it. As we gladly clasped the handle He had given to us, He filled our hearts with peace and joy.

As in the Book of Mark "... he constrained his disciples to get into the ship, and to go to the other side ..." just so He constrained us to "go to the other side." As we read further we see that even though they were doing as He had bidden them to, "... the wind was contrary unto them ..." I'm so glad we have this story, because when we toiled in the midst of the many contrary winds which blew around us, we were not overmuch daunted, having learned that in His own time He always commands the winds to cease.

The Africans have an expression: "to tie up one's heart," and "to tie or set one's face." So, knowing the Lord's time for our return to Africa had come, we "tied up our hearts" and "set our faces" toward Oubangui-Chari. Let the winds blow! The Lord was in our little ship,

"And the storms obey his will,
At the word he hath said, 'Be not afraid,'
My heart and the sea grow still."

Truly it was so. He had put His very own peace in our hearts, a peace that does surely pass understanding. It is as real and as marvelous as the visible calming of any tempest could be. We feel we understand the awe that filled the hearts of those other disciples, and we say with awe as we worship Him, "... of a truth thou art the Son of God."

Our plane was nearly four hours late in leaving New York, and the wait at the airport was very hard because we were already exhausted. The smoke in the crowded waiting rooms so dense we felt suffocated, and there was a constant din on the loudspeakers of departures

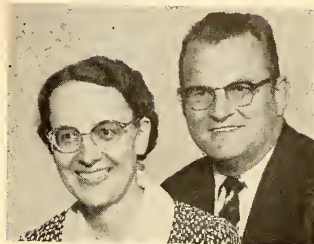
and arrivals of other planes. It seemed our own would never come! The last goodbye's had been said, and now it was time to go, not to sit and wait in a madhouse. But, as always, the Lord had a kind and good purpose back of the wait He asked of us. This was His way of arranging for our stay in Paris to be paid by the airline. They put us in the California Hotel (!), just off the famous Champs d'Elysees. Ensclosed in a comfortable suite and enjoying excellent French cuisine, we kept exclaiming: "And this is only tourist class!" How much we did enjoy that rest between two nights on airplanes, sitting in closely crowded-together seats that barely reclined. (Flying is not our idea of the best way to travel, but it is the fastest, and we were in a hurry.)

We had a completely uneventful trip, except for the frequent events of meals! We had eaten breakfast about 6:00 a. m. New York time; and as soon as the trays were cleared away, they announced it was past noon in Paris and served us a big *dejeuner* of smoked salmon canape, fricassee of chicken and wild rice, mixed vegetable salad, rolls and cheese, and French pastry followed by demitasses of coffee. A wonderful opportunity, and we had just spoiled it with French breakfast rolls and cafe au lait!

Brother and Sister Robert Williams met us in Paris and saw us off as we left on the hop for Africa. Charles Taber came to the hotel to see us, not only talking but looking like a typical Frenchman in his beret! It was wonderful to have these moments with fellow-missionaries.

At Bangui we were greeted by Ruth Kent and African friends. Freda Kliever had stayed home so there would be more room in the truck cab. However, we were soon at their home enjoying a refreshing drink and visit. (Jake was away at the time but came before we left.)

The trip up country was good, too. (Except for a flat tire at night, but we did have flashlights and native help to make even that easier.) We had heard the roads were in terrible shape, but they seemed better than we had remembered them. In a



The Dunnings

word, that is the way everything seemed this time. The heat seemed less hot, the dirt less dirty; there was even a bit of greenness of new growth along the way, and an occasional mist or shower and cloudiness. We had dreaded the bright glare of the hot dry season. Oddly enough we had forgotten about the dust that seeps through every crack, but we were rudely reminded when we opened our bags that night and saw the layer of brick-red dust that lay over our things.

Now we are home at B.I. again, pretty nearly settled and almost ready for schools to begin Monday morning (March 18) at 7:15. We have had to slow our pace a bit, as one always does during a "heat wave." In the house the afternoon heat has been pretty constantly at 90 degrees, but we haven't had to complain about the humidity as yet—it has been between 10 and 20 percent. Often there are breezes, and the house is wide open to them since we have no glass windows.

Students are beginning to arrive, both American and African. The latter are housed in the student village, and the missionary children are being lovingly cared for (until the Spanglers can do it) in the Beaver and Dunning homes. We are looking forward to some great times with our family of six girls (three Hills, two Dunnings and one Samaritan).

We know you are praying for us. We have seen evidences of answered prayer all along the way. Thank you, and do please continue to hold us up before Him in our dual responsibilities of house-parents and teachers of the Word to the B.I. students.

THE CHILDREN'S PAGE

Junior Missionary of the month

We call the children of our missionaries "Junior Missionaries." Our Junior Missionary this month is



Alberta Mae Dunning, or as her family call her, Berta Mae. She has been in the U.S. on furlough but just recently went back to Africa with her parents, Rev. and Mrs. Harold Dunning. Berta Mae was born May 11, 1949. She has two sisters, Ruth, age 15, and Verna, who is 12. Verna returned to Africa with her parents, but Ruthie is now living in Long Beach, Calif.

Berta Mae went to Africa by plane. She spent some time in New Jersey and some time in France before going to Africa. She lives near Bozoum in Africa. An interesting thing about Berta Mae is that she attends the children's school in Africa. Miss Ruth Kent is her teacher. I imagine they have lots of fun in that school for missionary children. Pretty soon they'll get a new building. Don't forget to pray for this Junior Missionary.



Clyde K. Landrum, Director

19 MAY 57						
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Don't forget to color your calendar every day that you pray for the missionaries. I am wondering how many missionary helpers have colored every calendar every day? Is there anyone who has?

Missionary Helpers

Hey kids, they're here! Yes; the membership cards are here and ready to go out. Some of you might even receive yours before you read this page. They are swell cards. You will be pleased with yours. Everyone who wrote in asking to be a member will receive a card right away. If you have not written, **why not do it today?** Just tell us that you want to be a member of the Missionary Helpers Club. Here are the four things that each missionary helper will try to do: (1) Pray regularly for the missionaries; (2) Give of his money to help send the gospel to other lands; (3) Sing the Missionary Helpers Chorus; and (4) Try to get other boys and girls to be missionary helpers. Now, that isn't hard, is it? Of course, not! Why not write your letter **today?**

Pen Pals

Some of the kids have written asking for pen pals. We're glad to send names to any of you who write. Just tell us whether you want the name of a boy or a girl, and tell us your own age.



MARY MISSIONARY—

Small Potatoes



By Mrs. Wayne Beaver

They sat on the back porch, five dusty little figures worn out from carrying their heavy loads so many kilometers. But as soon as the missionary lady appeared—home from her morning's classes—they brightened up. Smiling big, winning smiles, they all launched into enthusiastic sales talks.

"See these good potatoes, Madame. They are all big ones!"

Sure enough, there were some nice large ones on top, some almost as large as lemons, but their prospective customer doubted the "all" of their statements. Some way or another the big ones find their way to the top and underneath are the "marbles." So, this smiling white lady said: "They do look nice. Let's pour them out over this wire, and all that stay on top I'll buy."

The little supersalesman of the quintet eagerly pushed his basket to the foreground. Then how they did cover their little mouths and "umm, umm" in a distraught manner when the potatoes were poured out over the length of chicken wire that was stretched across a large box. As the "marbles" began to rain through the holes in the wire, the little "umms" of the supersalesman turned to small moans. How "beat" he did look! And how the rest did laugh at him! But there were a fair number on top and so the little fellow still received a pretty good amount of money in his grimy little fist. He was then a very helpful assistant in weighing out the others' potatoes. He pushed each pile around quite energetically, making sure that all the small ones found their way through the holes.

When the last basket was "sifted" and each child paid, they stood looking mournfully down at the rejected potatoes in each of their baskets. They lifted pleading black eyes to the white woman's face and wooed their cause so pitifully.

"Oh, Madame, we've come so far and the burden is so heavy; we just haven't strength to carry them back. You buy them all."

The missionary smiled gently down at them and said: "You go rest under that tree. Here are some citrons to suck on to give you strength. I will talk to you while you are resting."

She hastened into the house to get her Sango Bible and Wordless Book. As the weary little salesman rested, she told them the wonderful story of God's love and how He bids all who are weary and heavy laden to come to Him for rest. She explained that the load we all carry is much heavier than a basket of potatoes, for it is the load of our sins and the judgment that rests upon them—"For the wages of sin is death."

She said: "When you have a heavy load on your heads, you can't take it down yourselves, can you? You have to have an *ita* [brother] to help you." They all sucked in their breaths in assent. She then went on: "Well, the Lord Jesus Christ, God's Son, the One I have been telling you of, wants to be your big *ita*. He wants to take the load of your sins from you and carry them himself. He died to take your judgment and He wants to give you His gift of life. When I gave you the citrons you stretched out your hands eagerly

to receive that small gift. Won't you reach out now and take God's big gift for you, which is everlasting life?"

They hesitated and their little faces looked very solemn. The missionary lady's eyes then fell to their baskets of rejected potatoes and she explained sorrowfully how God is going to "sift" all the people in the world some day, and some He is going to have to reject, for they have not become His children by accepting the Lord Jesus Christ as their Saviour from sin.

"Do you want the Great God in heaven to refuse you because you are not His children?"

"Oh no, Madame," they plead, "we want to be God's children."

The missionary lady then prayed with them and counseled them to go to the "House of God" that was closest to their village. Alas, that was a fair distance for such little legs to travel, as the closest chapel was quite far from their home village. Her heart cried out again for more workers. How they are needed!

As she watched these little lambs take up their somewhat lightened burdens with much lighter hearts, her prayers went after them, that the Great Shepherd would send an earthly shepherd to their village to guide and care for these newborn lambs—five little dusty, dark African "potatoes." But, praise God, they'll not pass through His "sift" now. They'll be held up by the arms of love of their great Saviour—yea, even taken up to dwell with Him some day. Praise God for His great salvation!

EDITORIALLY SPEAKING

(Continued From Page 274)

How much do those of us in the Brethren Church really believe the loss are lost and eternally and sorrowfully lost?—RDB

About three cents worth—

In 1956 the Brethren Church was interested in the lost in foreign lands to the extent of 3-1/3 cents per day for every member of the Brethren Church. Even that was a gain, for in 1955 we cared to the extent of 2.9 cents per day.

For this present year we are asking the Lord to make us care at least to the extent of 4 cents per day. That will give us the 17 percent total increase to which our proposed program has been built.

Would it be too great a sacrifice on our part as a Brethren people to determine that by next year, 1958, we will have geared our Christian giving so we can average 5 cents per day for every member of the Brethren Church?

A nickel doesn't do much today. It will give you an hour's parking in less congested cities, it will buy the smallest candy bar, some places it will still buy the morning paper. Not very much, is it? Yet a nickel a day given to our Brethren foreign missionary work by every member of the Brethren Church would permit all the expansion and stabilizing our foreign missionary work would need for some years ahead.

How much do we believe the lost are lost, and how much will we do about it? Your present foreign-mission offering is an excellent op-

portunity to tell the Lord about it.—RDB

Our sincere thanks—

Interest in and enthusiasm for the foreign-missions program thus far in 1957 have been encouraging to say the least. We praise the Lord for all of this. We believe God is going to work to give us the 17 percent increase over last year's offering which we so desperately need. We thank you for all that you have done and all that you will continue to do in this year of 1957 to help to supply the need, that faithful missionaries may continue to go with the gospel, some even to new stations and new areas, that precious souls may be saved. The Lord's abundant blessing upon each and every one!—CKL

Foreign Missionary Directory

AFRICA

Balzer, Mr. and Mrs. Albert W., B.P. 10, Bossangoa, French Equatorial Africa.
Beaver, Rev. and Mrs. S. Wayne, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Bickel, Miss Florence, Bellevue via Bossangoa, via Bangui, Oubangui-Chari, French Equatorial Africa.
Byron, Miss Grace, Mission a Bassal, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Cochran, Miss Rosella, Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.
Cone, Rev. and Mrs. George E., Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.
Cripe, Miss Mary, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Dunning, Rev. and Mrs. Harold L., Bozoum via Bangui, French Equatorial Africa.
Emmert, Miss Mary, Mission a Bassal, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Goodman, Rev. and Mrs. Marvin L., Jr., Mission a Nzoro, Bocarangia via Bozoum via Bangui, French Equatorial Africa.
Hill, Rev. and Mrs. Robert W., Bossembele via Bangui, French Equatorial Africa.
Hocking, Rev. and Mrs. Donald G., Bozoum via Bangui, French Equatorial Africa.
Jobson, Dr. and Mrs. Orville D., B. P. 240, Bangui, French Equatorial Africa.
Kent, Miss Ruth, Bozoum via Bangui, French Equatorial Africa.
Kliever, Rev. and Mrs. J. P. Kliever., B.P. 240, Bangui, French Equatorial Africa.
Miller, Rev. and Mrs. Donald F., Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.
Mishler, Miss Marie, Bouca via Bangui, French Equatorial Africa.
Samarin, Rev. and Mrs. William J., Bellevue via Bossangoa via Bangui, French Equatorial Africa.
Schwartz, Miss Clara, Bellevue via Bossangoa, via Bangui, Oubangui-Chari, French Equatorial Africa.
Sheldon, Rev. and Mrs. C. B., Bossangoa via Bangui, French Equatorial Africa.
Snyder, Rev. and Mrs. Roy B., Bouca via Bangui, Oubangui-Chari, French Equatorial Africa.
Snyder, Miss Ruth, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Spangler, Rev. and Mrs. Donald A., Bozoum via Bangui, French Equatorial Africa.
Sumey, Rev. and Mrs. Charles R., Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Taber, Dr. and Mrs. Floyd W., Mission a Yaloke, Bossembele via Bangui, Oubangui-Chari, French Equatorial Africa.
Tyson, Miss Elizabeth, Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.
Williams, Rev. and Mrs. Robert S., Batangao via Bangui, French Equatorial Africa.

ARGENTINA

Abel, Miss Bertha, Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Bishop, Rev. and Mrs. Donald E., 178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

Churchill, Rev. and Mrs. Jack B., Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.
Hoyt, Rev. and Mrs. Solon W., Chiclana 1074, Don Bosco, F.C.G.R., Argentina, S. A.
Macdonagh, Rev. and Mrs. Hill, Bdo. de Irigoyen 564, Jose Marmol, F.C.N.G.R., Argentina, S. A.
Marshall, Rev. and Mrs. James B., Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Rottler, Rev. and Mrs. Carson E., Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Schrock, Rev. and Mrs. Lynn, Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Sickel, Mrs. Lure, Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.

BRAZIL

Altig, Rev. and Mrs. J. Keith, Caixa Postal 861, Belem, Para, Brazil.
Miller, Rev. and Mrs. Edward D., Macapa, Terr. Federal do Amapa, Brazil.
Zielasko, Rev. and Mrs. John W., Caixa Postal 861, Belem, Para, Brazil.

FRANCE

Fogle, Rev. and Mrs. P. Fredrick, 79 Chemin de Vassieux, Caluire et Cuire, Rhone, France.
Taber, Rev. and Mrs. Charles R., 107 Av. Jean-Jaures, Clamart (Seine), France.

HAWAII

Tresise, Rev. and Mrs. Foster R., 335 Manae Street, Lanikai, Hawaii.

MEXICO

Edmiston, Rev. and Mrs. Sibley M., 439 Sunset Lane, San Ysidro, Calif., U. S. A.
Hag, Rev. and Mrs. Walter E., 439 Sunset Lane, San Ysidro, Calif., U. S. A.
Howard, Rev. and Mrs. A. L., 406 Mary Ave., Calexico, Calif., U. S. A.
Robinson, Miss Dorothy, 439 Sunset Lane, San Ysidro, Calif., U. S. A.

MISSIONARIES ON FURLOUGH

Burk, Rev. and Mrs. Bill A., 11259 Pope Avenue, Lynwood, Calif.
Dowdy, Rev. and Mrs. J. Paul, P.O. Box 104, Winona Lake, Ind.
Foster, Mrs. Rose A., 5337 N. Front St., Philadelphia 20, Pa.
Garber, Rev. and Mrs. Martin M., c/o J. W. Rae, 209 Rowland Ave., Modesto, Calif.
Geske, Miss Edith, Route 3, Norfolk, Nebr.
Habegger, Miss Mary Ann, P. O. Box 588, Winona Lake, Ind.
Jones, Miss Gail, P.O. Box 588, Winona Lake, Ind.
Kennedy, Rev. and Mrs. Lester W., P.O. Box 588, Winona Lake, Ind.
Kennedy, Mrs. Minnie, P.O. Box 588, Winona Lake, Ind.
Mason, Dr. and Mrs. Harold A., 724 Anderson Ave., Fort Wayne, Ind.
Neilsen, Miss Johanna, 1819 Pine Ave., Long Beach 6, Calif.
Thurston, Miss Marian, P. O. Box 588, Winona Lake, Ind.

Standings of the Churches Showing Percentage of Increase of the 1956 Foreign Mission Offering Over That for 1955—

	Percentage		Percentage
1. Dayton, Ohio (Grace)	255	51. Johnstown, Pennsylvania (First)	23.9
2. Wheaton, Illinois	252	52. Sterling, Ohio	23.5
3. Hollins, Virginia	198	53. Philadelphia, Pennsylvania (First)	23.4
4. Long Beach, California (Los Altos)	176	54. Buena Vista, Virginia	23.2
5. Glendale, California	146	55. Dayton, Ohio (Patterson Park)	22.8
6. Aleppo, Pennsylvania	116	56. Modesto, California (La Loma)	22.5
7. Albany, Oregon	107	57. Sidney, Indiana	22.4
8. Paramount, California	103	58. Danville, Ohio	21.7
9. Cheyenne, Wyoming	97	59. Mansfield, Ohio (Grace)	21.0
10. Findlay, Ohio	90	60. Martinsburg, Pennsylvania	20.8
11. Taos, N. Mexico	87	61. Garwin, Iowa	20.113
12. Spokane, Washington	83	62. Inglewood, California	20.110
13. Norwalk, California	82.9	63. Roanoke, Virginia (Clearbrook)	18.8
14. Kittanning, Pennsylvania (North Buffalo)	77	64. Phoenix, Arizona	18.4
15. Grandview, Washington	75	65. York, Pennsylvania	17.6
16. Dryhill, Kentucky	70	66. Portis, Kansas	17.1
17. Martinsburg, West Virginia	66	67. Ankenytown, Ohio	16.9
18. Whittier, California (Community)	65	68. Long Beach, California (First)	16.6
19. Fillmore, California	61.9	69. Fremont, Ohio (Grace)	16.1
20. Long Beach, California (North)	61.4	70. San Bernardino, California	14.9
21. Washington, Pennsylvania	60	71. Roanoke, Virginia (Washington Heights)	14.8
22. Harrah, Washington	58	72. Leesburg, Indiana	14.2
23. Lake Odessa, Michigan	54.7	73. Compton, California	12.84
24. Goshen, Indiana	54.0	74. Meyersdale, Pennsylvania (Summit Mills)	12.81
25. Honolulu, T. H.	53	75. Hagerstown, Maryland (Grace)	10.289
26. Mansfield, Ohio (Woodville)	52	76. Englewood, Ohio	10.282
27. Canton, Ohio	51	77. Conemaugh, Pennsylvania (Pike)	9.9
28. Ozark, Michigan	49	78. Elkhart, Indiana	9.8
29. Leamersville, Pennsylvania	48.9	79. Radford, Virginia	9.7
30. Johnstown, Pennsylvania (Riverside)	47	80. Dayton, Ohio (North Riverdale)	9.4
31. La Crescenta, California	46	81. Ashland, Ohio	8.96
32. Peru, Indiana	45	82. Conemaugh, Pennsylvania	8.7
33. Allentown, Pennsylvania	44	83. West Alexandria, Ohio	8.2
34. Seal Beach, California	41.9	84. Fort Wayne, Indiana (First)	7.9
35. South Pasadena, California	41.7	85. Philadelphia, Pennsylvania (Third)	7.8
36. Cuyahoga Falls, Ohio	41.5	86. Chico, California	6.9
37. Cedar Rapids, Iowa	40.6	87. Altoona, Pennsylvania (Grace)	6.4
38. Hollidaysburg, Pennsylvania	39	88. Hopewell, Pennsylvania	5
39. Conemaugh, Pennsylvania (Singer Hill)	38.8	89. Waynesboro, Pennsylvania	4.5
40. Clay City, Ind.	32	90. Waterloo, Iowa	3.6
41. North English, Iowa	31.7	91. Winchester, Virginia	3.5
42. Uniontown, Pennsylvania	30	92. Johnson City, Tennessee	3.24
43. Arroyo Hondo, New Mexico	29.3	93. Rittman, Ohio	3.15
44. Accident, Maryland	29.1	94. Covington, Virginia	2.9
45. Modesto, California (McHenry Avenue)	28	95. Elyria, Ohio	2.5
46. Seven Fountains, Virginia	26	96. Leon, Iowa	2.3
47. Beaumont, California	25	97. Dayton, Ohio (First)	1.8
48. Fort Lauderdale, Florida	24.7	98. Whittier, California (First)	1.1
49. Temple City, California	24.5	99. Bellflower, California	0.7
50. Homerville, Ohio	24.3	100. Clayton, Ohio	0.04

What Will Be the Standing of Your Church in 1957?



SANTA MONICA, CALIF. Rev. George Richardson, one of our Brethren ministers who is associated with the extension staff of the Bible Institute of Los Angeles, was hospitalized recently for kidney disorder.

WHITTIER, CALIF. Miss Leslie Ann Hohenstein was born Apr. 9 to Rev. and Mrs. Lewis Hohenstein. Brother Hohenstein is pastor of the First Brethren Church.

CANTON, OHIO. In view of the growth of the work of the First Brethren Church, the church is considering the possibilities of either relocation, or the enlarging of their present quarters. John Dilling is pastor.

UNIONTOWN, PA. The First Brethren Church has selected Lee Collier, a member of the local church, to be promotional man to raise funds for expansion of the church program, which will probably include the erection of a new edifice. R. Paul Miller, Jr. is pastor.

BARBEE LAKES, IND. The first Sunday evening service at the Barbee Lake Brethren Church was conducted Apr. 21 with 47 in attendance. There were 155 present for the morning worship. George Cripe is pastor.

Dates of District Conferences

Allegheny May 7-9 —Uniontown, Pa.
California May 27-31—Long Beach, Calif.
East July 22-25—Altoona, Pa.
Indiana Apr. 29-May 2—Fort Wayne, Ind.
Iowa June 27-29—Leon, Iowa
Michigan June 27-29—Leon, Iowa
Mid-Atlantic May 13-15—Hagerstown, Md.
Midwest June 7-9—Denver, Colo.
Northern Atlantic May 7-10—York, Pa.
Northern Ohio Apr. 25-28, Mansfield, Ohio
Northwest Apr. 30-May 3—Harrisburg, Wash.
Southeast June 24-26—Roanoke, Va.
Southern Ohio May 6-9—Dayton, Ohio

BEAUMONT, CALIF. Rev. Archie Lynn continues to serve as interim pastor of the Cherry Valley Brethren Church. His mailing address is The Castle Green Apartments, 99 S. Raymond St., Pasadena, Calif. Please change Annual.

BERRIEN SPRINGS, MICH. The Grace Brethren Church established a new Sunday-school attendance record on Apr. 7 with 94 present. Gilbert Hawkins is pastor.

LONG BEACH, CALIF. A teacher training course is being offered by the North Long Beach Brethren Church each Sunday evening May 5 through June 23. Molly McCall, director of Christian education for the church will be the instructor. George Peek is pastor.

HOPEWELL, PA. Ground was broken Apr. 14 for the new building of the Grace Brethren Church, Sheldon W. Snyder, pastor. Rev. Ralph Hall, pastor of the Grace Brethren Church, Columbus, Ohio, was the guest speaker.

Religious World News

NEW YORK, N. Y. Billy Graham's biggest operation, his New York City evangelistic crusade, is scheduled to begin May 15. But in the midst of the extensive preparation, Graham says: "We face the city in fear and trembling. Never before have we faced such overwhelming obstacles and at the same time had greater opportunities for Christian witness." The Graham crusade is headquartered near Times Square in an eight-room office suite. A staff of 15 is on hand laying the groundwork, which has been going on for the past year.

The crusade is scheduled for Madison Square Garden, which seats 20,000. It's supposed to last eight weeks, but it may run longer.

To serve at crusade rallies, 500 ushers, a choir of 3,000 and 3,000 counselors are being recruited from the New York churches. The counselors are a trade-mark of the Graham system. Each person selected must take a nine-week training course.

As the May 15th opening night approaches, Graham says New York must become the most prayed-for

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

spot on the face of the earth. Although it's the largest city in the world, more than half its population is not actively affiliated with any church.

CHICO, CALIF. A small folding organ that made an 1882 missionary voyage to Pitcairn Island, noted as the landing place of men involved in the mutiny on H.M.S. Bounty in the 18th century, still is being played. The foot-pumped, cherry wood instrument is now owned and enjoyed almost daily by Mrs. Marilyn Blackwelder of Chico.

And, she contends, it is in better tune than either her piano or another organ in her home. This without having been repaired since, as far as she knows, it accompanied hymns for early settlers of the tiny isle.

But she explained that the organ "picked up some new nicks last Christmas when we put it on a truck and used it to accompany a group of carolers."

SPECIAL. An article on religion in the newly released, 559-page **Jewish Year Book** reports that "evidence continued to mount of a widespread and deep interest throughout the United States, particularly among young people."

Known as **The American Jewish Year Book** it covers a broad range of articles on Jewish population data, civic and political status, communal affairs, religion and Jewish affairs in countries throughout the world.

The book estimates the world's Jewish population at 11,900,000—a slight increase over last year. About 6,000,000 live in North and South America; more than 3,000,000 live in Europe, while Asia has more than 1,750,000. About 600,000 are in Africa and 58,000 in Australia and New Zealand. The Jewish population of the United States was put at 5,200,000.

WASHINGTON, D. C. Postmaster General Arthur Summerfield told a congressional committee that the U.S. Post Office carries second and third class mailings sent out by churches and non-profit organizations at an annual loss of more than 8 million dollars. But, he asked for a federal subsidy, not increased rates, to cover the loss.

Mr. Summerfield requested that Congress make a direct appropriation to cover the loss instead of asking the Post Office Department to assume it. He also asked Congress to assume the cost for free diplomatic mail, free mail for blind and other special concessions which he said amounted to \$26 million annually.

The House Post Office and Civil Service Committee agreed unanimously to approve a bill that would provide annual appropriations from general funds to repay the Post Office for the reduced rates at which it carries mail from religious and non-profit groups.

ROME, ITALY. Last March Vice President Richard M. Nixon had a private audience with Pope Pius XII at the Vatican. When newsmen afterward asked him if he anticipated eventual diplomatic ties between the U. S. and the Vatican, Mr. Nixon replied, "I don't know." He said the topic was not discussed during his visit with the Pope, but that "personally, I can only hope for the continuation of the same good personal relations so far existing between the United States of America and the Holy See."

According to a United Press report, a "high Vatican source" said that the Pope had told Mr. Nixon that the most important thing at the moment was the continued leadership of the United States in bringing about a peaceful solution of the world's problems. "This is more important than the question of eventual diplomatic recognition," the source continued. "But the question of establishing diplomatic relations between the two states is, however, ripening."

(Protestants had objected in vain as Presidents Roosevelt and Truman sent a "personal envoy" to the Pope at Rome. The relationship ended when Myron C. Taylor resigned in January 1950. President Truman's nomination of Gen. Mark Clark in

1952 to be U.S. ambassador to the Vatican drew so much opposition that Gen. Clark asked that his name be withdrawn.)

NEW CASTLE, PA. Mrs. Hannah McIlrath, at the age of 90 has retired after serving for 74 years as a Bible teacher and Sunday-school officer. Her long teaching career began in Belfast, Ireland, and continued in Pittsburgh before she moved to New Castle. Although she has retired she is not idle. She still passes out gospel tracts and carries on limited service in the Christian and Missionary Alliance church, of which she is a member. A daughter and three granddaughters are missionaries in foreign lands.

BUFFALO, N. Y. The National Association of Evangelicals took a strong stand against federal aid to education at its 15th annual convention.

"Our public schools are becoming increasingly secularized and, in our judgment, federal aid would facilitate this tendency," the resolution stated. "Federal aid is a departure from our traditional American position of individual responsibility and growth, and tends toward socialism, the first step toward totalitarianism. Federal aid to education would open the avenue to federal control, and thus enable the extremely liberal educational elements in UNESCO to forward their anti-Christian program including the elimination of Christian schools."

DALLAS, TEX. A Virginia educator, charged public schools with partial responsibility for the present high rate of juvenile delinquency because of their "constant emphasis of animal stories, exclusive of any great, guiding principles of life." Dr. Ullin Leavell, director of the McGuffey Reading Clinic at the University of Virginia, made this charge at the annual meeting of the Texas Baptist Sunday School Convention.

He told the Sunday-school teachers that the average elementary school has been "stripped of virtually all material worthy of a child's thinking." He said: "You can teach a child to recognize a pony, or a duck, but when he has finished reading the stories in today's schoolbooks there is nothing to be remembered,



no great lesson left for him to live by." He added: "We may not be atheists but we've got a lot of atheistic materials in our textbooks."

Dr. Leavell is the author of a new series of public school textbooks to be published in the fall. Purpose of the series is to lead children to transform moral principles into personal ideals and traits.

LITTLE ROCK, ARK. More than 1,000 delegates to the annual meeting of the North American Baptist Association at Little Rock, Ark., reaffirmed their faith in the pre-millennial return of Christ. (This doctrine holds that Christ will return to earth prior to the thousand-year era of world peace that is foretold in the Bible.) At the same time, the convention said this doctrine should not be made a test of fellowship for churches.

The association unites some 900 independent missionary Baptist churches, mainly in the South, Southwest and Southeast, which withdrew from the American Baptist Association in 1950. The Rev. M. E. Childers of Little Rock was elected president of the association.

AUSTRALIA. A Presbyterian official has criticized plans by the Postmaster General to provide telephone service under which subscribers can dial to hear Scripture passages. The official says it's "undignified" and would degenerate into a guessing game of finding what passage from the Bible would be selected on any given day.

The Personality of Satan

By R. William Markley, Pastor

Grace Brethren Church
Palmyra, Pa.

With so many eternal verities commonly accepted universally, which are relative, it seems incredible that the personality of Satan should not be accepted and taught by all churches, whether or not they accept the Scriptures as divinely inspired truth. For example, "east" is a relative term and presupposes a point or object, from which something else is to the right, when one is facing north. When we speak of light, it is relative to darkness. When we speak of good, it is relative to evil. When the world classes someone as a good person, that judgment is made in relation to the world's standards. It is comparatively easy for anyone to be termed "good" by the world's standards. "Not of works lest any man should boast." "There is none good, no not one." Between light and dark, there are varying shades of gray and white, all light or dark in relation to the ultimate light or the ultimate dark. If one does not choose the most dazzling white with which to compare a light gray, it may appear much lighter than it actually is. The benumbing, false idea of leaving the "d" off the word "devil," which is taught so much today, is rationally possible only when an extra "o" is inserted in the term "God." Thus, the two extremities are reduced to mere impersonal forces operative in the world. For those of us who believe in the divine personality of God, as taught in the Scriptures, there is but one alternative regarding His opposite—he, too, is a personality.

In the annals of our nation alone, there is much to be read on the struggle for existence of organizations having no leader, no one personally in whom was vested executive authority. Nations have been assimilated by other nations for just such a reason. The story of the Jewish nation is, in the final analysis, the story of a people with and without a leader. They look for a

leader yet—someone in whom they may vest the authority of their government. Their eyes are momentarily blind to the Messiahship of Jesus Christ. Consider also the church which has no pastor. Does it thrive and prosper under such a situation? The answer is all too evident. Must we not also concede that a force for evil without organization and head would neither thrive nor prosper. If it were not for this organization and authoritative "head," evil would have been buried in the grave of Adam and Eve.

Come with me to the Scriptures. God has given us sufficient knowledge of the existence, origin, and nature of this "enemy of all righteousness."

By a careful reading of Matthew 4:1-11, any reader would conclude the existence of a personality. With this personality Christ conversed, not abstractly, but in perfect quotations of Scripture from the Saviour and purposely distorted quotations of Scripture from the enemy.

Consider also chapters 1 and 2 of the Book of Job. Satan here presents himself before the Lord with the sons of God and God directs a conversation to him. Would our supremely intelligent God direct words to an impersonal force? This conversation is intelligently answered by Satan and the deft craftiness of the answer evidences knowledge and intellect which are characteristics of a personality.

As to Satan's origin, the Scriptures are sufficiently clear. In Isaiah 14:12-14 we see someone whose name is Lucifer who has fallen. The reason for this fall is expressed in verse 13: "I will exalt my throne above the stars of God." Comparing this reference with Ezekiel 28:13, where the beauty of the covering cherub is described, we learn that he was created. Since John 1:3 is true, we may determine his Creator to be Jesus Christ. In verse 14 he was anointed "cherub that covereth," and

in verse 15 we are told "thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." What was this iniquity? Ezekiel 28:17 answers with "thine heart was lifted up because of thy beauty," and Isaiah 14:14 gives us the very words of the evil intents of his heart to "be like the most High." So he fell. Jesus' own words in Luke 10:18 are "I beheld Satan as lightning fall from heaven." Lucifer, covering cherub, Satan—one and the same personality. Friends, this person is not of human origin, not of human intellect or powers. He was created a celestial being with powers of the same kind. He is not to be taken lightly, especially by the Christian. He is real!

When a man's heart is filled with iniquity, his nature is changed. A deceitful heart cannot breed a righteous nature. While the nature of Satan was perfect when he was created, his works prove him far from perfect now. The Holy Spirit describes him thus: 1 John 3:8, "a sinner from the beginning"; John 8:44, "a murderer from the beginning, a liar and the father of it." Yet his true nature is revealed in Matthew 13:39, "the enemy is the devil." He is the enemy of God and his Word, sowing tares among the wheat. More completely yet the Holy Spirit reveals his nature to be the "enemy of all righteousness" in Acts 13:10, a speech directed to a "child of the devil." Enemy of all righteousness—your enemy, Christian brother, or sister, for you are righteous if you are Christ's. This enemy is to be reckoned with, for he is not the red-horned man with a tail, carrying a pitchfork, pictured for you in the cartoons. Paul tells us in II Corinthians 11:14 that "Satan himself is transformed into an angel of light"—light of beautiful lies, blinding men to the truth.

(Continued next issue)



(Continued From Last Week)

A Singing Church

By Prof. Donald Ogden

Grace College

THE MUSICIANS

A vital part of this music education program, and one for which there is a perpetual need in every church, is the task of getting people to "sing with the understanding also" (I Cor. 14:15).

Singers often completely overlook the thought content of the songs, and in singing them they sometimes voice ideals which are not their own, or views with which they do not agree. Songs should be selected in which the congregation can honestly and sincerely participate; but the people should also be taught to analyze the words they are singing, both for the sake of honesty and for the blessing that can come only through deliberate singing. It seems to be easy for a sincere believer to thoughtlessly sing the lines:

When our days of toil shall cease,
Waiting still for sweet release,
Nothing left but heav'n and prayer,
Wond'ring if our names are there;

and then innocently contradict himself by singing, "I shall go to dwell in that city I know." Such inconsistency should be avoided if hymn singing is to be of real benefit. A similar error is committed when the sinner or the carnal Christian is asked to join the rest in singing, "Have Thine Own Way, Lord," unless he is asked to sing it as a confession of his need and as a commitment of surrender. Anyone can rightly engage in the singing of simple truth, such as

The Church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word:
From heav'n He came and sought
her
To be His holy bride;

With His own blood He bought her,
And for her life He died.

A man can repeat those lines and believe them though he has never made a surrender of his life to the Lord, but that same man would have to be dishonest to proclaim:

One day He's coming, for Him I am
longing;
One day the skies with His glory
will shine;
Wonderful day, my beloved ones
bringing;
Hope of the hopeless, this Jesus
is mine.

Does this mean that we should not use songs of personal testimony or consecration in a service where unsaved are known to be in the midst? On the contrary, these very songs might be the best because they often drive the truth into a hardened heart and bring conviction that might come from no other source. But insistence that the words come deliberately from each person, and an occasional reminder of what the song expresses will serve to give the Christian a new source of inspiration and to remind the wanderer of the heights he must gain, and will surely improve the quality of the singing.

There are three basic requirements of the church musicians if the music program is going to be successful. Of the greatest importance is the requirement of genuine spirituality. The music director, the soloist, the choir, and the accompanist are all used to lead the congregation in acts of worship and devotion. No more can they accomplish their aims apart from the guiding of the Spirit of God than can the minister.

The musicians should be musically prepared. Some will doubtless

prove more gifted than others, but each should develop his gift to the greatest extent possible and then perform within the range of his limitations.

The musicians should be enthusiastic. Theirs is a place of leadership and thus a grave responsibility rests upon them. Within man is a strong natural tendency to imitate or empathize. For this reason the very spirit with which the musician enters into his task will have a powerful effect upon the degree to which the worshipers enter actively into the several aspects of the service.

THE EQUIPMENT

An artisan is no better than the tools he has to work with. It is true that some can do more than others with poor tools, and some are quite inefficient even with good tools, but what a shame it is that many churches tie their hands in the building of a musical house by neglecting to equip themselves with a few necessities.

One of the most important contributing factors to the song-life of a church is the hymnal from which the congregation may have to sing for a long succession of years. It is required in a hymnal that the selection be found adequate. To serve well, it must have an over abundance of songs which fit the needs, and a book which suits one church may not meet the need of another.

Most evangelical churches, however, recognize the need of a dual emphasis—worship and evangelism—for a well-balanced spiritual program, and make provision for their people by holding two distinct services on the Lord's Day with the main emphasis on each of these elements respectively. The wise leader of such services recognizes that there are two types of songs which he may employ for congregational singing. For a worship service he is best served by the hymn, or prayer song, which properly directs the thoughts of the singer to God in worship, adoration, and praise. For the evangelistic service he can find no better vocal expression than that provided in the gospel song, or testimony song, which voices the experiences of the redeemed. It is regrettable that many churches are unbalanced with respect to the use of these two types of sacred song and limit their singing rather strictly to one or the other class. If the proper

balance is maintained, the church will require a hymnal which supplies to the worshiper an abundance of songs in each of these equally important categories.

Not only must the hymns and gospel songs both appear in abundance, but they must be songs that will answer to the theological persuasion of the church and the peculiar emphasis of the church from the standpoint of doctrine and practice. A good compilation should include a reasonable number of hymns on such subjects as Salvation, the Christian Life, Prayer, the Persons of the Godhead, Heaven, the Second Coming, Testimony, Dedication, Invitation, Devotion, Thanksgiving, Missions, Service, the Nativity, the Resurrection. Not all current hymnals will meet this test.

Another point worthy of consideration is the prejudice of compilers with respect to the authors of the hymns and composers of the tunes. Certain hymnals have been compiled by denominational committees which have favored the use of works of questionable worth by men and women in their own circles, and at the same time have excluded many songs which have stood the test of usage and proved themselves worthy and desirable. Such a book is much more limited than its size would indicate.

Nothing will deaden a congregations singing over a period of time like the constant repetition of a limited number of songs. Happy indeed is the congregation that has at its disposal enough good hymns and enough of the best gospel songs to keep the church singing worthy compositions the year around without too frequent repetition of any.

Of almost equal importance to the hymnal is the musical instrument. Whether it is an organ or piano or both, the church owes it to God and the congregation to have an instrument that is in good repair and always well tuned. This is a matter that is easily cared for. To neglect it is to imply to the congregation that the quality of the music is of little importance after all in the house of God.

Having discussed the part of the minister, the musicians, and the equipment, as to their contribution to better singing in the church, we have one major consideration yet before us—that of the congregation. What responsibility does it have? How can it be conditioned to play its

part effectively? Here, no doubt, lies the crux of the whole matter, for regardless of how these other conditions are met, certain things must be true of the congregation if it is to make up a singing church.

THE CONGREGATION

Those who make up the congregation must like to sing. The love of singing in the average person seems to be dependent very largely upon two things, a happy disposition and some knowledge of music. People will sing better in church if they are inclined to sing at home. They will also join in with more eagerness if they have learned the rudiments of reading music. This suggests two avenues outside the church which will help produce better music in church:

(1) Try to promote the singing of hymns in the home. It has been well observed that Christian families with a song in their hearts and upon their lips are likely to make a strong, happy church. Worship and praise do not usually go with bickering and faultfinding. Happiness and a joyful disposition can become just as much a habit of life as can faultfinding and mumbling. A singing home is a good conditioner for happy lives.

(2) Christians should encourage good music training in the public schools. Just as the ability to read so the ability to read music will help determine the extent to which one will enjoy singing, especially in the area of unfamiliar music. Thus it can be seen that a systematic course in music elements in the grade schools will enrich the lives of their pupils and at the same time make an immeasurable contribution to the church.

One other factor—perhaps the most important—remains as a key to a singing church. It is the spiritual condition of the members. Congregational singing has only one real excuse for existing, and that lies in the fact that it so naturally and adequately serves as a means of expression for a group of people. A means of expression presupposes a need for expression, and such an urge can come only from a spiritual experience. Those saints who daily experience the gracious working of the Lord in their lives, and who moment by moment wait upon Him for strength and guidance, will need no prompting and goading when the song is announced.

In Memoriam

Mrs. Stephen Schmidt went to be with the Lord about the first of April. She had been a member of the First Brethren Church, Inglewood, Calif., before moving to Whittier, Calif.—Dr. Glenn O'Neal, pastor.

Mrs. Emma Moore went to be with the Lord on Apr. 9. She was a long-time member of the First Brethren Church, Johnstown, Pa.

Mr. Dobson Arnold, 64, went to be with the Lord Sunday, April 7, as the closing prayer was being offered at the morning service. He died instantly of a heart attack. Brother Arnold was a charter member of the Vernon Brethren Church, Limestone, Tenn., organized in 1910. During these 47 years he was one of its most faithful members and held many responsible offices. Brother Arnold will long be remembered by the many visiting ministers and missionaries who were entertained in his home.—A. Harold Arrington, pastor.

William C. Scott, husband of Leila Mellen Scott, succumbed to injuries sustained in a head-on auto accident on April 3. Endeavoring to avoid hitting a large dog which ran across the highway, Bill's car swerved into the opposite lane of traffic striking a car head-on. He was rushed to Carobil Hospital in Norwalk, Calif., where surgery was performed the following day in an effort to save his life. Bill departed to be with Christ April 5.—Dr. C. W. Mayes, pastor First Brethren Church, Long Beach, Calif.

Mrs. Nellie Dively Stegel is happy to announce her glad homegoing to her Heavenly Father on Sunday, February 24, 1957 after a brief illness. Her faithful, consistent testimony was a real inspiration to all who knew her. She graduated from Ashland College on June 5, 1924, and was married to Frank Stengel on July 28, 1928. They have one child living, Harold Dean, and one grandchild. She faithfully attended the Grace Brethren Church of Juniata, Altoona, Pa., and was at WMC meeting the Wednesday afternoon before she died.—J. Ward Tressler, pastor.



Kitchen Cathedral

By Dorothy C. Haskin

FIND THE TIME

Elizabeth Fry could not even take the time to complain that she didn't have time to help others. She had 11 children and the responsibilities of a large home. But she lived in England in an age when there were 200 crimes for which a man might be hung. The expression, "I might as well be hung for a sheep as a lamb," originated in those days because it was the truth.

All prisoners, convicted or not convicted were locked in the same cell—whether their crime be murder or a minor offence. The women brought their children with them. They were given straw for a bed; their food had to be brought to them by their friends; and their days were spent in idleness.

When Elizabeth heard about these conditions, she decided to do something about it and went to the jail.

The jailer refused to let her into the women's cell, afraid they might attack her and steal her watch. But Elizabeth had obtained permission from the governor of Newgate prison to go in and she insisted on doing so.

Once inside, she won the women's hearts by picking up a filthy child, and saying: "Women, do you want your child to grow up and become real prisoners as you are?"

"No," they shouted. So, Elizabeth and the women made plans. She taught them to sew so that they might earn a living when released. She arranged for a teacher for the children and she herself read the Bible to them.

Elizabeth Fry found time to help others because she knew God would have her do it. Her first thought on waking in the morning was, "What can I do today for Jesus?"

All of us have more time than we realize. There is a story told of a reporter who interviewed a self-made man. He asked: "You have educated yourself while you fought your way to success. Tell me, how did you do your reading during those busy years?"

"It is quite simple," the man explained. "I kept a good book open on my desk, and whenever someone on the phone said, 'Just a moment,' I read my book."

And there are other spare moments. A friend of mine knits an average of five pairs of wristlets a year for the patients in a TB sanitarium. She only knits when she is waiting for a street car, or when riding in their automobile with her husband driving. Take a look at your life. If you wish to help others you will find that there is time.

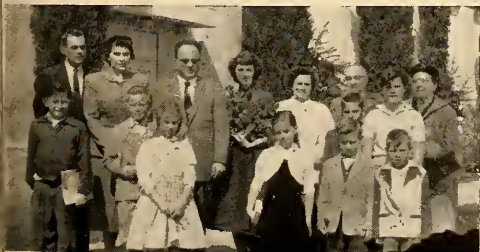
(Copr. ERA, 1957)

COMPTON, CALIF.

The Sunday school of the First Brethren Church of Compton, Calif., moved up to second place in the National Sunday School Attendance Contest in the month of March, with a 24 percent increase. Pictured below is a group of visitors that one person brought on one Sunday during the "Break the Record" attendance contest.



The attendance the Sunday before the contest started was 148. The highest attendance for the five-week period was 218. During that time 140 persons registered as visitors at the door of the church. Mr. Warren Mize is Sunday-school superintendent. Above is shown the "Break the Record" attendance sign at the First Brethren Church of Compton. Center foreground is Mrs. Catherine Mize, contest chairman, presenting Mary Murphy, the grand winner, with a bouquet of roses. Three weeks after the contest had ended, pastor Dennis Holliday reported that the attendance still remained high—190 and more.



May 4, 1957

PRAYER RESULTS IN

May 1957

FOREIGN MISSIONS—

Pray for the new Brazil station at Capanema, and pray that Satan may not hinder this work.

Praise the Lord that at last the offset press has been purchased. Pray that we may be able to "flood" the Africa field with gospel literature.

Pray for Manuel Cuevas, one of our Mexican young men in training, as he is very ill at the school near Durango, Mexico.

Pray for Dr. Barnard as he ministers on the West Coast.

Pray for Miss Mary Ann Habegger and Miss Marian Thurston as they go to France for language study.

Pray for the Rottler family and Miss Bertha Abel as they return to their field in Argentina.

Pray for the Spanglers as they "get settled" in Africa.

Pray for the Bill Burk family as they return to the U.S. for furlough.

Continue to pray for the Hockings that the Lord may take them all safely to Africa.

Pray for the summer program in Hawaii.

HOME MISSIONS—

Pray for the newly instituted workers' training and visitation program at Phoenix, Ariz.

Praise the Lord for sufficient offerings to meet the heavy budget of Fort Lauderdale, Fla. And pray that additional funds may be available to add a new Sunday-school unit.

Pray for additional teachers in our home-mission Sunday schools, which is a great need at present.

Pray for the development of the work in Kokomo, Ind., under the

**SO MUCH
for
SO LITTLE**

leadership of William Kolb, pastor. Pray that a Brethren church may soon be erected in this largest of Indiana's planned developments.

Pray for the Wheaton, Ill. church and James Sweeton, the new pastor, as he assumes the responsibilities of the work following graduation from Grace Seminary.

GRACE SEMINARY—

Pray for the arrangement of the commencement activities, that they may be a fitting climax to the year's work.

Pray for the faculty and students as they plan their activities for the summer.

Continue to pray for the graduates of both seminary and college that they may know God's will for the future.

Pray for the progress and financing of the new building project, that it may be completed and paid for at the earliest possible time.

WMC—

Pray for the spring WMC conferences and rallies, that all business sessions and programs will be the fulfillment of God's will in all our lives.

Pray that the Holy Spirit will guide in the matter of forming a new WMC district in Northern California.

Pray that all councils will give generously to the \$3,000 project toward building a missionary residence at Winona Lake.

SMM—

Pray for the SMM in the Northwest and other districts that are "young" in Sisterhood work.

Pray for a larger percentage of the girls attending our churches to become interested in Sisterhood activities.

Pray for more consecrated leaders to carry on this work.

SUNDAY SCHOOL—

Pray for the Loyalty Campaign in progress from April 28 through June 2, 1957.

Pray for the emphasis being put on National Family Week in most of our Sunday schools that it may prove to be a spiritual blessing to every Brethren home.

Pray for guidance of the National Sunday School Board in final preparation of the annual convention.

Pray for Vacation Bible Schools being planned.

Pray for superintendents and teachers that they may catch the vision of their opportunity in teaching in Sunday school.

LAYMEN—

Pray that every Brethren church may have a strong laymen's fellowship.

Pray for the many growing boys clubs being sponsored by the laymen's groups.

Pray that many of the fathers of our boys may be reached for Christ through the father-son banquets this spring.

MISSIONARY HERALD—

Praise the Lord that during the year every immediate need has been supplied.

Praise the Lord for the way in which the Brethren bulletin service is being a blessing to our churches.

Praise the Lord for additional churches joining the 100 percent subscription plan.

YOUTH BOARD—

May 19 is being designated by each church as Youth Sunday. Prayer is requested for the National Youth Board and Ernest Bearinger, national youth director.

Pray for Brother Ernest Bearinger as he plans to visit the summer camps of the brotherhood.

The BRETHREN
MISSIONARY

HERALD



WMC NUMBER

MAY 11, 1957

A Mexican Indian Mother



**Mothers around the world offer a
great challenge to WMC**



"Open thou mine eyes"

Ps. 119:18

National Women's Missionary Council ~ 1956-1957

A Christian Mother

By Mrs. W. A. Ogden

Did you say, "The hand that rocks the cradle rules the world?" Yes; I have heard that statement but it was a long time ago. Do you suppose it is true? Looking into the past we find examples of Christian mothers who took time to "rock the cradle" and to teach and train their children. Susannah Wesley, the mother of nineteen children, felt her call of God to her family and set aside an hour each day for regular discussion with her children. They knew her for her prayer life and devotion to God. From this family came the great spiritual leader of his day, John Wesley.

What is a Christian Mother? Being called Christian is not enough—one must also be spiritual. The best definition I have heard was given to me by a friend: To be spiritual is to think of everything in relation to Christ. This truth needs to become a reality to us and permeate our whole being, thus motivating each thought, word and action. My own dear mother is such an example and her prayer life, faith, teaching, and training have been used of the Lord in my salvation and yielding to Him.

When we are born into the family of God, we immediately recognize His love, protection, and training on our behalf. In the natural family these are also essential.

As Christians, mother's love must be an outstanding characteristic going deep enough to fill the heart and reaching far enough to produce security and confidence in the little ones entrusted to our care. It seems strange that love is one thing that cannot be "put on or off" or camouflaged. A child can be fooled on many things but can discern whether love is real or pretended. To love as Christ loves must be a gift from Him, a love that goes beyond human attainment and loves the person for whom he is and not for what he does. How many times have you heard a mother say: "If you aren't good, I can't love you." Poor child, what a wrong conception of a mother's love. When the child is secure in the mother's love, he can face all else knowing there is a

haven of refuge in his mother's heart.

Protection, another Christian responsibility, covers unlimited care and concern for the well-being of our children. Does "the hand that rocks the cradle" today have enough interest in the many things that are influencing and molding the lives of our little ones? As we would guard them from physical harm and danger we should also protect them from spiritual snares and pitfalls. This is only accomplished as we teach the Word of God from infancy and contrast it with false teaching through the school years. A constant warning must be given on the activities of the world and the lures of Satan. "... from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). How wonderful a mother's privilege of such a closeness to her children!

Training (these days no one likes the word discipline) is a God-given command to parents and has a far-reaching effect upon our children. In Colossians 3:20 the admonition is given: "Children, obey your parents in all things: for this is well pleasing unto the Lord." This command given to children applies first of all to parents. It is interesting to learn from the dictionary that **discipline** is cultivation of the mind and formation of the mind and formation of the manners or punishment inflicted by way of correction and training; that a **disciple** is one who is a follower, one trained. A child who has been taught to respect authority in the home knows how to yield to authority away from home. Then this submission finds its greatest blessing in a yieldedness to Christ.

What is a Christian mother? One who dedicates her time and talent to rearing her children in the ways of the Lord. Proverbs 31:10, 27-28: "Who can find a virtuous woman? for her price is far above rubies. . . . She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed."

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 19, NUMBER 19

Entered as second-class matter April 16, 1943 at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$3.00 a year; 100-percent churches, \$2.50; foreign, \$4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; Bryson Fettes, member-at-large to executive Committee; Gene Farrell, S. W. Link, Mark Malles, Robert E. A. Miller, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

The Family Altar

By Mrs. J. L. Gingrich

(Since May is the month which we devote to our Christian mothers, and since the attitude of mother sets the pattern for any successful family worship, we feel that we will all benefit by re-printing this article used in a former devotional packet. . . . ed.)

Is America a Christian nation? In spite of encouraging reports here and there throughout our United States, the family altar is neglected or ignored completely in most professing Christian homes. Forty years ago 50 percent of the Christian homes in our country had family altars. However, today, according to statistics, only 5 percent of the Christian parents gather the family together around the Word of God and have prayer.

WHAT IS THE FAMILY ALTAR?

First of all, it is the gathering of the family together for worship in the home. In the simplest form it is Bible reading and prayer. It may include discussion and explanation of the Scripture read. The father as the priest of the home may always read and lead in prayer, or, each member may pray, or, each may take his or her turn in leading in the family worship. If the father is not a Christian or is at work, then mother should take the place of the priest of the home.

WHY SHOULD WE HAVE A FAMILY ALTAR?

First of all, God commands it: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up" (Deut. 6:6-7). This does not mean the pastor or Sunday-school teacher is to teach the children but the parents in the home are to obey this command. This command cannot be obeyed other than in family worship.

Second, there is a vital relationship between the family altar and the salvation of the children. Susannah Wesley gathered her nineteen children together daily for family worship. Then once a week in addition, she devoted an hour to spiritual examination and edification. How wonderfully God rewarded her in the salvation of all her family.

Third, as the result of the family altar parents should make His Word prominent in the home and permeate the whole life of the household. God must become real to all. Once when we were viewing the mingled colors of red and gold on the Painted Desert, one of our sons said: "Mother, isn't it beautiful? God painted it, that is why it is perfect." When the children grew older and had examinations, they always requested prayer at that time. They not only had faith in our prayers but most of all in God to answer prayer. God was near to them and a real help in even the practical things of Christian experiences.

In addition, the family altar is vital for victorious living. Today young people are facing unparalleled moral, spiritual and satanic ingenuity. How they need our prayers, as they go to school, work, or establish their own homes and have their families. There are thousands of Christian young people who are fighting the battle of life now to whom it would mean so much to hear their parents pray for them and kneel with them and pray together in love for each other in united faith

and trust in their Heavenly Father. Older Christians, as well as young, need the daily contact with God. There is a quietness and strength which brings victory to a child of God. Let us dig again the wells of Isaac and daily gather as united families around the Word of God, and call upon our Mighty God in prayer, in thanksgiving, and for guidance for the day.

Prayer Corner

Have you read "Winning Souls by Prayer" by Lewis Sperry Chafer? It is available for 10 cents from Inter-Varsity Press, 1444 North Astor, Chicago 10, Ill. The following excerpts will prove its worth: "Jesus has commanded His own that are in the world to preach the gospel of redemptive truth to every creature. . . . There are but three possible ways in which the believer can fulfill the God-appointed human part in seeking the lost. They are prayer, personal effort or influence, and giving. . . . The ministry of prayer is continually open to every believer, and is limited in its possibilities only by the feeble faith of man. . . . Fundamentally, the personal element in true soul-winning work is more a service of pleading for souls than a service of pleading with souls. **The divine order is to talk to God about men until the door is definitely open to talk to men about God.**"



This is the third and final month of our long-range project for the building of another missionary residence here at Winona Lake. Remember that we are hoping to raise at least \$3,000 a year for the next five years toward this project. This undertaking will require the concerted effort of every WMC woman, giving as the Lord directs.

We know that the Foreign Missionary Society is working on their plans for this new building. They will go ahead with it because the need is now, knowing that the women always meet their goals and obligations and that we will be backing this project in the years to come. We hope soon to have some definite information for you, as to location, type of building, perhaps even some plans. In the meantime, remember that our first offering for this project should be in the hands of our financial secretary by June 10.

Many hands, lifting together, have provided missionary residences in Kentucky, Africa, Brazil, Argentina. Now let us all work together to give our missionaries a nice restful residence for furloughs.

Women of Brazil



By Eileen Goodman Miller

"Who can find a virtuous woman? for her price is far above rubies" (Prov. 31:10). Let us take a look at the women of Brazil. They are different in some respects from the American women. They are much shorter on the whole; many are no taller than our teen-agers. The blood of many nationalities are mixed in the Brazilians of today. Some women are light complected while others are dark. Some have black hair while others have near-blond hair. This is due to the mixing of the Negro and Indian race with the German, Portuguese and Italian nationalities.

The average Brazilian woman takes pride in her appearance, especially when she leaves home to go to town. She likes to have pretty clothes and often will spend more money for clothes than she can actually afford. The majority of women wear their hair in a long bob and usually comb it out when they go into the street. While at work in the home, they usually have their hair tied up out of the way with a piece of ribbon. The modern Brazilian woman in the cities, on the other hand, is using the short boyish bob and likes extreme styles.

Often young girls of 16 and 17 marry young men 8 to 10 years older than they. There are two kinds of weddings in Brazil: the civil wedding that is recognized by the State, and the Catholic wedding that is recognized by the priests and Catholic Church. The best way for a young girl to be married, if she is a Catholic, is in a civil service followed by the service in the Catholic Church. The State recognizes only the civil service and the priest recognizes only their church ceremony.

The status of a Brazilian woman is not as high as that of the American woman. As in most foreign countries, the man is very definitely the head of the house. The woman's place is in the home—cooking, sewing, and in every way taking care of the family. The husband comes and goes as he pleases and very seldom has anything to do with the care of the children or helping in the housework. Many a woman has to carry heavy loads of water each day, but that is part of her task. Most families have a poor relative, or some child with no family, to help in the house with the heavy work. The well-to-do Brazilians have two or three girls from poor families to work in their homes.

Usually the Brazilian family is large—often with nine to twelve children and sometimes more. In most of these cases two or three children have died as infants. Death is an accepted fact in this section of

Brazil. When someone is asking about a family they will often ask if any children have died. In most families the children hold their mother with respect and in the custom of the Catholic Church will come and kiss their mother's hand on returning from town or school and ask a blessing.

The Brazilian woman is stronger in religious tendencies than the men. She is usually the one who leads in attending church. The women are the ones that flock to the Catholic church and the men come at times. Some husbands in our church have testified that the wife was the one who started going to the church and came home with news of sermons preached from the Bible. They say they laughed it off as talk but finally came, perhaps out of curiosity first; then finding something more impelling, finally found salvation in Jesus Christ.

We have examples of mothers in our church who have found the Lord and are now doing everything they can to win their children to Christ. Often one tells us that this one child hasn't shown an interest in coming to the church, but she is praying that the Lord will speak to him. They have faith that the Lord can open, even yet, the hearts of their children and turn them from the way of sin to the way of the cross. It seems that the salvation of the Brazilian people rests in the mothers and children. The Brazilian woman needs the prayers of the Christian people that she might find the light of salvation and bring her children up in the light of the gospel.

MISSIONARY BIRTHDAYS FOR JULY

Africa—	
Rev. Robert W. Hill	July 4
Bossembele via Bangui, French Equatorial Africa.	
Rev. Lester W. Kennedy	July 4
M'Baiki via Bangui, French Equatorial Africa.	
Mrs. Floyd W. Taber	July 8
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.	
Miss Florence Bickel	July 10
Belleuve via Bossangoa via Bangui, French Equatorial Africa.	
Dr. Orville D. Jobson	July 11
B P. 240, Bangui, French Equatorial Africa.	
Rev. Donald G. Hocking	July 15
Bozoum via Bangui, French Equatorial Africa.	
Rev. Robert S. Williams	July 15
Batangao via Bangui, French Equatorial Africa.	
James Randall Hocking	July 20, 1954
Bozoum via Bangui, French Equatorial Africa.	
Mrs. Orville D. Jobson	July 21
B P. 240, Bangui, French Equatorial Africa.	
Wilma Esther Mason	July 25, 1955
B P. 10, Bossangoa via Bangui, French Equatorial Africa.	
Argentina—	
Michael Stephen Marshall	July 12, 1951
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Argentina, South America.	
Gail Marie Bishop	July 22, 1952
178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Argentina, South America.	
Rosalie Ann Rottler	July 24, 1954
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Argentina, South America.	
Mrs. Solon W. Hoyt	July 29
Chiclana 1074, Don Bosco, F.C.G.R., Argentina, South America.	
Brazil—	
Carol Ann Miller	July 31, 1947
Mecapa, Terr. Federal do Amapa, Brazil.	
Mexico—	
Harold Douglas Haag	July 9, 1949
439 Sunset Lane, San Ysidro, California, U.S.A.	
In the United States—	
Miss Marian Thurston	July 24
P. O. Box 588, Winona Lake, Ind.	

Our Birthday Missionaries

How did you like our missionary cover last month? Didn't it give you a deep sense of satisfaction to say: "These have been OUR missionaries over the past four years. They have been representing WMC in an extra special way as they served the Lord"? It made those extra large birthday offerings seem really worthwhile. Being women, none of us like to see those birthday pennies to keep the exact number under cover by slipping dollar bills into the birthday box "for a good cause."

But our missionaries need more than our financial support. They need our daily personal prayer for their individual problems. The names of our missionaries were purposely omitted last month so that you might test your own ability to recognize those who have been peculiarly our representatives on the mission fields. How did you score? Did you recognize each missionary by name? Could you tell in what country of the world they serve? Did you have some idea of the type of work they were doing and their particular prayer needs? If you can answer all these questions in the affirmative, then you are "holding the ropes for your missionaries. If you cannot answer these questions let this little quiz be a challenge to you. Here are the answers:

FIRST YEAR—

Mrs. Loree Sickel, pioneer missionary to Argentina. Her husband was many years field superintendent and since his home-going she has continued to serve alone on the field.

SECOND YEAR—

Mrs. Minnie Kennedy, pioneer-missionary to Africa. She served many years alone on the field after the home-going of her husband early in their second term. She now has the joy of having one of her two sons, born in Africa, serving on the field.

Miss Estella Myers, beloved member of the original African party who sailed in 1918. After almost 40 years of service she went to be with the Lord only a few months ago.

THIRD YEAR—

Mrs. Miriam Churchill, daughter of Rev. and Mrs. Sickel, born in Argentina, and now serving there with her family.

Miss Mary Emmert, pioneer missionary to Africa. She has had many years of teaching ministry on the field. While kept home to care for her aged father she was the national WMC prayer chairman. She is now back in Africa and teaching in the French School.

Mrs. Jean Zielasko, now serving her second term in our mission field in Brazil.

FOURTH YEAR—

Mrs. Frieda Kliever, long-time missionary to Africa. She and her husband are now working in Bangui, the needy capital of French Equatorial Africa. Pray for her and her husband as they work with the native church in that great city.

Mrs. Eileen Miller, pioneer missionary to the Ama-

zon basin of Brazil. Pray especially for the work of the Christian day school under her supervision.

Mrs. Dorothy Maconaghy, missionary to Argentina for almost 20 years. Pray for her as a pastor's wife in that land where evangelical work is so needy and difficult.

Mrs. Charlotte Jobson, missionary to Africa since 1921, and wife of the field superintendent. The Jobsons also are located at Bangui, having just returned from furlough. Pray for them as they deal with both natives and government in these days of turmoil and rising nationalism.

Christian Home and Marriage Forum

By Althea S. Miller

WHEN YOU QUARREL, continued

A month or two ago we started discussion in this column on the subject of quarrels in marriage. From the reactions and repercussions to that first discussion we know conclusively there is need for help along this line. In fact, I am convinced that Christian couples need help this way more than the unsaved. The latter group "slugs" it out to a point of no return and then calls it quits, with little or no qualms. The former group knows it should have victory, and really wants it; yet often does not know how to lay hold of the solution. As a result, confusion and shame cover the individuals and they go from bad to worse. With the thought in mind that God does provide for the victory because He loves us, and because of His testimony, let us make an open, honest evaluation of our personal situation.

Someone has well said that the 20th century seems destined to rock through history as the era of scientific progress and nervous tension. We're all in favor of the former since it can enrich our homelife. On the other hand, the tension threatens the very existence of that homelife. If tensions are at least partially to blame for the wrecked marriages which strew the paths even of the Christian world, what do we do about them?

First, we face the facts as they are—not as we wish they were. What is the basic cause of tensions? There are many secondary reasons for tensions: physical depletion; high-gear mental work; heavy responsibilities, the complexities of 20th century living versus the simplicity of God's way (the latter concerns only God's children, of course), "keeping up with the Joneses." Basically, however, tensions which possess Christians arise out of an inward look which precludes the upward look with which we should really be concerned. The extended inward look comes from selfishness, and selfishness is sin. This is not a very pretty picture, but it is true.

If tensions threaten the foundations of homelife, does it not stand to reason we must reduce the com-

plications of family quarrels? We can't do this by leaning on psychologists and psychiatrists, although such men, if they are Christians, can certainly help. Nor can we lessen tensions by shutting ourselves up in a vacuum. Self goes with us even into a vacuum.

What is needed will not be found in textbooks on the subject. The precious commodity which can be summoned, indeed, which we are duty bound to summon is what I like to call "sanctified common sense." Common sense seems to be an uncommon commodity these days, but I know it is at the disposal of every child of God—"sanctified," if you please, if we want it enough to lay hold on God in faith.

Next, we recognize that both husband and wife have certain set responsibilities devolving upon them. The husband earns the money which is used to clothe and feed the family. But being the money earner does not give him the exclusive right to its use or allocation. On the other hand, the wife is love-bound, duty-bound to spend wisely, within income, incurring no debts without the husband's full knowledge and mutual concurrence.

God sets great responsibilities upon the husband and father as both the spiritual and moral head of the home and family. From all my observations, this is where many Christian men fall flat on their faces. I've known tensions and frustrations to build up in wives who have had to try to fill in where the husband has lacked in this respect. I've also known wives who have failed—a cold, calculating failure—to back up their husbands as they've sought to set the pace as a godly father. My heart goes out to all concerned in the home where the father and husband is belittled, dishonored, and given no respect. True, some men fail to earn this coveted position, but this does not allow for sin on the part of the mother and wife in deliberately tearing down what little the man may have.

More next month. In the meantime, when and if you quarrel with your mate, **don't** take yourself too seriously. Honestly now, has he or she so lost love for you as to really want to hurt and/or alienate you? Learn to laugh at yourself once in awhile. You are not so mistreated as you like to think you are. There is refreshment and clearing of vision in a good laugh at self. Better yet, there is victory in Christ. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

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Mother's Letter

(Fourth of a series)

Dearest Girl,

I was so glad to receive such a prompt acknowledgment of the package and my letter. I'm happy too, that you liked the curtains and all the "knick-knacks." I am making a comforter for you, which I am sure you will be needing for these cool nights.

But it seems to me that you are much in need of another sort of "comfort." Dear, this is one of the times when I feel so helpless to help you solve your problems. It is one that you alone can solve. I can love and sympathize and give advice and offer suggestions, but after all this is one of the times when self-reliance must come to the rescue. Now it may be that you are imagining a great deal of it. I know it is hard when friends who seem so close, seem to turn away and "drop" you. There's nothing much harder to bear than loss of confidence in those you love, the ones you thought were true friends. It has been such a short time, and you were gone part of the time, maybe they just had some interest which you, not being present, could not share. Don't be too hasty, just have patience. You yourself suggested two methods, and I think I would be just as sweet and natural as if nothing had occurred. Try always to be friendly, and self-controlled. That's the way to keep friends. Then if they do not run in as they used to, you might say casually: "What's the matter, you haven't been in for an age?" And suggest something to do together. You can tell by their reaction if there is anything definitely wrong.

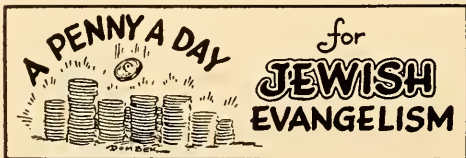
Then, Honey, if you do know definitely that they have ceased to be your friends, there's only one thing to do. Seek others. However, never cease to be friendly yourself. Don't let this experience sour you nor make you unsociable or worse. I know, you will feel as though you wanted to crawl into a shell, and never try to make any contacts for the purpose of making new friends. When one has been hurt and disappointed in people, it is natural to try desperately to avoid people, to mistrust everyone, to be confidential with no one, so as not to be hurt again. But we don't quit eating permanently because we have an attack of indigestion, and no one especially with your temperament can live happily without friends.

Cultivate the friendship of the best by being worthy of the highest friendship. You haven't been long in your present environment, so do not be discouraged if you have not at yet met those who seem to be worthy of real friendship. It often happens that our truest and most abiding friends are made during school life. But have patience and be kind. Look for the best in others, and see how much you can find in them that you have in common. In that way you will not only cultivate the spirit of likemindedness on which friendship is built, but you will discover those who are of like mind with you, and who will likely prove to be your most lasting friends.

Sometimes in spite of all we can do, we lose a friend whom we loved dearly and greatly trusted, and then the only thing to do is to look for strength to Him who is the Friend that never faileth, and to resolve that we will never hurt others as we have been hurt.

Hoping to hear from your next letter that you were mistaken and that everything is all right.

Your always adoring, Mother





"VESSELS of HONOR"

II TIM. 2:20-22

SISTERHOOD THEME 1956-1957

Crocodiles and Spirits

By Mrs. William Samarin

It was just a four o'clock sun but it was as red as the sunset. Its light drifted through the haze of smoke and dust to make a bloody streak across the rippling river. Sara knew that when one more moon grew large that the rains would come and wash the sky clean. Then the four o'clock sun would be hot and yellow and the women would still be in their village. But for several months now the trip to the river had not been all work. The women and the girls went early to bathe and play in the cool water. With strong arms, the girls from Sara's tiny village beat the water in play. Some beat near the surface, others deep in the blue-green current. Out of the splashing and flaying of arms came the sound of many drums, all keeping perfect time. On and on played the drums until the village girls fell into the swirling water to rest. The older girls then played a more strenuous game. The rhythmic beat began again but between each beat each girl would quickly wash. Beat, wash, wash; beat, wash arms; beat, wash waist and on they played with amazing strength. Arms that pound grain find "water drum" child's play.

While some played others scrubbed their black bodies in earnest. Once cleaned, they find a small rock and scrub the stubborn dirt from their heels. Sara had gathered the family sleeping mats to wash with a square soap from the white man's store. The mats were now stretched on the warm rocks to dry. Sara stretched out beside them to dose in the hot hazy sunlight. At the bend in the river a family of hippo's lazily appeared above the surface of the water to stare at the noisy humans.

Sara's mother tapped her daughter on the shoulder, "Did you hear someone call?" Sara mumbled a sleepy "No." "Sh-h-h!" hissed Sara's mother to the other women, "I hear someone calling." The crowd of women quieted. Faintly down the river they heard the cry of a frightened child. One horrified woman dashed toward the sound. Stumbling, crashing, pushing toward the sound they tried to travel the tangled river's edge. Some gave up and sought an inland path that led in the general direction of the cry. Men who had come to the river to fish joined the search. Sara noticed one of the mothers crying: "A river spirit has gotten my son. He said he was going to hunt near the bird island and I warned him not to go because of the spirits that we know live in the water. He only laughed and said he would not be eaten," she wailed.

Sara knew that there were no spirits in the river, but she did know that on the sandy banks of this small island basked many crocodiles. She joined a part of the searchers who ran down the bank of the river toward the island. The river was low. Large rocks protruded

irregularly to provide a precarious bridge out to the island. The wet feet of the villagers made the rocks slippery. Some of the men found it easier to wade through the swift shallow current. Once on the shore the group stood quietly listening for the child's cry.

Someone shivered, "I hear the spirits." "Be still," snapped one of the men. Then they all heard the sound. It was the sobbing of a small child. Running on, the searchers found the small boy where he had fallen among the rocks at the far side of the island. His leg was twisted painfully to one side but he was alive. The boy's story was not clear, but they were able to gather that he had seen some crocodiles and had ran away in fright. He had run the wrong direction and had fallen on the rocks. He still clung to his small basket of crabs. Small boys were not allowed to eat crabs. The father, to whom the boy's gift was intended, picked up his son and carried him tenderly to the village. Sara and mother lingered to inspect the little island. "Do you think we could find some crocodile eggs in the sand?" asked her mother. Then with a glance at her daughter she added: "But if we linger too long we will be in danger of the spirits ourselves."

Sara's mother knew what her daughter's answer would be since her oldest child had become a Christian she did not fear the spirits. Wondering why this was true, the mother had visited the little grass roofed chapel. She had gone faithfully for the last two moons. She sat at the back and always left quickly and so Sara had not seen her. The Words from God that the pastor preached tasted good to her soul. Weary years of worrying about death and facing the life beyond made God's promise as sweet as honey to her soul. She had found rest in Jesus. She had decided to go forward next Sunday to become a part of the small group of Christians. The older woman had sought ways of telling her daughter but mother and daughter were not used to talking about personal things, so she opened the conversation about spirits. But before Sara could assure her mother that she need have no fear, the older woman added: "But then I no longer fear the spirits." Sara knew her mother would never tease about such a serious subject. "Are you a believer in Jesus then?" she asked hopefully. "Yes, I believe," was the quiet answer.

Neither mother nor daughter knew quite how to reach each other. Nothing serious or personal had ever been discussed between them before, but their joy overcame their reserve and they hugged each other happily. Then they sat on the flat rock by the swirling stream and silently wondered at what God had done.

Retracing their steps, they searched the warm damp sand. Near the water's edge they found their treasure, sixty crocodile eggs. "The old men of the village will eat well tonight," said Sara's mother. "Perhaps it will

A Sisterhood Alumni in Africa— LOIS KENNEDY

By Mrs. Don West

Lois Kennedy is home on furlough from Africa, following her first term on the field. She couldn't see how she could ever be a missionary, but the Lord made it possible.

Lois was the secretary of the Clearbrook Brethren Church in Roanoke, Va., with plans for entering Grace College. During the summer the Clearbrook Church had a supply pastor, Lester Kennedy, who was a student at Grace Seminary. In the fall they both went to Grace, and the next year on June 16, 1950, they were married. They continued their studies and left for the field of Africa in 1953. They spent a year in France studying the language. While in Paris Judith Lynn was born on March 16, 1953. Lester Washington III, was born in Bangui, Africa, April 18, 1955.



Lois' task on the field is helping in the work with the women and children. As a child, Lois wanted to be a teacher and the Lord called her to teach Africans. She supervises the women's class in reading. She says it is hard work to get some of the women to learn to read, but it is so wonderful to finally see them open up the New Testament and read and know what they are reading.

Lois was a Sisterhood girl in Roanoke (Clearbrook). She enjoyed Sisterhood very much and wishes she could have something like it for the young girls in Africa. She plans on her return to start a group, the Lord willing.

Mrs. Kennedy thinks we as Sisterhood girls can do much for missions. Above all we should pray for missions and give that others might go. But when you are older if the Lord should direct, pray, give, and then go. Prepare yourself for whatever work the Lord calls you into. Her advice to you as Sisterhood girls: "Commit thy ways unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5).

help soften your father's liver for the news we have to give him," she added smiling. Wrapping the eggs in their head scarfs, they carefully crossed the rock bridge.

Night came quickly as it always does on the equator. Bush grass fires glowed warmly against the black sky. The family of hippos snorted and splashed in the privacy of the darkness. "Let us sing. I have learned one song," said the mother over her shoulder. They sang and walked. "Ga na Jesus, ga na Jesus, ga na Jesus laso." (Come to Jesus, come to Jesus, come to Jesus today.)

Visiting

By Mrs. Max Brenneman

Every time I went visiting, the last thing that I heard my mother say to me was, "Be a lady." I used to think that Mother got into a rut and should say once in awhile, "Have a good time." But mother knew that if I were a "lady," I would have a good time.

Let's pretend that we are going visiting for a couple of days. And when we left our home, mother said, "Be a lady." What did mother mean? Were we to sit on a chair with our hands folded? Of course not. Mother meant that while we were away we should remember our manners—any "lady" would do that.

To refresh our memory here are some things to remember:

1. The home we are going to is not ours. It belongs to someone else. Respect their property.
2. We are to be guests—not bosses.
3. We should fit into the routine of the home. Get up when they do, eat with our hostess, go to bed when the family is accustomed to.
4. Be helpful with the household duties—make the beds, set the table, do the dishes, and run errands.
5. Although our visit is sort of a vacation, we are not to be lax about our personal cleanliness and neatness.
6. Our table manners are to be put to use. When asking for something say, "Please, may I . . ." not "can I." Elbows off the table. Bread should be broken in half before buttering it. Don't gobble food down. Chew it. Pigs are for the farmyard, not at the table. Sit up straight and be happy.
7. "Please," "thank you," and "excuse me" are to be used at their proper time and not neglected.
8. When time to go home, be sure to say "thank you" and what a wonderful time you had.

While visiting our friends the Scripture verse to remember is I Corinthians 10:31 (Read aloud). When we put this into practice our conversation, dress, eating, walking, and our whole self will be correct. For we will not be thinking of ourselves, but, will what we are doing or saying be pleasing to God? When we please Christ, we know our manners will be right.

Also, by watching us, people can tell if we love our mother or not. It has been said over and over about girls: "She is a sweet girl to have come to your home because she is so well-behaved. Her mother certainly trained her well." So if we love mother, we will remember when visiting what mother has taught us.

SISTERHOOD OFFICARY

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Pondo Goes to School

By Miss Mary Emmert

Pondo found the mission school to be quite different than what he knew of the old men's school for boys. Six months had passed, and he felt that he had learned quite a bit. It had surprised him and his friends greatly to see that the school was not over in one month. The affair of learning the white man's writing was much more difficult than they had thought. In fact, many of the boys who had come from distant villages had run away and gone back home. The few girls who had ventured to come had all disappeared after the first week. In most cases their fiancées, who were not of the fortunate number that had been selected for the school, had objected to their future wives knowing more than they did.

"The 'road' to learning the white man's writing is a very long one," Pondo told his parents.

"What else do they show you?" asked Koly.

"They tell us that sickness and disease come from dirt for the most part and not because of evil spirits."

"What?" ejaculated Koly. "Say that again."

"They showed us pictures of tiny little animals that like to hide in dirt. They are seeds of different diseases. When we eat food with dirt in it we are swallowing those seeds," Pondo explained importantly.

"Did you ever see them with your own eyes?" Koly demanded.

"Yes, we looked in a machine and saw something queer. We were all scared to think of all those tiny things being in our blood."

"I should think so," agreed Koly. "It is much worse than evil spirits! What else do they teach you?"

"They talk a great deal about God," Pondo said. "It is a much bigger affair than we first thought. They say that God had a Son whom He sent to this earth to show people the way to heaven."

"Can people go to heaven?" asked Koly.

"When they die their spirits go there, if they are children of God."

"Our forefathers always taught us that the spirit leaves the body after death," remarked Koly. "That is why we build altars and offer sacrifices, in order to beseech our fathers' spirits to intercede for us with Bizon, the great spirit."

"They talk about Bizon, too," said Pondo. "They say that he is very bad and that we should not sacrifice to him."

"Yes, he is bad all right. But if one does not appease him, he will send great misfortune upon us. What is one to do?"

"I don't know," replied Pondo, as it was all very new to him. He knew that there were spirits everywhere. There might be one in the spring, another in the big

tree, others roaming around loose. It took strong medicine to protect one from all these spirits and to keep on the good side of them.

"It will soon be hunting season," Koly was saying. "Did you see how they have prepared the village altar? They carried new anthills to build the altar, and Gafu made new idols to put in front of them." The anthills were a special kind of mushroom-shaped formation, hardened by a sort of cement excreted by the ants. They were about the size of a man's hand and were substituted for rocks whenever possible. The white man, too, had found a use for them. He was making mortar from them for his new brick house.

"Yes, I saw the altar," said Pondo, "it is a very good looking one indeed."

That evening when Pondo returned from school, he noticed with satisfaction that his father had cut some short pieces of wood, about elbow length, and had stacked them up evenly, fastening them to several upright sticks making an altar. He was very proud of his work.

"See," he said to his son, "now we shall have good luck. We shall add this egg and some good food, then pour out a drink offering to our fathers' spirits."

"What is the purpose of it?" asked Pondo.

"Why the spirits of our ancestors will come and taste the beer and eat the food. They will be pleased that we remember them, and so they will speak to Bizon in our behalf so we shall find many animals when we go hunting," explained Koly. "You saw the village altar yesterday," he continued, "and you should have seen them add the sacrifice. In the old days it was death for any woman or child that dared to come out of the hut to look on during the ceremony. If a stranger came by that day they always caught him and killed him. His blood was then added to the sacrifice."

"That reminds me," said Pondo. "The missionaries say that God's Son gave His blood to wash our sins away."

"I don't understand," said Koly.

"They say our hearts are very black because of all the bad things we have done. I guess the blood is a sort of medicine to wash our hearts just like the white man's soap which washes his clothing," Pondo tried to explain.

"The white man has strong medicine," admitted Koly. "But I doubt if he could change the heart of a thief and keep him from stealing. Where is this medicine? Did you see it?"

"No," said Pondo, "I shall have to ask about it. Nearly all of us schoolchildren have taken the new affair, but we have not been put in the water yet."

(Continued on Page 298)

Memorization Blank

Please fill out this blank and send it to the national secretary, Miss Janet Weber, 835 Spruce Street, Hagerstown, Md., before June 30.

I have memorized the Book of Ephesians and would like to have the following award:

☐ SMM Sweater* ☐ \$7.50 in Christian supplies from the Brethren Missionary Herald Co.; ☐ \$7.50 toward Camp Bethany; ☐ SMM Key Necklace.

Name _____

Address _____

I have heard _____ re-

peat the Book of Ephesians and she knows it well enough to say it at one time, the entire book learned, not verse by verse or chapter by chapter.

Signed _____ Pastor

Signed _____ Patroness

*If you choose the sweater add this information:

Bust _____; length of arm from shoulder to first joint of first finger _____; height _____; and the color—Green ☐ or White ☐. Please give accurate measurements!



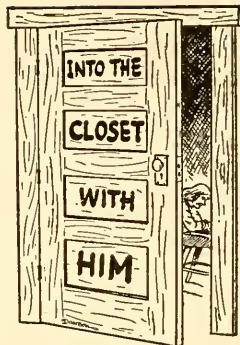
By Marie Sackett

MEMORIZATION REPORTS DUE—Included in this month's Herald is the blank that has to be filled out for those girls who have memorized the Book of Ephesians. Please fill it out and mail it to the National Secretary by June 30. Be sure the blanks are filled out correctly.

LOCAL SMM GROUPS—Your General Fund offering is due June 30 and is to be sent to the national treasurer. Our goal is \$750. If you haven't as yet sent in for the National Project offering you still may send it in although the months set aside for this is past. Also, bandages are to be sent to the district bandage secretary by July 15.

DISTRICT SMM—Your district statistical reports are due to the national secretary by July 15 and your district bandage report is to be sent to the national bandage secretary by July 31. Don't forget your district goals of having a display at conference and helping your district president attend the national board meetings.

PRAYER REQUESTS



Pray for your national officers as they plan for the conference in August and for the national board meetings.

Pray for each SMM as the year draws to a close that all goals may be met at the required time.

Pray for our missionaries, and especially any who are of interest to your own SMM.

Pray for other requests which your group has.

SUGGESTED PROGRAM FOR JUNE

SINGSPIRATION TIME—Use several favorites and end with the theme chorus.

SCRIPTURE—This time may be picked out by the leader for this month.

PRAYER CIRCLE—Use requests in the prayer corner.

DEVOTIONAL TOPIC—Seniors and Middlers will study Mrs. Samarin's "Crocodiles and Spirits." Juniors will study Mrs. Brenneman's "Visiting."

SPECIAL NUMBER—

MISSIONARY LESSON—The Seniors and Middlers will study Mrs. West's story of Lois Kennedy. The Juniors will continue the Pondo series—"Pondo Goes to School."

BUSINESS MEETING—Don't forget the president's reminders!

BENEDICTION—Psalm 145:1-2.

PONDO GOES TO SCHOOL

(Continued From Page 297)

"So you have taken the affair of the white man?" asked Koly.

"Yes, of course," answered Pondo. "Why not? They say that everyone who becomes a child of God goes to heaven when he dies, but everyone who remains a child of the Devil goes to a very bad place where the Devil will go too someday."

"But you went to the dance last night as usual," said Koly. "I have heard that the children of God were not to go to the dance."

"The white man does not know whether we go or what we do in the village at nights," said Pondo. "As long as he does not know, there is no affair."

"The ways of my fathers are good enough for me," decided Koly. "When I die I want to go where they have gone."

Headliners



JOHNSTOWN, PA. Rev. Hugh Walter Nowag, veteran Brethren minister, and his wife celebrated their golden wedding anniversary on Apr. 14. The actual celebration was delayed until the Easter weekend to permit the entire family to be present. Rev. Nowag has assisted in the pastoral functions of the First Brethren Church of Johnstown, Pa. He is the grandson of the late H. R. Holsinger, who founded the Brethren Church in the United States in 1882, and has served in pastorates since 1915.

STOYSTOWN, PA. A new record attendance was set Apr. 21 at the Reading Brethren Church when 87 were present. Arthur Collins is pastor.

DAYTON, OHIO. Mr. and Mrs. Charles Nowak celebrated their 43rd wedding anniversary on Apr. 29. They are members of the First Brethren Church.

WARSAW, IND. The 30-voice choir of Grace College arrived here at 11:30 a. m. Apr. 29 to be greeted by the college band, the yell leaders, and over 100 students. As the train came to a stop in Warsaw, the band was drowned out" by the "WELCOME HOME" cry of the friends, students and loved ones of the returning choir. A caravan of

about 25 cars, led by the Winona Lake police car with siren shrieking, brought the choir from the railroad station to the dorm at Winona Lake.

ALBUQUERQUE, N. MEX. William Ernest has resigned as pastor of the Grace Brethren Church.

JOHNSTOWN, PA. Rev. Russell Weber will assume the pastorate of the First Brethren Church on June 15.

HATBORO, PA. The Suburban Brethren Church had 19 at the first communion service conducted Apr. 17 in one of the homes. Lester Smitley is pastor.

VIRGINIA BEACH, VA. We welcome the Virginia Beach church into the family of 100 percent churches that subscribe to the Brethren Missionary Herald.

MARTINSBURG, W. VA. A new Sunday-school record was set Apr. 21 at the Rosemont Brethren Church with 294 present. This demonstrates the possibilities and the need for the new Sunday-school annex under consideration by the congregation. Earle Peer is pastor.

DALLAS CENTER, IOWA. Forrest Jackson, who will graduate this May from Grace Theological Seminary, has accepted the pastorate of the First Brethren Church. Rev. Arthur Cashman will terminate his ministry there on June 23, and the new pastor will assume his duties June 30.

ANKENYTOWN, OHIO. A \$17,000 Sunday-school annex will

THE BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Winona Lake, Ind.
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Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

be added to the First Brethren Church, with construction to begin about June 1. The new unit will be 30 by 40 feet, and will include a pastor's study, nursery, kitchen, restrooms and classrooms. Two automatic oil furnaces will be installed. The new building will be added on the south side of the present structure. Neil Beery is pastor.

WHITTIER, CALIF. The six-year-old Community Brethren Sunday School has set three records of over 600 in attendance on three succeeding Sundays. There were 605, 656, 670 present. The Sunday school has a staff of 70 workers. Three new adult classes have been formed with an attendance of 19, 32 and 51. Glenn Miller is superintendent, and Ward Miller, pastor.

MANSFIELD, OHIO. Dr. Bernard Schneider, pastor of the Grace Brethren Church, has entered his 14th year as pastor.

GLENDALE, CALIF. On the 23rd anniversary of the First Brethren Church a fellowship was planned for the entire day. As a special feature of the days activity, a long distance call was placed to Rev. and Mrs. Keith Altig in Brazil. The Altigs are members of the Glendale church, Gerald Polman, pastor.

SPECIAL. The 15th of each month is the Brethren Day of Prayer. Special prayer is requested for the Billy Graham New York Crusade.

GARWIN, IOWA. There were 178 present at the Carleton Brethren Church for the evening service on Apr. 21. Miss Marion Thurston, a member of the local church, was the guest speaker. R. H. Kettell is pastor.

FINDLAY, OHIO. A new record was reached Apr. 21 at the Findlay Brethren Church with 193 in attendance for Sunday school. Gerald Teeter is pastor.



WINONA LAKE, IND. The National Fellowship of Brethren Churches will convene here Aug. 18-25, and a real program is being planned. Pictured above are the members of the executive committee whose responsibility it is to plan for the conference. Seated left to right are: Conrad Sandy, secretary; Miles Taber, chairman, and Harold Eiling. Standing left to right are: Wayne Baker, George Peek, Richard

Jackson, Jr., H. Leslie Moore, Edward Lewis, Phillip Simmons, Thomas Hammers, Earle Peer, Clair Gartland, Raymond Gingrich, and Glenn Miller. Ralph Colburn, James Young, Clair Brickett, Russell Vest and Ralph Burns were not present when this picture was taken by the editor, who is also a member of the committee. Plan now to attend the conference.

The Power of Satan

By Robert Wm. Markley

Pastor, Grace Brethren Church
Palmyra, Pa.

(Second of Series)

The great earth-movers and rock-crushers seen on every hand in our day are tremendously interesting because of the immense power which is harnessed by those gears, motors and controls. Consider for a moment the possible devastation of earth and buildings if no man were in control of one of these machines. As your mind wanders you may envisage trees uprooted, automobiles wrecked, homes destroyed and many lives lost—all due to the great power of a machine made by man. This is physical power, but the Apostle Paul tells us that we, as Christians “wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:12).

The implication here is that the power we wrestle against is greater than physical. The mention of “flesh and blood,” usually a symbol of weakness in contrast with the strength of our opponents, denotes that we wrestle not against weak mortals but powers of a far more formidable order. Lest we appear to be an alarmist to the Christian, let us first establish ourselves upon the proper foundation. Romans 13:1: “There is no power but of God.” Take comfort, Christian, “greater is he that is in you, than he that is in the world” (1 John 4:4). God is all-powerful and Satan has power only as he is permitted it by God.

PERMITTED POWER

For our consideration of Satan's power, let us again investigate the conversation between Satan and the Lord during the temptation. “And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomso-

ever I will, I give it” (Luke 4:5-6). The power to give rulers their position seems to have been permitted to Satan. Let us remind ourselves that the exercise of this power is, of necessity, subordinated to the carrying out of God's eternal purpose, for there is no power but of God.

LIMITED POWER

Though Satan has been delegated the power or authority to give kingdoms of the world to whom he will, let us not assume that he has all power and authority in governments. God is still on the throne and has set up barriers beyond which Satan cannot pass. Let us make a return visit to the Book of Job. In Job 1:12 God has permitted Satan to afflict Job by removing all his possessions, but God has set a bound which Satan dare not remove or trespass: “only upon himself put not forth thine hand.” In Job 2:6 after Satan has complained that Job trusts the Lord because anyone would give up all possessions for health and life, God permits and limits again: “Behold, he is in thine hand: but save his life.” Just so, our God has permitted Satan to give the kingdoms of the earth to whom he will, but that person is still a human soul placed here for a purpose; given life and that life sustained by God. Nowhere in the Scripture is it even implied that kings, presidents and governors are under the absolute power of Satan. On the contrary, the Word (Rom. 13:1) plainly states the divine ordination of powers that be.

RESISTED POWER

If Satan's power were not limited, we as Christians would know no victory this side of the grave. Thanks to our great High Priest, Jesus, and His never-failing activity of intercession we have a divine resistance, which, when coupled with the shield of faith, is able even to quench the fiery darts of Satan.

This indestructible sphere of pro-

tection placed about every child of God, penetrated only by the permissive will of God, was created and maintained by our Lord and Saviour, Jesus Christ. In Luke 22:31-32 we are given a word-picture of this sphere. To Simon, Jesus says: “Satan hath desired to have you, that he may sift you as wheat”—like he sifted Job. And then to our finite minds the infinite God reveals the wonderful sphere of protection in which we walk: “But I have prayed for thee, that thy faith fail not.” In His high priestly prayer, Jesus prayed for us that God would keep us from the evil one.

For our part, God has provided us an armor for the purpose of resistance. This armor is described in Ephesians 6, but the armor is of no value unless the command in verse 11 is obeyed. **“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.”** Besides putting on the armor, God's command in James 4:7: “Resist the devil, and he will flee from you” must be obeyed for real Christian victory. Is Satan's power resisted? Add to the intercessory work of Christ the God-provided armor and the faithful obedience of the Christian and you have spelled resistance with a capital “R.”

BROKEN POWER

Since we have victory through the eternal barrier of resistance described above, it follows that Satan's power, great as it is, is a broken power, especially for those of the household of faith. In every home there are many broken things—perhaps more so in the parsonage than any other. On one grand move of ours, the earthly possessions were packed high in the air on a much too small truck. Another tooth mark was made in the pastor's tongue when, in unpacking, the small living-room table was discovered with five and one-third legs. The re-

(Continued on Page 303)

United for Soul-Winning

National Fellowship of Brethren Laymen

Compiled by Roy H. Lowery

SALVATION

God desires that all should be saved from the guilt and power of sin (1 Tim. 2:4). He made full provision for man's salvation before the creation (Rev. 13:8). God's plan of redemption is first mentioned in Genesis 3:15.

Read also Romans 16:20; 1 John 3:8; Hebrews 2:14. The seed of the woman indicated the virgin birth of Christ (Jer. 31:32). His birth was predicted to be miraculous (Isa. 7:14; 9:6). For the fulfillment of these prophecies read Matthew 1:21-23. The Angel of the Lord announced the coming of the World's Saviour (Luke 2:8-11). The aged Simon prophesied that the 40-day-old child was "the Lord's Christ" (Luke 2:25-32).

It is not religion but Jesus that saves. Nicodemus (John 3:1-10) and Saul of Tarsus (Acts 9:1-6, 17-22) were devout, conscientious, religious sinners. Salvation transformed Saul in Galatians 1:14 to Paul in Philippians 3:7. Salvation is deliverance from the penalty, power, pollution, and finally the presence of sin by the provision and power of God. Complete regeneration gives a new life, heart, spirit, song, mind, nature, service and in the resurrection of the righteous a new body transported to a new heaven and a new earth.

We are saved by a sacrificial person (11 Cor. 8:9), who came to put away sin (Heb. 9:26; 1 John 3:5). The following Scriptures emphasized that this Person is the Son of God and that His name is Jesus (Matt. 1:21; John 1:12; 3:18; Acts 4:12; 10:43; Rom. 10:9, 13; Phil. 2: 9-11). The bad news is that the wrath of God hangs over the guilty sinner because of his sin (Rom. 1:18). But the good news is the gospel of salvation to all who have saving faith (Rom. 1:16). God is holding back his wrath, giving man extended opportunity (1 Thess. 1:10) because He desires that none should perish (11 Pet. 3:9).



Pictured above are officers of the Northern Atlantic District Laymen's Fellowship. Left to right in the front row are: Lloyd Herr, Palmyra, Pa., vice president; Kenneth Kohler, Philadelphia, Pa., president; William Schulze, Hatboro, Pa., recording secretary;

Allen Zook, Palmyra, Pa., treasurer. Pictured left to right in the back row are: Fred Kalasse, Philadelphia, Pa., corresponding secretary; and Lloyd Siegfried, Allentown, Pa., assistant treasurer.

SUGGESTED PROGRAM FOR JUNE

Opening Hymns—"A New Name in Glory"; "Since I Have Been Redeemed."

Scripture Reading—Romans 5:1-10. Prayer Time—Pray for the fathers of boys in our Boys Clubs and Sunday school who do not know Christ as their Saviour.

Hymn—"There Is a Fountain Filled With Blood."

Business Session and offering for Brethren Boys Club.

Bible Study—Salvation.

Closing Hymn—"Christ Receiveth Sinful Men."

Prayer.

We would urge all churches to plan a Father's and Son's Banquet in June, as near to Father's Day as possible, and for those that care to have the regular monthly meeting the above program is submitted.

The gospel is defined in 1 Corinthians 15:1-4. Christ died for sinners (Rom. 5:6-10). Salvation is for all of the lost (Matt. 9:13). Let none neglect it (Heb. 2:3), all are to seek the Lord (Isa. 55:6). Call on His name (Acts 2:21), repent (Mark 1:15), have faith in Christ and the gospel (John 3:15-16), confess sin and confess Christ (Rom. 10:9-10), obey in baptism (Mark 16:16), and keep His commandments (1 John 2:4).

Christ not only died for our sins but He did more—He rose the third day, according to the Scriptures (1 Cor. 15, 17-18, 20). He gave to His disciples bodily proof of His resurrection (Luke 24:36-47). He convinced them of His bodily resurrection (John 20:26-29). His resurrection vindicates to all His claims (Rom. 1:4; Heb. 7:25). His body is in heaven (Acts 1:9-11). His second coming will be the consummation of our salvation (1 Thess. 4:13-18).

Items of Interest

The Allegheny district rally will be held May 24, 7:45 p. m., at the Perkulator Restaurant, Uniontown, Pa. There will be installation of new district officers elected at district conference on May 9.

The combined Northern and Mid-Atlantic district laymen will meet at Penn Grove Conference Grounds (just off U. S. 30 between York and Hanover), for a spring rally, May 25, at 2:00 p. m.

Palmyra, Pa.—This fast growing Brethren church was host to an organizational meeting of the new Northern Atlantic district laymen. A fine meal was served by the host church and an inspirational message was given by Mr. Erwin, assistant district attorney.

Aleppo, Pa.—With 15 men present at their last laymen's meeting, an offering of \$70.95 was received for new songbooks for the church.

What Purpose . . . What Method?

In the great commission in Acts 1:8 we read: "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." In other words, we are to witness for the Lord everywhere, but no specific method is here laid down for us.

In the preamble to the constitution of the National Fellowship of Brethren Laymen, it is stated in addition to other purposes that under the guidance of the Holy Spirit the men shall seek to effect an organization of Brethren laymen which may offer its assistance to local churches through local laymen's affiliates, to aid the ministry in the salvation of souls, and to take part in all activities in which the laymen can be helpful. Again, no specific method is laid down and we believe this to be proper.

There is ever so much work for Brethren laymen to do in these perilous times. First and foremost we should live a Christian life above reproach and a life in which we take advantage of every opportunity to witness for our Lord by word of mouth. In the second place, we should have a united program in the local church for serving the Lord which is in agreement with the local pastor.

We, members of the Brethren Church, should praise the Lord constantly for the fact that our pastors are standing true to the Word of God. There is not a layman who would not agree that the Lord does not expect each one of us to be a Robert G. Le Tourneau; however, we are sometimes slow in admitting that the Lord does not want all of our pastors to be a Dwight L. Moody or a Louis S. Bauman. Then, if the pastor does not measure up to our expectations, we refuse to do our share of the work. Remember, when our pastors are weak, what they need most is our prayers and help rather than our criticism or lack of cooperation. There is in every church a service that men can render. Every pastor would welcome an active laymen's group working with him in the tremendous task that lies

before us. One type of program may be most effective in one church, whereas another type may be more effective in another church. In our Brethren churches one pastor may excel in one phase of the pastoral work, whereas another pastor may have special talent in another phase of the pastoral work, yet both may be serving the Lord equally well. The thing most desired of every Christian, whether pastor or layman, is to be found faithful.

The great opportunity that confronts every laymen is to work in cooperation with our pastor. It would be well for the men of each church to meet with their pastor and talk and pray regarding the most effective way the men of their particular church may best serve our Lord and Saviour Jesus Christ.

Read Acts 1:8 again: "But ye shall receive power." Not a word is said about us furnishing our own

By Rollin Sandy
Palmyra, Pa.

power, but we shall receive power. It has been our experience more than once that we had no idea how to deal with a certain situation, and we had to depend upon the Holy Spirit for leading and strength. Our greatest hindrance in our Christian work is that self gets in the way. The reason we are not more effective as laymen and Christian workers is our refusal to yield ourselves completely. The fact remains that man needs a master. The big question is, Who is our master—the old nature or Jesus Christ? "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13).

The Preacher Ain't Quite So Bad!

If he is young, he lacks experience; if his hair is gray, he is too old; if he has five or six children, he has too many; if he has none, he is setting a bad example.

If his wife sings in the choir, she is being forward; if she does not, she is not interested in her husband's work.

If he speaks from notes, he has canned sermons and is dry; if he is extemporaneous, he is not deep.

If he spends too much time in his study, he neglects his people; if he visits, he is a gadabout.

If he is attentive to the poor, he is playing to the grandstand; if to the wealthy, he is trying to be an aristocrat.

If he suggests improvements for the church; he is a dictator; if he makes no suggestions, he is a figure-head.

If he uses too many illustrations, he neglects the Bible; if not enough, he is not clear.

If he condemns wrong, he is cranky; if he does not, he is a compromiser.

If he preaches an hour, he is windy; if less, he is lazy.

If he preaches the truth, he is offensive; if not, he is a hypocrite.

If he fails to please everybody, he is hurting the church; if he does please everybody, he has no convictions.

If he preaches tithing, he is a money-grabber; if he does not, he is failing to develop his people.

If he receives a large salary, he is mercenary; if a small salary, it proves he is not worth much.

If he preaches all the time, the people get tired of hearing one man; if he invites guest preachers, he is shirking responsibility.

So what! They say the preacher has an easy time!

—Fifth and Cherry Light

Kitchen Cathedral

By Dorothy C. Haskin

MODEL OF HONOR

Carefully **Christina** unpinned her corsage and placed it on the lower shelf of the refrigerator. She hoped it would last several days. She smiled ruefully, realizing that Mother's Day was the only time during the year when she was given a corsage by the family, so this was a special treat. Indeed it was, and she caught her breath at the thought that she had been given a medal of honor!

Slowly she closed the door; and leaning against the sink, she wondered, "Do I deserve it?" Her thoughts turned to her favorite Bible passage: "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her" (Prov. 31:10-11). And her musings might well be the musings of any mother.

The most important realization that can come to any woman is that Mother's Day is founded on her relationship to her husband. That relationship is the foundation upon which the home is built. However, it is not always easy for the two to become one in spirit.

* * *

As the years went by in her marriage, **Barbara** grew ashamed of her husband's habit of wearing his

clothes until they were obviously dirty. A couple of times she remonstrated with him, but when he didn't respond immediately, she bottled her resentment within her. When she was full, she began making snide remarks to him. She forgot that one mark of a virtuous woman is that "in her tongue is the law of kindness" (Prov. 31:26). No doubt it would have taken many a tactful discussion to persuade him to be cleaner in his appearance. Instead, she nagged. Her children grew up to feel sorry for him and to have little respect for her. Her Mother's Day corsage was a form, bringing little warmth to her heart.

* * *

Alice didn't nag, even though her husband was stingy. Her attitude was "There's no need to ask him for anything. He wouldn't give it to me, even if I did." She said nothing to him, but she made plenty of remarks to her friends about how penurious he was. She forgot that it was part of her job as wife to help build up the respect of others for her husband, so that he might be "known in the gates, when he sitteth among the elders of the land" (Prov. 31:23).

Her children acquired their mother's contemptuous attitude to-

ward their father. Her Mother's Day badge of honor was worn as falsely as a medal of honor worn by a soldier who had not been loyal to his country.

* * *

Edna's husband died when her three children were still small. So if he had faults, she wasn't tempted to complain to others about them. Instead, she was always telling her children about the fine things he had done and what a splendid man he had been. One of her friends, who had known Harry, remarked: "Edna, you have nothing but praise for him. You know that he was far from being a paragon of virtue."

"My dear," Edna replied earnestly, "I have to bring up the children without him, but there's no need to tell them of his faults. They will be better children if they respect their father."

When Edna received her Mother's Day corsage, she knew that she had earned it. Not only had she been a mother to her children, but she had also given them a father. Her conception of motherhood was not easy to fulfill—but medals are given, not for an easy life, but for faithfulness in a hard one. Have you earned your Mother's Day medal of honor?

(Copr. ERA, 1957)

THE POWER OF SATAN

(Continued From Page 300)

maining two-thirds of a leg was lying useless. It was glued on so that a casual observer would never know, but we know and keep it turned to the wall. For those who know that Satan's power is broken, just to remind him of the fact wounds his pride and brings victory to the Christian.

In Hebrews 2:14 is the truth of Satan's broken power: "That through death he might destroy him that had the power of death, that is, the devil." Jesus, in dying and rising from the dead, has broken Satan's power and given to the Christian a target at which to aim his resistance to the Devil. In Luke 11:21-

22 the Word of God speaks in analogy of the conflict between Jesus and Satan. Christ has "overcome him, he taketh from him all his armour wherein he trusted, and divided his spoils." Satan's power is broken beyond repair.

DOOMED POWER

For aeons, Satan has been exercising his power and authority and has succeeded in deluding countless hordes of people. So successful has been this delusion that even Satan himself has been carried along and shall be caught in his own device. He has convinced himself that he shall yet succeed in the overthrow of the Almighty God, but he shall be brought up short when Revelation 20:2-3 is fulfilled: "And he laid hold on the dragon, that old serpent,

which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Look now to verse 10: "And the devil that deceived them was cast into the lake of fire and brimstone [at the end of the thousand years] . . . and shall be tormented day and night for ever and ever."

Doomed and such an end! Take heart, Christian, then shall there be peace on the earth forever. Then and only then, shall we be able to lay down our sword and shield and rest. Until then, resist the Devil, trust in the Lord, and yield to the Holy Spirit.



Song of Home

"Bill's coming home, and I'm so glad" Mother's heart sang as she set up his bed and put on new sheets and pillow slips saved especially for his homecoming.

A sudden tug of memory reminded her that last Easter they were anticipating the return of Bob from school. Quick tears dimmed her eyes. No more will Mother plan for his visit to his earthly home. Rather, she is looking forward to joining Bob in that fair land beyond the skies. The pull heavenward is stronger than ever now that one of Mother's jewels is there.

As she hurried with her work Mother could not get her two oldest sons off her mind. With Bob a new-comer to the streets of gold, the resurrected Lord and the promises of I Corinthians 15 were a genuine

comfort this year as she applied the Word of God very personally to her own heart.

"How much I have to be thankful for, dear Father," she took time to pray. "For all my sons and daughters, who are 'an heritage of the Lord'; for the privilege of having been the mother of a son like Bobby; for the joy of having a son like Bill whose present growth in spirit and mind is a harbinger of future stature; for the inestimable privilege of knowing a little of Thy Word, and being able to give it out in teaching others; 'for salvation full and free, purchased once on Calvary'; for home, and love of husband; for health, dear Lord, there is no stopping point. And now Billy coming home—give him a safe trip, please, Father.

"Bill is quite tired, You know, Lord. He hasn't been home since we moved and he went to school late in August. He worked away from home at Christmas to get money to apply on his schooling. Bob's illness and homegoing were hard on him; the two boys were always rather close. His first year away from home in college has been quite rugged, Father. Give him rest while he's home, and help us all to show him a good time."

The God of answered prayer did

just that for us. Bill's welcome home was joyous to the point of tumult. "You home, Bill?" questioned the three-year-old family "caboose." "You gonna stay home? Bobby can't come. He's up in heaven. Mommie says we're gonna live with him some day. I want to go now."

As these parents rested their eyes on each of their eight children surrounding the table that first Sunday Bill was home, they knew such times would become fewer and farther between. With the family circle already broken here on earth by Bob's promotion to glory, Daddy and Mother held on to every golden, precious moment. And as they lay their heads on their pillows that night, they pillowed their hearts on the promise of their Father God: "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). Then with tears in their voices and a song in their hearts, they cried with the great apostle: "O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:55, 57-58).

My Mother and I

My mother's always nice to me
When I am good, and cheerful;
But worried frowns come on her face
When I am cross and tearful.

I try to help her every day;
I do the shopping for her!
I like to make a salad crisp,
And oft a cake I stir.

But dusting chairs is not my style;
Dishwashing's such a bore;
Making beds I do detest,
And sweeping is quite a chore.

But Mother says, "It must be done";
So I must do my best.
(I'll do as much as I have time;
Let Sister do the rest!)

The way to make my mother glad
And keep a smile on her dear face
Is ALWAYS do as I am told,
And do all dull chores with grace.

—Sara Shier Van Aukun

The BRETHREN MISSIONARY

HERALD



EDUCATIONAL NUMBER

MAY 18, 1957

After High School, What?



—Photo By Allen Zook

Your Dream Can Come True!

The Board of Trustees
The Faculty and Senior Classes
of
GRACE THEOLOGICAL SEMINARY
and
GRACE COLLEGE

extend this invitation to attend

The Commencement Service

May 26 through 29, 1957

Winona Lake, Indiana

THE SEMINARY CLASS SERVICE

SUNDAY, MAY 26, 10:45 A. M.

At the Winona Lake Brethren Church

(Auditorium of Grace Theological Seminary)

Robert Shackelford, Class President, Presiding

James Sweeton, Director of Music

Alva Steffler, Organist

- Prelude
*Processional
*Doxology
*Invocation Wendell Kent
Hymn—"Come Thou Fount," No. 159
Responsive Reading, No. 405 Cecil Lewis
Instrumental Solo Edward Smith
Scripture Lesson Vernon Duerkson
Prayer Richard McIntosh
*Hymn—"Am I a Soldier of the Cross?" No. 121
Announcements Rev. Richard DeArmev
Presentation of Offerings
Quartet John Rathbun, Adrian Jeffers,
John Martin, John Gallagher
The Class Sermon Thomas Julien
*Hymn—"Take My Life," No. 289
*Benediction Rolland Hein
Postlude
*Congregation Standing

THE BACCALAUREATE SERVICE

SUNDAY, MAY 26, 7:30 P. M.

Auditorium of Grace Theological Seminary

Director of Music—Donald Ogden

- Prelude Nancy Weber
Processional (the congregation standing)
Invocation President Alva J. McClain
Hymn—"All Hail the Power of Jesus Name"
Scripture Reading Rev. Edward Lewis
Announcements President Alva J. McClain
Choir—"Divine Praise"—Bortoriansky
Hymn—"The God of Abraham Praise"
Prayer Rev. Paul L. Mohler
Male Quartet
Baccalaureate Sermon Rev. Mark E. Malles
(Pastor, First Brethren Church, Fort Wayne, Ind.)
Hymn—"Channels Only"
Prayer and Benediction Rev. William E. Male
Postlude

1957 Graduation Services

Grace Theological Seminary and College

THE GRADUATION SERVICE

WEDNESDAY, MAY 29, 7:30 P. M.

Auditorium of Grace Theological Seminary

Director of Music—Donald Ogden

- Prelude and Processional Nancy Weber
Academic Procession (the congregation standing)
Hymn—"Come, Thou Fount"
Invocation Rev. Robert W. Markley
College Choir—"Praise the Lord, Ye Heavens Adore
Him"—Prichard
Scripture Reading Rev. William A. Steffler
Male Quartet
Annual Seminary and College Announce-
ments Rev. Paul E. Dick
(President of the Seminary Board)
Hymn—"Marvelous Grace"
Prayer Rev. Bernard N. Schneider, D. D.
College Choir—"Adore and Be Still"—Gounod-Cain
Graduation Address Rev. Laird Harris, Ph. D.
(Covenant Theological Seminary)
Presentation of Class Gifts Robert Shackelford
Paul Gehman
Response Prof. Ralph W. Gilbert, B.D., Th.M.
Recognition of Honors Prof. Jesse D. Humbert, A.M.,
B.D.
Presentation of
Candidates Prof. Herman A. Hoyt, Th.M., Th.D.
Conferring of Diplomas and Degrees—President Alva
J. McClain, Th.M., D.D., LL.D., assisted by Vice
President Paul R. Bauman, B.D., D.D., and Registrar
Homer A. Kent, Th.M., Th.D.
Hymn—"O Jesus, I Have Promised"
Prayer and Benediction Rev. Kenneth B. Ashman
Postlude



1957 Grace College Graduates

On the evening of May 29, in addition to the 35 who will be graduated from the seminary (pictured last month), 31 young men and women will receive degrees from Grace College. The following descriptions give the names of the candidates, the degree to be conferred by Grace College; other colleges, Bible institutes, etc., attended, and the high school from which each graduated.

The pictures are identified from left to right.

TOP ROW

JAMES G. ARRINGTON—

Candidate for the A.B. degree. Yuba City High School, Yuba City, Calif.

JOYCE M. AUSTIN, R.N.—

Candidate for the B.S. in Nursing degree. Fort Wayne Lutheran School of Nursing, Marion College, Shipshewana High School, Shipshewana, Ind.

DAWN E. BOROTA—

Candidate for the B.S. in Ed. degree. Bob Jones University, South Park High School, Buffalo, N. Y.

GLENN C. BYERS—

Candidate for the A.B. degree. Washington Twp. High School, Jefferson, Ind.

THEODORE FRANCHINO—

Candidate for the A.B. degree. Woodbury College, Hoover High School, Glendale, Calif.

ESTHER FRIESEN—

Candidate for the B.S. in Ed. degree. Fairbury Junior College, Grace Bible Institute, Fairbury High School, Fairbury, Nebr.

VIVIAN I. FULLER—

Candidate for the B.S. in Ed. degree. Bob Jones University, Roosevelt High School, Dayton, Ohio.

PAUL C. GEHMAN—

Candidate for the A.B. degree. Berne-French High School, Berne, Ind.

RONALD M. GLIDDEN—

Candidate for the A.B. degree. Greensburg Bible Institute, Dover High School, Dover, N. H.

CLARENCE J. HENDERSON—

Candidate for the A.B. degree. Fort Wayne Bible College, Humeston High School, Humeston, Iowa.

MIDDLE ROW

MARY L. HOOKS—

Candidate for the A.B. degree. William Jennings Bryan University, Kittanning High School, Kittanning, Pa.

VERNE F. HUTCHISON—

Candidate for the A.B. degree. Prairie Bible Institute, Central High School, Aberdeen, S. D.

MARILYN J. JOHNSON—

Candidate for the B.S. in Ed. degree. Millersburg High School, Millersburg, Iowa.

JOHN T. JOHNSTON—

Candidate for the A.B. degree. Moody Bible Institute, Mt. Victory High School, Mt. Victory, Ohio.

NICKOLAS KURTANECK, Th.B.—

Candidate for the A.B. degree. Grace Theological Seminary, Greensburg Bible Institute, Franklin Township High School, Newburg, Pa.

GORDON LOCKWOOD—

Candidate for the A.B. degree. Bob Jones University, Knox Community High School, Knoxville, Ind.

MARVIN E. LOWERY—

Candidate for the A.B. degree. Williamsport High School, Williamsport, Md.

ROBERT C. MESSNER—

Candidate for the A.B. degree. Ashland High School, Ashland, Ohio.

HELEN L. OLNEY—

Candidate for the B.S. in Ed. degree. Redding Consolidated School, Redding, Iowa.

DALE B. OWEN—

Candidate for the A.B. degree. Indiana State Teachers College, Moody Bible Institute, Brazil High School, Brazil, Ind.

VOLIE E. PYLES—

Candidate for the A.B. degree. Bob Jones University, Latham Community High School, Latham, Ill.

BOTTOM ROW

SONYA D. SAUFLEY—

Candidate for the A.B. degree. Philadelphia Bible Institute, Hershey High School, Hershey, Pa.

MARLENE J. SHOEMAKER—

Candidate for the B.S. in Ed. degree. Lake Odessa High School, Lake Odessa, Mich.

CLARENCE J. SNYDER—

Candidate for the A.B. degree. Fort Hays Kansas State College, Wycliffe Institute of Linguistics, Wheaton College, Moody Bible Institute, James Whitcomb Riley High School, South Bend, Ind.

ALVA W. STEFFLER—

Candidate for the A.B. degree. Manchester College, King's College, Fairview High School, Dayton, Ohio.

RUTH A. STEFFLER—

Candidate for the B.S. in Ed. degree. Milton Local High School, Sterling, Ohio.

CHARLES H. STONER—

Candidate for the A.B. degree. Hershey Junior College, Hershey High School, Hershey, Pa.

CURTIS W. STROMAN—

Candidate for the A.B. degree. Hershey Junior College, Hershey High School, Hershey, Pa.

JAMES C. SWEETON—

Candidate for the A.B. degree. Long Beach City College, Bible Institute of Los Angeles, John Brown University, Excelsior Union High School, Norwalk, Calif.

AMY L. VOLOVSKI—

Candidate for the A.B. degree. Kittanning High School, Kittanning, Pa.

CHARLES H. WINTER—

Candidate for the A.B. degree. San Bernardino Valley College, Banning Union High School, Banning, Calif.



The new Executive Committee of the Grace Seminary Alumni Association is composed of the following men: (l. to r.): John C. Whitcomb ('51), secretary; Nathan M. Meyer ('55), vice president; Richard P. DeArmey ('53), president; and Blaine Snyder ('40), treasurer.

Alumni Plans

By John C. Whitcomb, Jr.

Alumni Secretary, Grace Theological Seminary and Grace College

Dr. J. Vernon McGee, pastor of the Church of the Open Door in Los Angeles, will deliver the fourth in the series of L. S. Bauman Memorial Lectures during the Grace Bible Conference, Jan. 20-23, 1958. In addition to this, the Alumni Association is planning to have two other well-known speakers during that week to bring messages and to conduct seminar discussions for pastors and Christian workers. Every effort is being made to plan a Bible conference that will attract alumni and friends from afar to the halls of Grace Seminary and College.

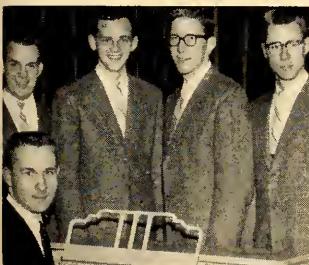
If the gymnasium construction shows sufficient progress by next January, we also plan to have a home basketball game for the benefit

of the alumni. With such facilities, and with the additional opportunities for practice, the alumni may be assured next year that they will witness an overwhelming victory for Grace!

At the midwinter business meeting in January, Grace alumni voted to launch a fourfold project for the year 1957. First, a \$300 scholarship to Grace College. Second, \$250 for two additional Bible conference speakers next January. Third, \$473.43 to pay off completely the remaining bill for the street lighting system around the campus. And fourth, \$1,000 for the new building project.

As we consider this new fourfold project for 1957, which totals

more than \$2,000, we are greatly encouraged by two things: First, the Lord laid it upon the hearts of our alumni to give "exceeding abundantly above" their previous year's total of \$1,000, when they contributed over \$1,500 in 1956. This 50 percent increase in giving within one year speaks well for a growing enthusiasm among our alumni for the ministry of Grace Seminary and College. And in the second place, all of us are greatly encouraged by the response of our student body in pledging nearly \$4,000 this spring for the Grace College building program. If some of this additional enthusiasm reaches out to our alumni, we should have no difficulty in going "over the top" in our project fund.

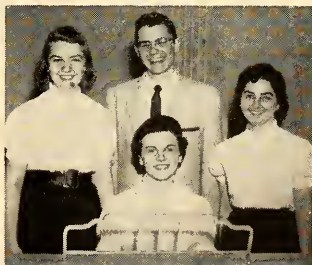


THE AMBASSADORS

The Ambassadors Male Quartet, organized last September, has appeared in many churches from coast to coast. The group was known as the Freshman Quartet, but they now have a more appropriate name. From left to right they are David Hacker, first tenor, of Dayton, Ohio; Warren Brown, second tenor, of Huntington Park, Calif.; James Custer, baritone, of Martinsburg, W. Va.; Robert Burk, bass, of Mansfield, Ohio. Professor Donald Ogden will serve as accompanist and speaker.

Grace College Summer Teams

Visiting churches, young people's camps, and conferences, two summer teams from Grace College will travel many miles over a 10-week period beginning June first. The Ambassadors Quartet, together with Professor Donald Ogden, will travel westward, visiting churches and young people's summer camps on the Pacific Coast, from California to Washington. The Gospel-heirs will travel with another member of the faculty throughout the east. It is the earnest desire of the school to have a spiritual ministry through these young people, particularly among young people of high school and college age who are facing some of the most important decisions of their lives. Pray throughout the summer for the ministry and travel of these two teams.

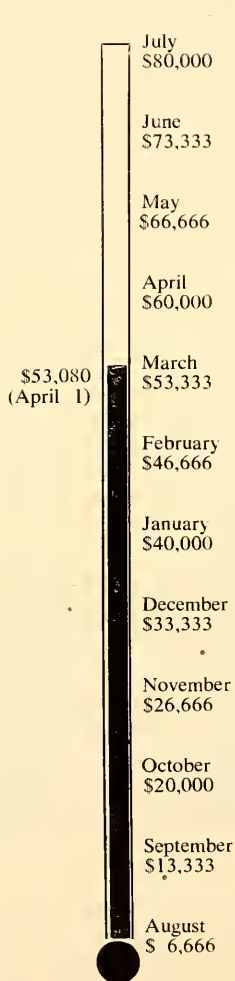


THE GOSPEL-HEIRS

The Gospel-heirs trio was organized more than a year ago, and their ministry has been blessed of the Lord in many churches in both the east and the west. The team is composed of Jeanette Turner, soprano, of Portis, Kans.; Randy Poyner, tenor, of Waterloo, Iowa; and Shirley Smith, alto, of Jackson, Mich. Nancy Weber, of Hagerstown, Md., is accompanist. This group will be at the North Mountain Bible Conference, Red Rock, Pa., July 29 through Aug. 4.

A Story in Black and Red

By Dr. W. A. Ogden



**1955-1956
Budget Needs**

The report illustrated on this page represents nine months, or August through April of this fiscal year.

1. Our budget from gift income was set by the board at \$80,000 for the year, or \$6,666.66 per month.

2. During the nine months of the fiscal year we have received \$53,080.71—a monthly average of \$5,897.85. This is short of the budget by \$768.81 per month, or a total of \$6,919.29. If this trend continues we will fall about \$10,000 short of the budget.

We are also below the estimated income from tuitions because enrollments were not as high as anticipated. Our needs, therefore, are for larger gifts in order to balance out our books by the end of the year.

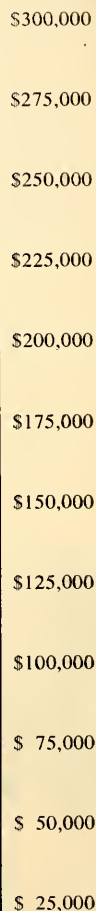
We started the year with a deficit of \$12,288. That amount has been increased \$14,156, to a total of \$26,444. Against this we are carrying accounts receivable in the amount of \$12,297. This item will pay all students' accounts in full to the end of the year. However, we still have to operate the remaining three months of the year at a cost now of approximately \$12,000 a month. Unless receipts from gifts reach and surpass the budget goal; and unless all students' accounts are paid in full, we will close the year with an increase in deficit of about \$10,000, or a total deficit of \$22,000.

This, brethren, is the simple story in black and red. We can justify added costs, for we have a larger school. While this is not at all a cause for despair, it should remind us that this great school must have the wholehearted support of its friends or we will soon be caught in an embarrassing state. We ask, please, that churches holding money for Grace Seminary in their treasuries send it to us as soon as possible; secondly, that all of us make an extra gift to the current fund in time to reach our office before the fiscal year closes on July 31.

Classroom Building

Physical Education Building

\$75,427
(May 1)



**Grace College
Building Fund**

Choir Tour

A Rich Blessing

The first western tour of the Grace College Choir is now history, and only eternity will reveal the tremendous amount of good accomplished for the cause of Christ through the ministry of the young people as they traveled along.

On April 4, 30 members of the choir, accompanied by Prof. and Mrs. Donald Ogden, Dr. and Mrs. Paul Bauman, and Miss Ava Schnittjer, boarded the train for a 25-day trip which took them all the way to the Pacific Coast. The choir itself had provided a special gift of money for the fare of Mrs. Ogden. Mrs. Bauman's trip was made possible through the kindness of two California families.

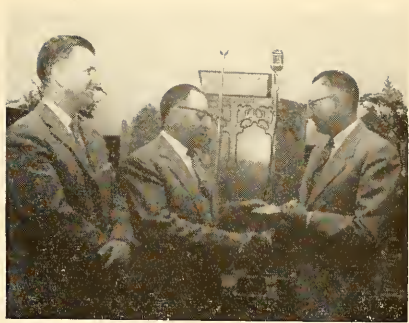
The exemplary conduct of the young people made such an impression on the passengers and trainmen on the Union Pacific's City of Los Angeles that the conductor insisted upon their going to the lounge car at the rear of the train so they could sing for the passengers riding in the Pullman section. There they presented informally their first concert—everything they could possibly sing acapella. Prof. Ogden was able to give a clear testimony for the Lord at the conclusion. The conductor commented to a man standing beside him: "I don't care what their religion is: young people like that are hard to beat and they can sing on my train anytime." Another remarked: "I didn't know young people like that existed anymore." One middle-aged couple, who first heard the choir in the lounge car, asked for a schedule and attended four of their concerts in the southern California area. After one in which they had heard the plan of salvation explained clearly, Prof. Ogden extended an invitation. Although they made no public response, they spoke to one of the members saying they were "very seriously thinking about what he said."

During the 25-day trip, the choir presented 28 full programs. Included were two Youth for Christ services and one program at the

Brethren High School at Paramount. In addition they also sang on Easter Sunday for the combined high-school and college departments at the First Brethren Church of Long Beach. The male quartet sang at Long Beach for the Kiwanis Club pre-Easter luncheon and at the Christian Business Men's breakfast. Dr. Bauman spoke at both these meetings. The quartet also sang at the Easter Sunrise Service in the Brethren Church at Bellflower, and Don Ogden was the speaker. Some of the meetings resulted in definite decisions for Christ.

Speaking of the kindness shown the choir, Prof. Don Ogden well expressed in the school paper the appreciation of all who were a part of the tour:

"In this day of overworked adjectives it is difficult to find a word to characterize the hospitality shown the choir by the churches we visited on our western tour. From the farewell tears to the welcoming cheers at each end of the trip we had an unbroken chain of expressions of friendship and appreciation. Those which are particularly outstanding to us are: the kindness of the First Brethren Church of Long Beach, which provided us with a comfortable dormitory, breakfast every morning, a school bus for free transportation to all services and many places of interest to sightseers; the wonderful evening meals prepared for us by the churches we visited and the gracious way in which they were served to us; the enthusiastic reception of the pastors, all of whom made us feel welcome and appreciated; the cards and letters that kept pouring in from Winona; the many fine homes that were opened to us after we left southern California; the loyal fans who repeatedly found their way to our concerts; and the host of friends of Grace Seminary and College who encouraged us in many other ways. To all of them we would like to say another word of thanks. Each one played a tremendous part in making our tour an experience to be remembered forever."



WOOSTER CHURCH INVESTS MONEY AND STUDENTS

Top. Don McMichael, Wooster, Ohio, church treasurer, looks on with happy approval as Tom Slaybaugh, financial secretary, presents check, representing Wooster's gift of \$1,053.95 to the Grace College Building Fund, to the moderator, Herbert Stair. The check also included \$332.38 for the General Fund. Bottom. Wooster students, Roberta Sprowls and Hyla Palmer, have the pleasure of presenting Wooster offering check to Dr. James L. Boyer, financial secretary, at college chapel service. Pastor Kenneth Ashman looks on with approval.



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Pictured above are just a few of the varied experiences of the Grace College Choir on its recent 25-day western concert tour. For some of these that cannot be portrayed in pictures, see the article on the preceding page.

1. Boarding the train at Warsaw. Dale Hostetler and Clifford Heffner wave goodbye from train window.

2. Sally Sadler and Karen Calkins find new use for pillows. David Hacker also at rest.

3. First concert and first audience aboard Pacific's City of Los Angeles.

4. Dr. Charles Mayes, pastor of the host church, greets the group upon their arrival in Long Beach.

5. Heading for evening concert Joyce Moir, Marilyn Rathfon board bus as John Mayes, Pastor, watches loading process.

6. Last concert at Portis, Kans. Two of the choir members, Jeannette Turner and Carolyn Caldwell.

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of this church.
After hard day's travel, Bob Messner, Dale
, and Dave Hacker snatch a bit of sleep before

Spanish tacos dinner in John May's patio.
The Baumans enjoy Chinese dinner with Mr.
Walter McPheeters and Mr. and Mrs. Chester
who helped greatly with transportation of period
luggage.

10. Just a bit of recreation, such as (1) jumping rope
while waiting for train at Modesto station; (2) boatripe
in Los Angeles harbor arranged by Rev. Claude Pearson;
(3) catching up on studies; (4) barbecue at Whittier.

11. Loading baggage at Modesto.

12. Making good use of empty lounge car.

13. Welcome home! Students waiting to greet choir
at station. Then the parade!

14. Reception at Grace College dormitory.



NEWS

LAKE ODESSA, MICH. Homer R. Miller has resigned as pastor of the Grace Brethren Church. Anyone wishing to candidate for this pastorate should contact the secretary, Mr. Allen Senters, Lake Odessa, Mich.

GLENDAL, CALIF. To make a good start for National Family Week members of the First Brethren Church, Gerald Polman, pastor, met together for a family breakfast at Switzer's camp on May 4.

TRACY, CALIF. Jonathan Hall, son of Rev. and Mrs. Nelson Hall of the Tracy Brethren Church, has Kaller's disease in his left arch. It will take about two years for the bone, which has been dissolved, to be replaced. Prayer for complete recovery will be appreciated.

FORT WAYNE, IND. At the Indiana Fellowship of Brethren Churches conference, April 29-May 2, Rev. Nathan Meyer, pastor of the Leesburg Brethren Church, was elected moderator; Rev. Mark Malles of the First Brethren Church, vice moderator; Frank Poland, treasurer; Rev. Lowell Hoyt, of the Grace Brethren Church of Elkhart, statistician; Rev. R. Paul Miller, Rev. Clyde Landrum, and Rev. John Evans, Committee on Committees. Mrs. Homer Hanna was elected WMC district president; Mrs. Scott Weaver, vice president; Mrs. Edward Byrne, secretary; Mrs. Lester Fife, assistant secretary; Mrs. John Whitcomb, treasurer; and Mrs. Oren Taylor, assistant treasurer.

ASHLAND, OHIO. Chaplain Harold Morr, member of the Grace Brethren Church, was guest speaker at the evening service, Apr. 28. He

also showed the colored film, "Redeeming the Time," which he produced on his recent round-the-world trip. Miles Taber is pastor.

MARTINSBURG, PA. Miss Alice Snider, daughter of Dr. and Mrs. Claude Snider, was married to Charles Koontz, son of Dr. and Mrs. Herman W. Koontz, of the Grace Brethren Church, York, Pa. Apr. 13. Mrs. Koontz was office secretary of the Brethren Sunday School Board for three years before her marriage. Mr. Koontz is a member of the Brethren Construction Crew in Long Beach, Calif. where the Los Altos Brethren Church is being erected.

FORT WAYNE, IND. Douglas Knepper, five-year-old son of Mr. and Mrs. James Knepper of the Brethren Construction Crew, is in the Parkview Hospital suffering from a serious liver condition. Prayer for the parents and little Dougie would be much appreciated. Mr. Knepper is assisting in the erection of Grace Brethren Church.

FORT WAYNE, IND. Rev. Harold Etling, director of the Brethren National Sunday School Board and Mark Malles, pastor of the First Brethren Church, were speakers at the 2nd Annual Indiana Sunday School Convention, May 9-11.

DENVER, COLO. George Triandiflou recently joined the Grace Brethren Church, Thomas Inman, pastor, and has become licensed to the Brethren ministry. He is interested in assuming an interim pastorate. Brother Triandiflou graduated from Grace Seminary in 1956. His address is: Box 1773, East Hampton, N. Y.

MANSFIELD, OHIO. Gene Witzky resigned as pastor of the Woodville Grace Brethren Church, Sunday, May 5, and has accepted the call to the Ireland Road Brethren Church, South Bend, Ind. His resignation will take effect in three months or before, if possible.

Dates of District Conferences

Allegheny May 7-9 — Uniontown, Pa.
California May 27-31 — Long Beach, Calif.
East July 22-25 — Altoona, Pa.
Indiana Apr. 29-May 2 — Fort Wayne, Ind.
Iowa June 27-29 — Leon, Iowa
Michigan June 24-27 — Berrien Springs, Mich.
Mid-Atlantic May 13-15 — Hagerstown, Md.
Midwest June 7-9 — Denver, Colo.
Northern Atlantic May 7-10 — York, Pa.
Northern Ohio Apr. 25-26 — Mansfield, Ohio
Northwest Apr. 30-May 2 — Harris, Wash.
Southeast June 24-26 — Roanoke, Va.
Southern Ohio May 6-9 — Dayton, Ohio



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Winona Lake, Ind.

MANSFIELD, OHIO. During the month of April the Grace Brethren Church enjoyed the highest average attendance in their history with 470 in the morning services, and 267 in the evening services. Dr. Bernard Schneider is pastor.

DAYTON, OHIO. The North Riverdale Brethren Church honored Mr. and Mrs. Scott Raper with a beautiful gift on their sixtieth wedding anniversary.

SANTA MONICA, CALIF. According to information received Brother George Richardson, one of our Brethren ministers, associated with BIOLA extension staff, has had to return to the hospital and it is said that his condition is quite serious.

SPECIAL. The Brethren Missionary Herald recently purchased an automatic addressograph and put it into use for the first time on the May 11 issue. If anyone is missing his copy, please write us and we will gladly send you one.

WINCHESTER, VA. The Men's Bible Class of the First Brethren Sunday School recently gave a gift of office furniture for the church study. Paul E. Dick is pastor.

SPECIAL. Rev. Russell Weber, secretary-treasurer of the Board of Ministerial Relief will be at 500 State St., Johnstown, Pa., after June 15. All pastors and cooperating churches please note.

ALLENTOWN, PA. Rev. John Neely, First Brethren Church, conducted the morning service at the Zion E. C. Church, Apr. 28, in the absence of the regular pastor.

WINONA LAKE, IND. Loribeth arrived at the William Kolb home, Apr. 21. She is the third daughter of the home-mission pastor of our new work in Kokomo, Ind. Loribeth also has one brother.

Evangelistic Technique

By Kenneth Ashman, Pastor

First Brethren Church
Wooster, Ohio



Pictured above left to right are: Pastor Kenneth Ashman, Truymond Haddix, Jim Johnson, Glen Neal, Dayton Ulrich, Arthur

Jentes, Russell Richeson, Guy Johnson, Ivan Moomaw, and Herbert Stair preparing to go calling.

A three-week evangelistic campaign was scheduled for the First Brethren Church, Wooster, Ohio. It was previously arranged for services to be conducted on Sunday, Monday, Wednesday, and Friday nights. Tuesday, Thursday, and Saturday nights were designated for calling and home visitation. This arrangement resulted in the best average attendance ever experienced in our long series of successful campaigns in this church. Our people felt that this three-week period relieved the pressure of too hurried a campaign, gave them opportunity to care for the normal procedures of life, and also spread the financial load over a longer period, enabling them to give more generously. In addition the longer period allowed for more visitation, especially upon whole families, since three nights each week were free for this purpose.

Along with the time and service schedule, we planned an extensive calling campaign. Fifteen volunteers among the ladies called over 3,500 residential numbers in the local telephone directory. In each case a friendly greeting was followed by such questions as: "Are you members of any church?" "Do you attend church?" "Are you getting full spiritual satisfaction in your present religious life?" "Would you be interested in a pastoral call?" From the reports of these calls, some 400 prospective families were gleaned. These families were assigned to calling teams for home contact, personal witnessing, and an invitation to the services. In addition, these calling teams tried to arrange for transportation for those whom they invited. Our men volunteered to serve as co-workers with the members of the Crusade Team, Dean Fetterhoff and Truymond

Haddix. Accordingly each afternoon and each free evening at least three teams were in the field calling in homes where no previous contact had been made. In this way 385 new homes were contacted during the first and second weeks. During the third week the more promising prospects were reassigned for second and third visits. The fine co-operation of the Crusade Team and our local Brethren spelled success in the effort.

Did this all work? Indeed yes! On the first Monday night a team was assigned a family entirely new to us, their name having been received via the Brethren telephone testimony. Calls were made in the home. The following Sunday the husband accepted the Lord, and one week later the wife came to Christ. Since then they both have been baptized and received into the local membership. This is a sample of how the plan operated successfully. There were 15 rededications and 6 confessions, but that's only a part of the story, for families contacted are attending regularly and will eventually be won to the Lord and the church. This type of seed-sowing cannot but produce a harvest as the Lord has promised.

REACTION OF THE EVANGELIST

We have just concluded one of the most unusual types of evangelistic meetings in which I have ever participated. After three weeks of preaching and visiting on alternating nights, I am sure that this is one of the most effective types of evangelism today. One of the great burdens to my heart in nearly every meeting is the fact that people (especially husbands) are seldom home in the afternoon, and consequently it is almost impossible to see the family together. Since the husband is usually the key to the home, this has always presented a major problem. In relation to the preaching services this type of campaign is very advantageous. The attendance is consistently larger, and the crowds are not as tired physically as when services are conducted each night. Though much of this ministry is sowing the seed to people who have never before heard the gospel, I am confident that in relation to the future ministry of the church this will prove to be one of the most effective types of evangelistic campaigns for our day.—Dean Fetterhoff.

Revive Us Again

Moderator's Address—Northern Ohio District Fellowship of Brethren Churches—By Neil Beery

The theme chosen for this conference is "Revive Us Again." In my own heart and mind I do not know of a more needy and timely subject. Our text is Psalm 85:6: **"Wilt thou not revive us again: that thy people may rejoice in thee?"**

I am not going to waste our time today endeavoring to impress upon you the need for a real heart revival. I believe you are all convinced of such a need.

Let me say that we are not thinking today of revival in the sense of a great physical effort, such as a mass evangelistic or even a local evangelistic or revival meeting. I believe that a physical revival, that is, a revival of action—such as the revived faithfulness of God's people to public services, and visitation, prayer meeting, testifying, etc.—will come as a normal result of a real heart revival such as we want to talk about today.

The Revival Is From God

In looking at the verse of Scripture which has been chosen as the theme for our conference, we notice that the revival spoken of and requested is not the result of much planning and working on the part of the people, but rather it is the result of the people being revived by God. The psalmist asks: **"Wilt thou not revive us again?"** Brethren, we need to understand that too often we get the cart before the horse in the matter of revival. We plan, we program, we advertise, we do everything humanly possible and often try things that have never been tried before. I am sure you have heard it

said: "Revival is never worked up, but is always prayed down." There is a need for our falling in love with Christ all over again. Every great revival that history records has its beginning behind the scenes where some faithful person or persons have really taken hold of God in agonizing prayer and quiet time before Him. In Psalm 57:15, in the last phrase of the verse, He speaks of reviving the heart of the contrite ones, those who have humbled themselves in His presence. In Hosea 14:7, in speaking of the restoration of Israel, he speaks of reviving those who dwell under His shadow. We must be under the shadow of close communion with Him if we are to have a revival in our hearts.

Please do not misunderstand me. I am keenly aware of the fact that there needs to be good programming, good planning, and good advertising, but these are only secondary and must be done by the leading which comes from God as a result of the quiet times with Him when His leading is prayed for and truly desired. Planning can never take the place of praying. Programming will never do as a substitute for pleading with God for the revival of our own heart and of the heart of others. I cannot help but direct your thinking to the fourth chapter of Acts and verses 31 to 35 where we read: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and

of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

You will see the results of this prayer meeting were the very things we would desire in a revival. They were filled with the Holy Ghost; they possessed great boldness; they were united in heart; they consecrated all they had; they witnessed with great power; they had care for one another. What more could we ask from God in the way of revival? But remember this all had its start with a prayer meeting.

A Georgia evangelist tells of a pastor who had gone at night, when the people were sleeping, and prayed before every home in his town where there was an unsaved one. When the revival came it swept his town like a prairie fire.

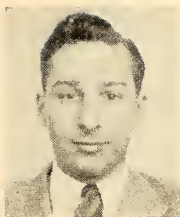
It is related of John Wesley that on one occasion he was riding along a high road, when he saw a man kneeling by the roadside breaking stones. "Ah!" said the preacher, "I wish I could break the hearts of some who hear me preach as easily as you are breaking those stones." The man looked up and replied: "Did you ever try to break them on your knees?"

Prayer is the seed bed of revival—real revival.

The Revival Is For Us

We pray constantly for God to revive others in churches where the true preaching of the gospel has vanished, but we fail to realize that it is also possible to grow cold in our love for Christ, even though we are constantly near the warmth of gospel preaching. All too frequently we permit the pleading of the Holy Spirit to go unheard, believing that He speaks only in convicting power to sinners, or to Christians who have drifted off into sinfulness of a noticeable proportion in man's sight. Brethren, the psalmist asked: "Wilt thou not revive us?" I am convinced that if we would be more careful to spend time in our closet of prayer reading His precious Word, talking with Him, and permitting Him to speak to us, we would soon have the kind of revival we need. I suppose many of you have heard the story of the scented clay. Spurgeon used it in his great sermon, "Behold the Man." The story is that once a Persian moralist took a piece of scented clay in his hand and said to it; "Oh clay, whence hast thou thy perfume?" And the clay said: "I was once a piece of common clay, but they laid me for a time in company with a rose and I drank in its fragrance, and have now become scented clay." We are but pieces of common clay, but if we spend a time with the Rose of Sharon, we will become scented clay, and others will take knowledge of us that we have been with Jesus.

In our constant haste and pressure of programing and planning, we are losing that sweet, quiet, close communion with Him and we become as one who beatheth the air. If somehow God could but quiet us before Him and really commune with us! If we could only permit Him to again soften our hearts and burden us for His work so that instead of going to the vineyard with a head full of knowledge and plans and programs, we could go with a heart full of love, first of all for Him and then a real heart passion for those who are yet lost. Such a revival would immediately take care of every need in our own life, in our own local church, and in our denomination. I am reminded of two portions of Scripture. One is Psalm 126:5-6, where we read: "They that sow in tears, shall



Neil Beery

reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The tears spoken of here are not tears of mock piouness but tears which betray a real burden for lost souls, which I am sure come only from a real heart revival and a closeness with and to God. The other verse of Scripture which comes to my mind is taken from Joel the second chapter and the first phrase of the thirteenth verse. "And rend your heart and not your garments." We become so concerned for the physical programs and services, which I believe sometimes in His sight must appear as a rending of our garments, when we really should be on our faces before Him permitting Him to fill us with the precious Holy Spirit.

May I be so bold as to say at this point that I believe we are desperately in need of a real revival—a proper attitude toward the person and power of the Holy Spirit. In the last several years we have become almost afraid of the Holy Spirit. I believe this is due to the many false teachings and emotional attitudes which have been propagated as the filling of the Holy Spirit, and to a misuse of the term of sanctification. Lest we be labled as fanatics, we have shied away from the real teaching of the indwelling and infilling of the Holy Spirit. There is a real need for a proper understanding of His great work in the heart and life of a believer. Instead of approaching Him as something mysterious, we need to realize the value of permitting Him to fill us day by day, understanding that through such daily yieldedness and filling we shall be able to live a life more pleasing to Christ and carry out our ministry more effectively. The Holy Spirit is real. He abides in us and desires to control and lead us in the paths of righteousness.

The Result of the Revival

If we will come to the place of real spiritual heart revival by drawing nigh to God and permitting Him to draw nigh to us, the normal, sure, result will be a physical revival or activity for the Lord which will certainly cause a great rejoicing among the Lord's people, as our text suggests. In the passage in Psalm 126, which we referred to earlier, notice that the promised result of the tears and weeping, or the time of close communion with God which brings this passion, is reaping in joy and bringing sheaves with rejoicing. Brethren, I am sure that we can have a real revival in our churches which will bring Christians to a complete surrender to Christ, which will transform sinners to saints, which will make homes a little bit like heaven, which will supply pastors for our churches, missionaries for our fields, and laymen with a real burden for the lost, but it will only come in the manner in which we have presented it to you today. In closing I would like to read to you a poem written by Samuel Stevenson, entitled, "Where Is God's Power."

A city full of churches
Great preachers, lettered men,
Grand music, choirs and organs;
If these all fail, what then?
God workers, eager, earnest,
Who labour hour by hour,
But where, oh where, my brother,
Is God's Almighty power?

Refinement: education!
They want the very best,
Their plans and schemes are perfect,
They give themselves no rest;
They get the best of talent,
They try their uttermost,
But what they need, my brother,
Is God the Holy Ghost!

We may spend time and money
And preach from wisdom's lore,
But education only
Will keep God's people poor.
God wants not worldly wisdom,
He seeks no smiles to win;
But what is needed, brother,
Is that we deal with sin!

It is the Holy Spirit,
That quickeneth the soul.
God will not take man's worship,
Nor bow to man's control.
No human innovation,
No skill, or worldly art,
Can give a true repentance,
Or break the sinner's heart.

We may have human wisdom,
Grand singing, great success;
There may be fine equipment,
But these things do not bless.
God wants a pure, clean vessel,
Anointed lips and true,
A man filled with the Spirit,
To speak His message through.

Great God, revive us truly!
And keep us every day;
That men may all acknowledge,
We live just as we pray.
The Lord's hand is not shortened,
He still delights to bless,
If we depart from evil
And all our sins confess.

The Purpose of Satan

By Robert Wm. Markley

(Third of Series)

Why? Why? The eternal question of childhood regarding every law of nature and every act rings in our mind as we contemplate the devastating work of the "enemy of all righteousness." Why is he permitted to ensnare men's souls and play havoc with the church of Jesus Christ? Why is our adversary, the Devil, so bent upon bringing to naught the best plans and efforts of the Christian? The answer to these questions is in the understanding of his purpose.

In Isaiah 14:13-14 we have a quotation of Satan's own words which expresses his purpose: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: **I will be like the most High.**" This appears a great purpose attainable only by some magnanimous "coup d'etat." This is Satan's ultimate goal, but he, as we or anyone else, approaches that goal by a series of smaller campaigns. In any realm of activity, a great job or achievement is a compilation of smaller tasks, each successfully executed. These smaller tasks of Satan's are the battles we fight in our lives. Not battles against us but against the Lord and against His Christ. Let us remember that this is God's battle and "put on the armour," "trust in the Lord," and "yield to the Spirit"—our God will fight for us.

CAMPAIGN DECEPTION

We have said that the ultimate purpose of Satan is broken down into subordinate campaigns for reaching that goal. In John 8:44b Jesus has told us of Satan: "... there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Lies are always for a purpose. That purpose is to deceive for a reason. We may lie to cover a deed, or another lie, so that no one will know of our error. We may lie so that someone will think above what he ought to think of us. In any case, the lie is to keep men from knowing the truth. By his beautiful lies Satan plans to keep men from knowing the truth which makes men free. Peo-

ple have believed his lies by the millions and at the same time have contended their truthfulness. Strange power that can make black look white, wrong look right, and sin appear as righteousness! In Revelation 20:3 where Satan is cast into the bottomless pit, the reason given for this act is "that he should deceive the nations no more. . . ." It is by Satan's deception that there are so many different kinds of religion in the world. These false religions and false teachers appeal to the minds of men as menthol salve appeals to a seared finger and are truly an opiate to the people. Those ways seem right to men, but the ends thereof are the ways of death. Every man kept from believing the truth about Jesus Christ through Satan's lies is another foot-soldier in Satan's army to fight against God. Satan's philosophy is "strength in numbers alone." He causes blindness to the fact that one man with God is as powerful as ten million and more without Him. This enemy of all righteousness will do all he can to keep a man from believing on the Lord Jesus Christ.

CAMPAIGN SCANDLE

"Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night" (Rev. 12: 10). This jubilant song of triumph is the grand overture of a new day. The song makes mention of Satan's accusation, and it is of this accusation that we wish to write. Day and night before God accusation is made regarding those of the earth who claim to be Christians. The deplorably sad part of the this accusation is its truth. We are all that Satan could possibly say we are, for he has brought us to this depraved condition. It is true that we do not deserve any of God's grace. It is true that we are wayward and unfaithful, but thanks be to God, it is not by works of righteousness which we

have done, but according to His mercy He saved us. All his accusation could not alter our relationship with God.

No real damage is done in this accusation since God knows all the truth about us, and since the morale of the Almighty can in no way be weakened, for with Him is "no variableness, neither shadow of turning." The malicious damage is inflicted as Satan goes about the earth scandalizing the name of Jesus Christ among Christians and unbelievers alike. If Satan cannot keep a man from believing on Christ, he tries to keep him from being victorious by coldness of heart, which robs Christ of his love, and by blindness of mind, which robs Christ of his loyalty. Satan's strategy is systematic and mechanical; therefore it behooves us as believers in Christ to know insofar as possible his devices and his objectives. We have established his objectives: to overthrow God and murderously usurp His power, position, and authority. The coldness of heart and blindness of mind device mentioned above is designed for weakening the Christian's belief in God's Word. Satan sneaks into your consciousness with fiery darts of doubts as to Christ's power, truth, willingness to answer prayer, and even His very existence.

Satan's most powerful blows to Christ are directed either at His church or at His saints. He knows that we are mere mortals of flesh and blood incapable of infinite knowledge. His strategy then consists of a series of attempts to weaken the Christian so that he cannot live a victorious life. Brother, do you believe the Word? Then don't believe this scandal of Satan's regarding Christ, for the two are diametric. "Resist the devil, and he will flee from you" (Jas. 4:7).

CAMPAIGN MURDER

"He was a murderer from the beginning" (John 8:44). Praise God that there are those who would rather endure days and nights of suffering than to make the slightest compromise with Satan or be disloyal to Christ. If Satan cannot keep

(Continued on Page 320)

Take Ye Away the Stone

By Frank Tewalt
Hagerstown, Md.

In these days of speed and atomic know-how there seems to be a trend toward "seeing is believing," or, "Show me, I'm from Missouri." Mary and Martha, two sisters whom the Lord loved, had an occasion to call upon Him for help during a crisis in their lives; namely, the illness, death and burial of their brother, Lazarus.

In this passage before us we have several stones that it would be well for us to remove in this day and age.

Stone Number One

The Stone of Darkness of Heart—Jesus said if we walk in the light, meaning in the knowledge of the gospel of Christ, we will not stumble. In verse 10 of this chapter Christ tells His disciples this very truth. Where there is darkness there is fear, not only physical but spiritual, for when a man leaves this world outside of Christ, he enters a world of outer darkness, alienated from the grace of God forever.

Stone Number Two

The Stone of Doubt—Many people in this day and age believe there is a God but many deny His power. The disciples, on this occasion, thought that Lazarus was asleep until the Lord awakened their thoughts to the fact that Lazarus was dead. Yes, dead and buried. In the latter part of verse 32 Martha tells the Lord if He had been there her brother had not died, showing her lack of faith in the power of the Lord. The Lord tarried, knowing what He would do when the time arrived for Him to act.

Those who have never experienced the joy of salvation doubt many joyous things it contains—new birth, sanctification, and the blessed hope of Christ's bodily return for His own. John 14:1-3 tells us of this wonderful truth. As some doubted then, so many do today. How can we receive a body when we have gone to dust? If God

made Adam from the dust of the earth, has his power lessened through the ages? With God nothing is impossible.

Stone Number Three

The Stone of Anxiety—Mary said: "Lord, if thou hadst been here . . ." giving the Lord a mild rebuke for His being late and not coming before her brother died. Jesus said in John 14: "Let not your heart be troubled." In another place, "Be anxious for nothing." When you are in doubt and things go wrong, take it to the Lord and He will work it out. In I Peter 5:7 we read: "Casting all your care upon him; for he careth for you." No problem, question, or

THE PURPOSE OF SATAN

(Continued From Page 318)

a man from being saved, he seeks to prevent him from being victorious. If the latter is impossible for him, Satan seeks to silence forever the testimony. He goes about as a roaring lion seeking whom he may devour. The unreasonable accidents, the illogical occurrences when you were spared just in the "nick-of-time," all are evidences of his murderous nature and plan, thwarted by the intervention of the Almighty hand. If only our eyes could behold the dangers, pitfalls, and snares our wonderful Lord keeps us from, then would our understanding be more enlightened.

Our times are in God's hands and no one can pluck us out of the Father's hand. "More secure is no one ever, than the loved ones of the Saviour." Greater is he that is in us than he that is in the world. Satan's purposes shall be utterly thwarted, and the eternal purposes of God shall stand sure as they have since the beginning of time. Truly we have a great God. END.

sorrow is too great for the Lord. Worry and anxiety give evidence of a lack of faith in the Lord Jesus Christ.

Stone Number Four

The Stone of Unbelief—In verses 21-24 we find the sisters and the Lord before the tomb. Mary knew her brother would be raised from the dead but doubted that he would rise at this time. Many unsaved people today do not believe in a life after death. "Show me who has come back to tell about it" is a typical statement of unbelief. Paul had this experience and could not describe its greatness to mortal ears. When in prison Paul told the jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." We plead with you today, unsaved reader, to do the same. Jesus wept when He saw the unbelief of people around Him.

Stone Number Five

The Stone of Sin—Romans 3:23 states that all have sinned. This includes all past, present and future generations. Where there is sin there must be judgment. Thousands go daily to a Christless grave due to the sin of rejection. In verse 44 Christ calls forth Lazarus and instructs the people to loose him and let him go. His coming forth was at the command of the Giver of Life. As he came forth from the darkness of the grave he entered into the world of the glorious light of Christ, for he saw Him there when the napkin was removed from his eyes. Christ said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). He became sin, who knew no sin, that we through faith might have eternal life. If the Son shall set you free, you shall be free indeed. As these stones, dear reader, are removed, and the Holy Spirit indwells and controls us, then and only then can we be used of God as a vessel of honor.

KITCHEN KATHEDRAL

By Dorothy C. Haskin

THE KNOT OF PRAYER

"Pastor, I cannot pray for my husband any longer. I must give him up. I have tried so many times but he always breaks his promise. He is drunk again," a wife decided regretfully.

"Don't stop praying for your husband," the pastor urged. "Keep on praying. Do your best and have faith in God."

"Very well," she agreed reluctantly. "I'll do my best, but my heart is heavy and my faith is weak."

She kept on praying, and within two weeks her husband was converted. He stopped drinking and joined the church. Suppose she had stopped praying!

Mighty things have been done by prayer. Elijah prayed and God withheld the rain. Elijah prayed again and rain fell. Daniel prayed and the lions' mouths were closed. Believers prayed and Peter's prison doors were opened.

People have done mighty things by prayer and so can you. Dr. Alexis Carrel was a doctor and a noted man of science. He won the Nobel Prize and the Nordhoff-Jung medal. He said that the more he knew about medicine the more he realized that prayer could cure when medicine

could not. He declared: "Prayer is the most powerful form of energy that one can generate."

Too many of us, though we nod in agreement when someone says that prayer is powerful, don't make the effort to spend time in prayer. When Adolph Saphir, the well-known Hebrew teacher, was nearing the end of his days on earth, he said, "If I were to live my life over again I would spend less time in service and more time in prayer."

If you pray in private, it will be easy to pray in public. During World War II a British soldier was caught creeping stealthily from a nearby woods to his quarters. He was immediately taken before his commanding officer and charged with communicating with the enemy. His only defense was that he had been praying.

The officer demanded: "Are you in the habit of praying?"

"Yes, sir," the soldier replied.

"Then get down on your knees and pray."

Expecting to be quickly executed, the soldier knelt and poured out his soul in prayer. When he finished, the officer said: "You may go. I believe your story. If you hadn't drilled often, you couldn't have done so well in review."

Live your prayer life daily before your children. Teach them the security of speaking with their Heavenly Father in prayer.

If ever you feel you have reached the end of your rope, tie it with a knot of prayer.

(Copr. ERA, 1957)

What Will You Do?

What would you do with this appeal from Dr. L. L. Grubb of the Brethren Home Missions Council: "Pastors all over the nation are crying for young people to help them with the VBS and are missing many opportunities to reach communities?"

What would you do if you received this letter from Rev. Sewell Landrum, director of the Kentucky mission: "We had hoped to have two weeks of daily vacation Bible school for juniors and two for seniors. But

with only one worker we will have just one week for each?"

This is all that we can do now: four workers are going to Taos, N. M. with Brother Sam Horney, and just one is able to go to the Kentucky mission.

Several of the young people going to Taos are providing their own transportation in order to help with the expense. Brother and Sister Sewell Landrum are personally caring for the room and board of their worker. Many Grace College stu-

dents have volunteered to try and get their own support to go to Kentucky. We are praying that they will be able to go.

Brethren, pray for us! Lift up your eyes and look unto the fields. They are now ripe unto harvest, but the night is coming when no man can work.

Will you pray for **Youth Sunday**, May 19, 1957? The Brethren Youth Council, who is responsible for this endeavor, also needs your prayers.

The BRETHREN MISSIONARY HERALD

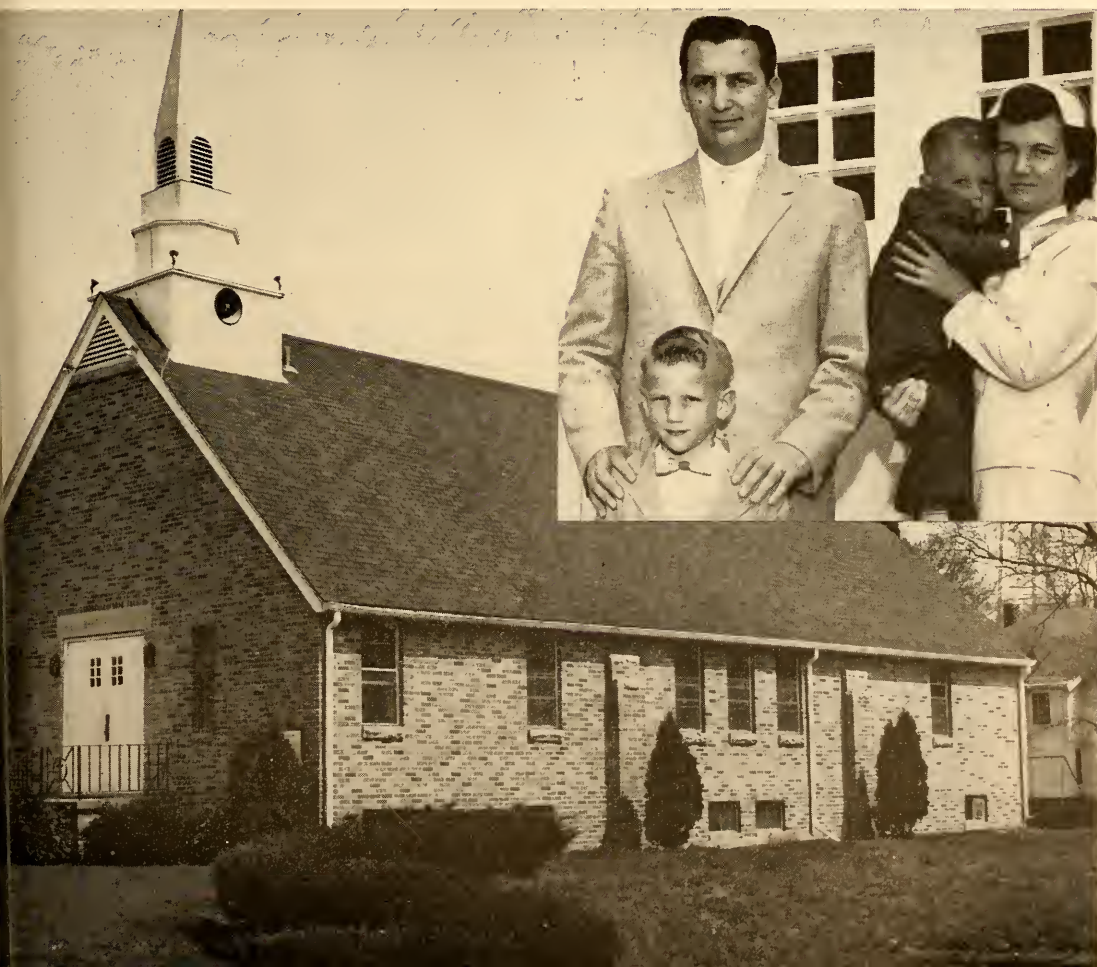


HOME MISSION NUMBER

MAY 25, 1957

Cedar Rapids Church Joins Self-Supporting Group

The Grace Brethren Church, Cedar Rapids, Iowa, joined the self-supporting churches of the National Fellowship of Brethren Churches on January 1, 1957





Editorials

By L. L. Grubb



Reformation in Reverse

If Martin Luther were alive today, he would be greatly disturbed by the actions of some of those in the church which bears his name.

In Stuttgart, Germany, recently, a Westphalian Lutheran minister, Rev. Max Lackmann, published a book in which he accepted without reservation the doctrine of priestly absolution as practiced by the Roman Catholic Church. He also says that the Holy Scriptures, when properly interpreted, must lead to the acceptance of the apostolic succession theory of the Roman Catholic Church. This means that present Roman Catholic officials are in direct succession from Peter.

Others in German protestantism are taking the same position and establishing a trend which may split the forces of German protestantism and even project its effect into other nations.

When Martin Luther stood and faced his ecclesiastical superiors with the doctrine of justification by faith, he certainly had no intention that later the leaders of the church should renounce his position and return to the Roman Catholic fold.

In a sinister and effective manner the leaven of apostasy is spreading through the ranks of the professing church and preparing religion for the monstrous system of infidelity which will appear fully during the reign of Antichrist.

Competing With the Restaurants

Wisconsin has put some teeth in its rulings regarding churches which sell meals for monetary gain. The Board of Health has issued a ruling that churches which serve meals to the public must have restaurant licenses.

This was the result of an appeal by the Wisconsin Restaurant Association which claimed that churches and other private clubs were giving the restaurants unfair competition.

What a sad commentary on a group of people to whom Jesus said: "Ye shall be witnesses unto me." Now they are in the restaurant business, spending probably as much or more time preparing meals and selling them to raise money for the church building fund, etc., than in giving a faithful witness for Christ. When a state restaurant association begins to feel the pinch because of church competition, it seems that the situation has attained serious proportions. No wonder the church is powerless!

Physical food has its place in the church. The early Christians enjoyed love feasts for fellowship. Class dinners, socials, etc., are fine and often even very helpful in establishing and developing a personal testimony. But the early church did not sell sauerkraut

dinners to care for the cost of special projects. They gave liberally of their means to support their preachers and other churches, as well as their own.

Buying Power Goes Down Again

In the March 29 issue of U. S. News and World Report we noticed that the buying power of the American dollar took another nosedive.

As measured by the Bureau of Labor Statistics, consumer prices now stand at 118.7 percent of the 1947-49 level. That is an increase of 3.6 percent during the last year.

For 135,000 workers whose contracts contain "escalator clauses" according to the BLS price index this increase in cost of living will mean one to two cents per hour increase.

A great multitude of workers in the USA are protected by their union contracts; although even this becomes a vicious cycle. Prices go up, wages go up, prices go up, wages go up, etc. Who gets pinched? The man without the "escalator" in his salary scale.

This is the reason so many preachers and other full-time Christian workers are finding it increasingly difficult to get along. Members of churches forget that the preacher must pay the same price for merchandise. (The day of ministerial discounts is practically gone). Yet his salary does not increase proportionately to afford him any peace of mind in paying his bills even though he lives very frugally. These become very hard, bitter facts when doctor bills must be paid, the baby needs a new pair of shoes, or some dental work needs to be done.

Laws Usually Do Not Favor Churches

Frequently in the location of churches and in the controlling of the church environment it becomes apparent that the laws of our nation are not slanted to favor the church.

Recently a pastor in Tulsa, Oklahoma found this to be tragically true. He appeared in county court to protest the issuance of a beer license to a tavern across the street from the church. The judge told him: "It looks like you'll have to open a dance hall." The judge was sympathetic but simply stating the law. Oklahoma law restricts the operation of beer taverns close to dance halls, but has no compunctions about taverns operating near schools or churches.

There certainly should be some civil protection in the immediate environment of that institution, the church, which should help to make any community a better place in which to live. This is not asking the world for assistance but simply taking fair advantage of the legal systems which the Bible indicates we are to carefully respect.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 19, NUMBER 21

Entered as second-class matter April 16, 1943 at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$3.00 a year; 100-percent churches, \$2.50; foreign, \$4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive committee; Gene Farrell, S. W. Link, Mark Malles, Robert E. A. Miller, Thomas Hammers, Arnold R. Kriebaum, ex officio.

Another Success Story

By Richard E. Grant, pastor

The Establishment of the Cedar Rapids Church

The Grace Brethren Church, Cedar Rapids, Iowa, has now joined the ranks of the established Brethren churches. The Cedar Rapids church is now a completely self-supporting institution. Its financial program is now entirely independent of the Brethren Home Missions Council. We thank God that we are now independent; but we also thank God that we were able to depend upon the faithful financial, spiritual, and inspirational aid from the Council during those crucial first seven years of our church history. The Council has been an immeasurable blessing to our church and to my own personal ministry. We have much for which to rejoice in the Lord.

We praise our living Lord for this glorious victory in establishing this beautiful monument to His grace. This triumph is of God who effectually stirred our beloved Brethren people to pray persistently and to give liberally to the support of missions. The Brethren Home Missions Council—the church-building institution of our denomination—has depended upon your sympathetic, generous praying and giving to assist in the establishment of this attractive new church in the heart of the fastest growing city in the State of Iowa.

The need for an aggressive gospel-preaching church in the city of Cedar Rapids is appalling. There is a definite dearth of fundamental churches. There are thousands of church members in this city, but few have ever heard the simple message of salvation. The city is filled with unsaved church members. The Grace Brethren Church has by faithful prayer and hard work brought a strong spiritual impact to the community.

The Early History of the Cedar Rapids Church

In the year 1948, Rev. Harold S.

Parks, Rev. M. Leon Meyers, Mr. Cleve G. Miller, and Rev. Arnold R. Kriegbaum, under the Iowa District Missions Board, made preliminary contacts for the establishing of a new work in Cedar Rapids. After successfully locating a few Brethren families in the area, Rev. Arnold Kriegbaum, now editor of our Brethren Missionary Herald, assumed the pastorate of this new work on May 1, 1949, and immediately made plans for the erection of the present church building which was dedicated November 20, 1949. A thriving home-mission church was developed as a result of four years of energetic and capable pastoring by Brother Kriegbaum. The present pastor, Rev. Richard Grant, arrived on the field September 6, 1953, and praises God for continual blessings upon the work during these nearly four years of ministry in this fine church.

Following is a comparative report of missionary giving and membership growth during the seven years' existence of the church. We believe this graphic report will enable you to see the Lord's evident blessing upon the church from its very inception to the present hour.

Year	Members	Grace Sem.	Foreign Miss.	Home Miss.
1950	26	\$40.00	\$102.08	\$128.00
1951	33	167.40	238.45	287.00
1952	40	139.60	444.47	401.00
1953	50	197.00	545.70	659.00
1954	68	238.00	600.00	955.00
1955	78	577.00	970.68	1,047.00
1956	89	1,434.00	1,129.00	1,250.60

In the above figures lies the secret of successful self-support. It is a self-evident truth that the Lord blesses the missionary-minded church. Another fact that can be derived from the above figures is that it pays to invest your money in home-mission churches because home-mission churches are loyal supporters of brethren interests.

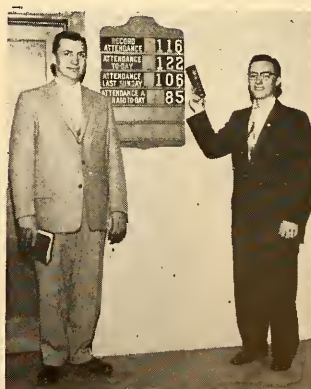
The Encouragement of the Cedar Rapids Church

Dollars invested in the work of home missions pay dividends in the

souls of men and women being won for Christ. Our Sunday school has averaged over 100 per Sunday during the past two months. Our Sunday school, our church, and the city around us are growing. New homes are springing up continually in our neighborhood. We have many fine prospects and surely the Lord is going to continue to use the Brethren church here to honor His name.

We trust that this report of the establishment of another Brethren church, along with pictures and the testimonies of those who have been richly blessed by its ministry, will encourage many to give sacrificially to home missions this year in order that this history may repeat itself many times before our Lord returns.

The church in Cedar Rapids, Iowa, stands as a living trophy to the work of home missions. It is truly a work of grace. We wish to say "Thank You" to the Brethren Home Missions Council, the Iowa District Conference of Brethren Churches, and to Brethren people throughout our denomination, and especially do we praise our wonderful Lord!



Richard Grant, pastor, and Mr. Lee Dice, Sunday-school superintendent, pointing to a new Sunday-school record.

Congratulations, Cedar Rapids

The board of directors for The Brethren Home Missions Council congratulates another home-mission church for reaching the goal—a self-supporting church. Our appreciation goes to the Iowa district for its vision in looking to Cedar Rapids for a project, then to the first pastor, Arnold Kriegbaum, and the faithful few who pioneered the work, and now to the present pastor, Richard Grant, in leading the people, with the Lord's blessing, to their place among our self-supporting churches.

May we suggest you read "Another Success Story" if you have not already done so. Then look at some of the fruits resulting for full-time service, the testimonies of others, and a record Bible school with a staff of consecrated teachers. God is blessing in Brethren home missions.

We pay special tribute to two charter members, Mr. and Mrs. Lloyd Long. Mr. Long is a deacon, adult Bible class teacher, and has six years perfect attendance in the Bible school. Mrs. Long is a deaconess and has read the Bible through 14 times in the last 10 years. They will celebrate their 50th wedding anniversary in 1958, the Lord willing.

We beseech the Brethren from coast to coast to continue steadfast in prayer for this church and all the other home-mission churches that more "Success Stories" may be written and that more home-mission churches may join the self-supporting group for the glory of Christ.



Cedar Rapids choir



Rolland Hein



Joan Phillips

Mr. Rolland Hein, member of the Cedar Rapids church, will graduate from Grace Theological Seminary in May 1957.

Miss Joan Phillips, another member of the Cedar Rapids church, is a student at Iowa University.



Robert Clinton



Arnold Kriegbaum

Mr. Robert Clinton, a member of the Cedar Rapids church, is a student in Grace Theological Seminary.

Rev. Arnold Kriegbaum, editor of the Brethren Missionary Herald, pioneered the Cedar Rapids church and was the first pastor.



Cedar Rapids Sunday-school staff

We Are Thankful . . .



By Mrs.
Alvah Gorsh

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

I thank God for this verse out of the Word of God. So few ministers today know how to divide the word of truth rightly. It was seeking after this truth that led me into the Brethren church.

I was attending a holiness church and was not getting spiritual food to grow on.

I first started attending the Grace Brethren Church for the evening services and just marveled at the Word as it was presented by Pastor Grant. Praise the Lord for a few churches where the whole Word of God is still preached. After sometime I began to study church doctrines. It was quite awhile before I could accept them as founded upon the Word of God. But after study and seeking the will of the Lord and His leading, God revealed His Word to me. How precious these truths have become to me.

Our Brethren church is a place where I am proud to invite my friends in to hear the Word of God and I know Christ will be exalted.



By
William Faas

I am very thankful for the Grace Brethren Church of Cedar Rapids.

Since we are living in days of apostasy and unbelief, it is wonderful to know that we can go to a church where they believe in the Bible, the whole Bible and nothing but the Bible. I am also thankful for the two men that the Lord has led here to be our pastors. Rev. Arnold Kriegbaum and our present pastor Richard Grant have not been afraid to preach the truth and contend for the faith once for all delivered unto the saints.

My prayer is that God will continue to raise up men that are dedicated to Him; that funds will come in for home missions so that many more home-mission churches will be established for the glory of the One who loved us and gave himself for us; and that we will see many souls won for him.



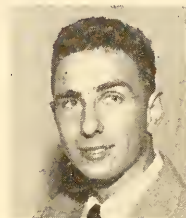
By Mrs.
Lee H. Dice

I thank God for His great love, for salvation through my Lord Jesus Christ, for His Word, for the Holy Spirit, and for the privilege of prayer. I also thank Him for the Grace Brethren Church of Cedar Rapids and all it means to me.

My husband and I first attended the Grace Brethren Church in the fall of 1954, not by invitation or testimony, but in direct guidance in answer to prayer for a church where we could worship and work together. After having visited many modernistic churches, it was thrilling to find a church where the Word was preached so simply and purely and no excuses made for the stand taken. We have found grand fellowship and real joy and peace in serving our Lord here.

It is my continued prayer that I may know Him better each day, that I may be yielded and faithful in

all things, and that we here at Grace Brethren may have the blessed joy of seeing many souls won for eternity through our united efforts for Him.



By Don Ciba

At work during the lunch hour we quite often get into some very lively discussions about religion. Our latest happened to be about the different beliefs of different denominations.

As the afternoon wore on, I began to think deeper on the subject and just how it was that I became a Brethren.

Coming to a big city from a nondenominational church in a small town, we tried to find a church that teaches salvation through Christ. We soon found that this was not an easy thing to do. We found that Satan can get a foothold at this time, for we settled in a church that did not give us any spiritual growth.

But praise the Lord He has the upper hand. I like the verse in Isaiah that says: "This is the way, walk ye in it." That's the way I like to describe the way God led us to the Grace Brethren Church, for we learned again that we must put our faith in Him and then He will lead us in all things. Truly God has blessed us in the short time we have been in this church. We have shared real joy such as we have never had before—in the friendliness of God's people, the will to work together, and communion. What a real joy, one I will always remember, to take part for the first time in threefold communion.

I am happy that through Christ I am saved and that He led me to the Grace Brethren Church.



Three classes of the Adult Department in the Cedar Rapids Sunday school.

The Junior Department



Primary Department

Nursery and Preschool



A "VBS" Network Broadcast

By Mrs. C. R. McGuyer
VBS Director, Norwalk, Calif.

Editor's Note: The following article is presented as a challenge to vacation Bible school directors and teachers. This is the season when many such schools will be in progress. Your plans may be complete for this year, but there is still time to pray. Remember especially the VBS work in the Taos, N. Mex., area that will be continuing throughout the summer. May God bless in your school with results in proportion to the Norwalk Brethren VBS last year.

"One minute—30 seconds to go—stand by—" and the finger pointed to approximately 250 children in the Norwalk Brethren Church. Station T-I-M-E was on the air. The broadcast, lasting approximately 45 minutes, was heard by no one outside the room and was seen only by those within the room. Weeks, yes months, of preparation had been made for this brief "airing" of the vacation Bible school program.

Sponsored by the Bible school, the VBS of the church is a yearly highlight, eagerly looked forward to by the children and prayerfully prepared for by the workers. Last year was a thrilling time of blessing for both. Early in the year when the committee was formed, it decided to do something different. The materials prepared by the larger Bible houses are always good, but without exception several churches without in any one area will have the same VBS program. Since this is a bit discouraging in trying to reach the unchurched, we decided that our school must be different. Thus the idea for a broadcast.

Radio Station KGER, the local John Brown station, was very cooperative. They granted us an interview with their station manager, and through him we became acquainted with broadcasting terms, signals, etc. Our young people were put to work building an engineering room, and the publicity committee put up banners, posters, and prepared mimeograph memos from our own station manager. The Norwalk Yell-Advertiser (a one-sheet take-off on our local throw away advertising paper) came out with a big classified section, under **Help wanted, male and female desperate:** "New Broadcast Station desperately needs complete staff for new type of interesting work in this area. Will pay top satisfaction for even slight-

est endeavors, etc." Another ad said: "Time Bureau needs Clock Watchers" (our appeal for around the clock prayer-warriors). The prayer committee soon lined up prayer-warriors for such vigil from those who answered this ad. Twenty-four hours of prayer daily for weeks before was offered unto Him who ever hears. Can you doubt that there was tremendous blessing? These were but a few of the preparations made.

The material chosen lent itself admirably to our set-up. "Our Living Bible" spoke to us as God's message was sent out each day. We were divided into two departments. Kindergarten and first graders met in one group, and the other children through the sixth grade met in our auditorium. Our registration reached close to the 400 mark, and our buildings were packed to capacity each day. One could not doubt the working of our wonderful Lord when day after day these children crowded into the rooms and sat quietly, expectantly as the director broadcast the same old message, ever new of God's redeeming love. The song service, memory work, lesson story and mission study were held together; however, the attention of the children never wavered. One would have to see it to believe that so many children could be so good for so long. Truly our Lord is good!

Our mission project was for our Navajo work. We thought how wonderful it would be if we could pay for the support of one child in our Navajo school, which we learned was \$90. Our joy was unbounded when over twice that amount came in—and all in pennies. Did you ever see \$190 in pennies? We used the scales' method with the boys daily trying to out balance the girls and vice versa. One day the girls would win, the next day the boys, until on closing day we decided it was a tie. How happy the groups were when they knew that one boy and one girl could now go to our Navajo school because of their pennies.

Because our closing program was on Sunday evening, there were children from other churches who could not be there, but a more suc-

cessful program could never have been produced (oh, as successful, yes, but not more so). Each radio program cast eagerly awaits the opinion of critics, and had ours been a regular station staff their hearts would have been more than thrilled by the praise of parents and visitors. Oh, how much we look forward to the day when we as workers can lay at our Saviour's feet between 35 and 40 young lives who received Christ during the two weeks!

Our station T-I-M-E signed off. Thirty seconds to go. Somehow our hearts had been touched by these words as though the Spirit said, "Redeem the time," and every person worked to do just that. From the well-organized parade all the way through everyone was anxious that the moments be used for Him. Our direct broadcast to and from Navajoland (via tape recording), our messages from God's Word, our songs, everything was directed toward the souls who had but 30 seconds to go. Our youth meetings held in conjunction with the VBS were beamed toward hungry hearts also, but since they too were so wonderful, it would take several pages to let you know about them.

VBS is fun, but there must be much prayer, much work, and dare I say it, much **you** in it. The crutches which many hard-working folk have provided in the way of workbooks and quarterlies are wonderful, but how much better to plan something which is just for your individual group. This year—well, this year—they tell us is going to be a tremendous tourist year, so how would you like to come along with us for a trip to the Holy Land. Passport pictures will be needed, so get packed, pictures ready, and **let's go!**



1956 Taos, New Mexico, Parade Picture

Ground Breaking at San Diego

By Archer Baum, pastor

It was a typical sunny day when friends and members of the Grace Brethren Church of San Diego gathered at our new building site to break ground for our new church.

The service began at 3:30 with the congregation of approximately 105 people singing the doxology led by Wesley Becker, vice moderator of the church. After the invocation by the pastor the congregation sang "Praise Him." I am certain the words were sung with real sincerity, for we were seeing the fulfillment of many months of prayer and planning. The people were able to see the \$30,000 worth of street improvements which had to be completed before construction of the church could begin. Certainly our hearts were full of praise to the Lord.

Rev. Grant McDonald, Brethren pastor of the Grace Community Church of Ramona, Calif., read 1 Corinthians 3:8-23 and later in the program brought greetings from his congregation, a number of whom were present at the service.

Special music was furnished by Wesley Becker who played a solo on his saxophone and Robert Brady, a member of our Sunday school, who played an accordion solo. Mrs. Lawrence Wells accompanied the singing and special music on a portable organ owned by the church. Chap-



Miss Armida Inigo (foreground), former owner of the property where the church is to be located, gave the largest single gift to the building fund.

lain Lee Jenkins offered a prayer of dedication prior to the message.

Rev. Harry Sturz, pastor of the Bellflower Brethren Church, brought a message full of spiritual counsel especially fitting for the beginning of a new church building. After the message Mr. Florian Hesse, superintendent of building construction, gave his testimony. The congregation rejoices to have this good Christian man in charge of construction. The pastor then read a telegram of congratulations from the Grace Brethren Church of San Bernardino.

The pastor first broke ground followed by Miss Armida Inigo. Miss Inigo is a Mexican lady who wanted her property to be sold to a church, and after payment was made to her she gave a gift of \$2,400 to the church. This is the largest single gift that has been given to the build-

ing fund. Others to break ground were Chaplain Jenkins, our Sunday-school superintendent, and members of the building committee: Mr. Gerald Ahern, Mr. Wesley Becker and Mrs. Lewis Lee.

The service closed with the singing of "How Firm a Foundation" and the benediction by the pastor.

Since the sale of the old property in November 1955, the congregation has met in a new National Guard Armory near the property. With limited facilities the Lord has given us an increase in our Sunday school. The Sunday school averaged 65 in November 1955, and in April 1957 the average was 115.

The stucco building of contemporary design by Architect Richard George Wheeler will house an auditorium seating 150 people, a parlor which will open to serve as an overflow room for the auditorium, a large kitchen, a large office, a small office, pastor's study and two large classrooms which can be divided into smaller classrooms. The building has been designed with a Christian day school in mind should the Lord so direct.

Construction was started the next day. Trenches for the footings are now being dug. Please pray with us for the completion of the building, that additional funds will be provided, and that the congregation will grow in numbers and spiritual strength to the glory of the Lord.



San Diego congregation

Dedication Day in Grafton

By Lee Crist, pastor
First Brethren Church, Grafton, W. Va.



Left to right: Archer Baum, pastor, Gerald Ahern, Lewis Lee, building committee, Miss Armida Inigo, former property owner, Florin Hesse, contractor, and Wesley Becker, building committee.



Left to right: Grant McDonald, Ramona, Calif., Archer Baum, local pastor, Harry Sturz, Bellflower, Calif., and Chaplain Lee Jenkins.



Mr. Florin Hesse, the Christian contractor, who started the new church building the following day.

As far as those of us in Grafton are concerned, two days in recent months stand out most impressively. They are September 9, 1956, when the cornerstone of our new church building was laid, and April 14, 1957, the day of the dedication of our new building. For years the old church structure, which dates back to the early 1880's, housed the believers known as the Free Will Baptists. In 1920 the building was secured by the Brethren here in town. It has been a place where many have received great blessings, scores have accepted Christ as their personal Saviour, and many have grown in the grace and knowledge of our Lord Jesus Christ.

For some years there has been a great need of a new, modern church building in this city. Of course, there were many problems which had to be settled as there always are in a building program. But in this the Lord wonderfully blessed and guided. We were especially blessed with an energetic, capable, building committee composed of Brethren Carlton Harsh, Hugh Livengood, and Jim Luden. Then, too, we could never have gotten the building under way had not The Brethren Home Missions Council used their good name in helping us to borrow most of the money at the local bank. So we are truly grateful to Dr. L. L. Grubb, Rev. Lester Pifer and The Brethren Home Missions Council for their encouragement and advice. We had planned for some time to secure, if possible, Dr. Grubb as speaker for the dedicatory services and to hold a pre-Easter Bible Conference immediately following the day of dedication.

We had been looking forward to the dedication of our new building for quite some time. We truly believed it would be a big day. Before this time our highest Sunday-school attendance was 192. Thus we were praying that we might have over 200. We exceeded our goal by having 229 present. We were fortunate to secure the well-known industrialist, Mr. R. G. LeTourneau, as

the speaker for the morning worship hour. He spoke to a well-filled auditorium. The dedicatory services began at 2:45 in the afternoon. Brother Grubb brought an appropriate and inspiring message on the subject, "God, the Great Architect." A number of friends and our own people were on hand for the service. Among these were two of our elderly charter members; namely, Mrs. George Murphy and Mr. A. R. Vandergrift.

This was really a day full of activity, for our first pre-Easter Bible conference in our new building began at 7:30. It was an eight-day conference with Brother Grubb bringing a series of Bible messages concerning the life of our Lord Jesus leading up to His death and resurrection. As we do not have a bus, some of us were busy bringing people to the services in our cars so that the prayer meetings usually held prior to the service were held afterwards, and they were well attended. We were grateful for representations from other Brethren churches in this district. We also appreciate very much the two young men who brought special musical numbers, Brother Glen Baker and Brother Franks. There were 15 de-



Grafton girls quartet

cisions in all in the meetings. Five accepted Christ as Saviour, two came into our fellowship from another church, and we had eight rededications. We do praise the Lord for sending us Brother Grubb who has been so helpful to us here in many ways.

I might add for the glory of the Lord and to encourage others who are considering building, we were able to erect a spacious brick structure, 70 feet by 40 feet, several thousand dollars under the estimated cost. The building itself cost a little over \$30,000. The reason why it was built for this price in these times of high prices and ever-increasing costs was because some in our church, like in the days of Nehemiah, had a mind to work. For these we shall ever be grateful.

The value of our new building is clearly seen. Our attendance in our Sunday school is better than it ever has been. We had 190 present on Easter Sunday which made an average of 173 for the month. Some

of our classrooms are already crowded. Our people also have met the challenge of paying for our new building, and what seemed an almost impossible financial load has

been met from month to month by the Lord's help. Again we can say with the psalmist: "The Lord hath done great things for us; whereof we are glad."



The new Grace Brethren Church, Grafton, W. Va.



Congregation on Dedication Day morning



Lee Crist family



Mr. Hugh Livengood, building committee chairman, presents the keys to Carlton Harsh, trustee chairman.



UNIONTOWN, PA. Newly elected officers of the Allegheny Fellowship of Brethren Churches for 1957-58 are: Moderator, Rev. Victor Rogers; vice moderator, Rev. H. Leslie Moore; secretary, Rev. Arthur Collins; assistant secretary, Rev. R. Paul Miller, Jr.; treasurer, Mr. C. J. Larmon; statistician, Mr. Wendell Coffin.

ALEXANDRIA, VA. A committee has been chosen by the Commonwealth Brethren Church to consider improving the church basement for Sunday school purposes and constructing a new parsonage.

BUENA VISTA, VA. Miss Nancy May Lewis, daughter of Rev. and Mrs. Edward Lewis, was married to Warren Earl Zellner, May 12.

SPECIAL. Mrs. Elisabeth Elliot, widow of Jim Elliot, one of the five American missionaries killed in Ecuador by the Auca Indians last year, has written a book, "Through Gates of Splendor," she has announced that all royalty income from this book, which will be shared by the five widows, is being channeled directly into missionary projects. This book is being stock by the **Brethren Missionary Herald**.

PARKERSBURG, W. VA. The Grace Brethren Church, Richard Placeway, pastor, observed their first communion service Apr. 17. A record attendance was present.

WINONA LAKE, IND. A prospective member of Grace College faculty appeared at the Rev. Richard Messner home May 11 when Michael Richard made his appearance. He weighed in at 7 lbs, 12 oz.

SANTA MONICA, CALIF. Rev. George Richardson passed into the presence of the Lord May 11. Death was due to nephritis. He held several pastorates in the Brethren Church and was connected at the time of his death with the extension department of BIOLA. Christian sympathy is extended to his wife and three daughters. Brother Richardson was a nephew of the late Dr. L. S. Bauman.

ENGLEWOOD, OHIO. Dr. Paul R. Bauman, vice president in charge of public relations of Grace Seminary and College, will be the Bible conference speaker at the Grace Brethren Church, June 9-16. Lon Karns is pastor.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

CEDAR RAPIDS, IOWA. Robert John Clouse, who will graduate from Grace Seminary this month, has accepted the call to pastor the Grace Brethren Church. He will assume his new responsibilities June 9.

WINONA LAKE, IND. Linda Louise made her appearance at the home of Rev. and Mrs. J. Dale Brock on May 8. She weighed 6 lbs. 11 oz. on her arrival. Her daddy will graduate from Grace Seminary this month and expects to go into the chaplaincy of the U. S. Navy.

FREMONT, OHIO. Rachel Barbara Bracker arrived May 11 to make her home with Rev. and Mrs. Gordon Bracker at the parsonage of the Grace Brethren Church. She weighed 7 lbs. 2 oz. on arrival.

WINONA LAKE, IND. Rev. and Mrs. Bill Burk arrived from Brazil May for furlough and are at Lynwood, Calif. Rev. and Mrs. Carson Rottler and family and Miss Bertha Abel sailed May 17 for another term of service in Argentina. Misses Mary Ann Habegger and Marion Thurston sailed May 18 for France for a period of language study before returning to their field of service in French Equatorial Africa. Mr. and Mrs. Don Spangler have arrived in Africa to assume their duties in the printing ministry after a period of orientation.

VIRGINIA BEACH, VA. Rev. Harold Arrington has resigned as pastor of the Vernon Brethren Church of Limestone, Tenn., and has accepted the pastorate of the new Brethren work here. He will assume his new duties June 23.

HARRISBURG, PA. Miss Lois Garverich, member of the Melrose Gardens Brethren Church, has accepted the call to be nurse at the Brethren Navajo Mission and plans to be on the field after June 10.

MEYERSDALE, PA. The telephone number of Rev. H. Leslie Moore has been changed to Mercury 4-7381. Please change Annual.

YORK, PA. The first annual conference of the Northern Atlantic Fellowship of Brethren Churches was held here May 7-10. Rev. William Male was elected as the new moderator; Dr. Herman Koontz, vice moderator; Rev. Conard Sandy, secretary; Mrs. Ruby Grubb, assistant secretary; Mr. John Kauffman, treasurer; Rev. John Neely, statistician; Rev. William Male, NFBC executive committee. The city of Philadelphia has been selected as the site for the next conference to be held May 6-9, 1958, in view of the 250th anniversary of the founding of the Brethren Church. The first church in America was established in this city. The conference will be conducted in the First Brethren Church, William Male, pastor.

FORT LAUDERDALE, FLA. A glorious Easter is past! So reports Brother Colburn of the Grace Brethren Church. There were 213 in attendance in Sunday school, 181 in the morning service, and 55 in the evening service. Sixteen new members were added to their membership list, bringing the total to 47. Another building campaign has been launched—for the next Sunday-school unit. As soon as \$1,000 in cash has been received, they hope to begin building.

HATBORO, PA. Members of the First and Third Brethren Churches of Philadelphia, Pa., went as a corps of callers on May 5 to assist in the visitation work of the Suburban Brethren Church. Lester Smitley is pastor.

CHANUTE AIR FORCE BASE, ILL. Dr. Paul R. Bauman has been invited to be the missionary here at the annual Protestant Religious Mission June 2-5. Wing chaplain, Lt. Col. Tunis Cordell, Jr., has invited Dr. Bauman to speak on the theme: "Fulfilled Prophecies in the Near East."

The Way of the Transgressor

By R. Paul Miller, Pastor
Grace Brethren Church, Goshen, Ind.

There is a blindness that sin casts over men that is simply terrifying. There is a deadly, sinister seductiveness about it that deceives and grips those who indulge in it. There is no criminal but who knows for certain that sooner or later he will get caught. Yet, there is something about crime that, after it once gets hold of a man, draws him back to its folly after every prison term. There isn't a man who uses liquor but who knows only too well of its degrading and destructive power. But once under its influence, he becomes reckless of the consequences of going all the way. It makes a man stand up and lie to himself and to his family and friends that booze isn't hurting him at all, when he knows good and well that it is killing him, destroying his manhood, and using up the money that should buy clothes for his little girl and pay his debts. A heavy drinker came down to breakfast one morning to face his wife and little girl. The home was showing the price he was paying for his drinking. His wife was broken in body and spirit. His little girl's dress was faded and thin, and the winter was cold. No man pays for his sin alone. He told of a dream he had. He said that he saw three cats: a fat cat, a skinny cat, and a blind cat. He couldn't figure it out. His little girl piped up: "I can tell you what it means, Daddy. The tavern keeper is the fat cat, for he is getting all your money and lives in a fine home and his little girl has nice warm clothes. Mama is the skinny cat, for she gets nothing. And you are the blind cat, for you don't see what you are doing."

The man who will leave his own trusting wife and children, and steal like a snake into another man's home and snatch the wreath of purity and true womanhood from his wife's bosom, laughs it off as just a sport. The lustful woman who will leave the web of illicit love about the feet of a faithful husband, lure him from his family, break up another woman's home, and tear the roof from over the heads of his

children, thinks she is showing her superior attractiveness over other women. Sin seems very sweet at the start. The dread panthers of regret and despair soon follow. Soon comes pitiless exposure. But that isn't all. There is a judgment day and a meeting with God coming up. And God says: "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap." An old age of regret is not the worst aspect of sin. It is eternity, and a reaping that never ends.

Satan has made a lot of men and women to believe that the Christian life is the hard life to live, but if they want the best of everything, they ought just to let themselves go and indulge in sin as they please. If they try to live according to the will of God, they will be unhappy all their days. This is far from the case. God says: "The way of the transgressor is hard." See the transgressor ignore the will of God, violate the laws of his own body, and crush the flower of love and virtue in his own home. Is it hard? See him suffer agonies in his own body and die an untimely death. Is it hard? See him at last stand before God with his wasted, sin-scared life—unprepared to meet his maker, unrepentant, and unsaved—and see him go down in judgment forever. Is it hard? Only the blindness of sin could make a man believe the lie that sin pays.

If you serve the Devil, he promises you a thousand delights. But, when payday comes, he pays you off in broken health, ruined mind, empty pockets, a broken-hearted wife, blighted children, a broken home, an early death, an unwept grave, and a hopeless eternity. Friend, sin—your sin—does not pay! Sing Sing Penitentiary has 4,600 prisoners, and every one of them will stand up and tell you that crime does not pay. Hell has a thousand mission souls that will rise up and tell you that sin does not pay! Sin will find you out in your own conscience, your body, your home, your boys and girls. David

was a king, and he thought that his high position could get him through without paying the wages of sin. But when he saw his own boys following in his footsteps in sin and disgrace, one after the other, he learned bitterly, and too late, that sin would strike him down even though he was a king. God's judgment bar is not influenced by politicians and money. The chap that has slipped by every reckoning on earth because he had friends and connections in high places will be up against the real thing then. The only one that can plead any man's case before the bar of God is Jesus Christ. Thousands of foolish men and women are today turning their backs on the only One who could ever stand up for them and plead their case before Almighty God, and that One is Jesus Christ.

When it comes to joy, the Christian has the most of it. He is the happiest person on earth. I am not talking about some half-hearted church members who were never born again, and who have never made a break with sin. I am talking about the true Christian, not the one who is trying to run around with the Devil's crowd all week and then goes to church with a pious face and thinks he will end up in heaven. Such people are not happy. They are stumbling blocks for unsaved men. The real Christian, who is faithful to Christ, separates himself from the world, and keeps close to God in prayer, in reading his Bible, and in faithfully attending the house of God. He has a family altar with Christian children, and he is trying to win his friends and neighbors to Christ. That man is the happiest man on earth! His sins are forgiven. His name is written on the Lamb's Book of Life. If the world falls apart tomorrow, he doesn't care, for he has heaven for his home forever. He may not wear a halo around his head, but he has the song of the Lord in his heart. He knows the peace of God that is past all understanding.

The Royalty of Refusal

By J. L. Gingrich, Pastor
Leamersville Brethren Church
Duncansville, Pa.

In studying this verse one day the Spirit directed me to write in the margin: "So are also His stops." Many times it would appear just as important—if not more important—to be able to stop at the right time as it is to start at the proper time. In view of this important truth, we would like to call attention to about six classic illustrations in His Word where certain individuals had the courage to say no, and these refusals everytime were associated with kingship.

In Esther 1:10-12, Queen Vashti refused to obey the king's demand for her to make a display of her charm and beauty. This incident followed a prolonged spree of drinking. When I was a boy it was quite common to hear: "Lips that touch liquor shall never touch mine" from a decent lady. How times have changed! More God-given virtue is lost in this atmosphere than the world and church realize.

By faith Moses . . . refused to be called the son of Pharaoh's daughter (Heb. 11:24). Here we see a man who refused the king's domicile. One must remember that Moses was an adopted son of the king's daughter. All the special privileges and pleasures connected with the king's palace could have been his. Among the brick kilns and under the roasting sun were his brethren—enslaved, oppressed, crying for liberty. They were his people. His mother's God was their God. Their cause was bleeding for a champion. What they needed was a human leader under God's guidance. You know full well what decision he made—as gallant a thing as history's pages record. He refused the glitter and chose the glory even though it meant the giving up of all the splendor and security of the most dazzling court of that day. God's children and servants must be willing to renounce the world's so-called comforts for a few years and get out and sweat under the sun of oil and deprivation. Such a program would go far to remove spawning pots for juvenile delinquents.

"David said unto Saul, I cannot go with these; for I have not proved them" (I Sam. 17:39). Here we have another gallant hero who refused the king's defense. Goliath, the

Philistine giant, brazen and blasphemous, was challenging the men of Israel to come out and measure swords with him. David, though a young stripling, decided that he would accept that challenge since no one else would. When he insisted that he meant business, King Saul said: "Very well, if you are determined to fight him, take my armor. You'll need all the protection you can get." So they rigged up the shepherd boy in heavy iron. He felt about as much at home in it as Tom Thumb would feel trying to operate a "General Sherman" tank. Just to please the king, he started to lumber off. Every step he took told him it would never do. It didn't fit him. He put it off saying: "I have not proved them."

Relieved of his borrowed equipment, David was once more himself. His sling and a well-chosen



Rev. J. L. Gingrich

stone from the brook, plus faith in God, were all he needed. The enemy was flattened. The victory David scored that day has rung through the corridors of time. Some of you are young, as young as David was. You are meeting tests and facing temptations in which you find it easiest to "get by" with some saying, such as "Well, my parents don't want me to," or, "My church doesn't approve of this." You must reach the place where you stand on your own feet. You should say: "My Christian faith means this, and this, and this to me." Charles Haddon Spurgeon said: "Learn to say no.

It will be of more use to you than to be able to read Latin."

"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat" (Dan. 1:8). Here was a boy, so to speak, who refused the king's diet. Daniel was a Hebrew, a captive in Babylon, singled out for special recognition and service at the court of the emperor. On two grounds—his race and his religion—he told his superior that he could not, and would not, eat meats that were forbidden to Jews, nor would he drink intoxicating beverages from the royal stocks. He wasn't cranky and arrogant about it. He was simply firm and uncompromising.

What that means, among other things, is that people who want to follow Jesus Christ in a way that is "snow white" and "sky blue" have got to practice the fine art of saying no. It must be no to the defiling diet of "the prince of this world."

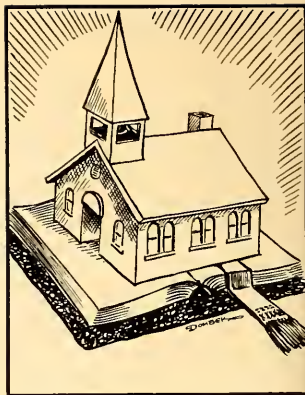
Finally, let us look to the grandest Figure of all among these heroes whose lips knew how to fashion the royal no. "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again unto a mountain himself alone" (John 6:15). Jesus, you see, refused the king's diadem.

Recall the situation. After feeding the five thousand our Lord was suddenly caught on the crest of a huge wave of popularity. "Here is our Leader! Here is our King!" they cried. "Here is the Miracle Man, and with Him we shall lead a miracle life. We can have what we want when we want it." Jesus declined and refused to have any part of their proceedings.

That means that we too, for His sake, must say no to the honors that are cheaply won at the hands of men, and walk with the Crucified the way of self-forgetting, self-dedicating love. Only so will any genuine royalty weave its purple into our characters.

Can Revival Come to Your Church?

By Evangelist Bill Smith



The Bible is the manual for all revivals. When we meet God's conditions for revival, the fire will fall. We are not waiting for God to send revival; He is waiting for us to get right and meet His conditions so that He can send revival.

Men do not make great revivals, but it is the "power" which "be-longeth unto God."

There are two parts to revival—God's part and man's part. God will always take care of His part. He wants us to have revival; He is waiting for us to make the preparations.

Allow the Holy Spirit to Have Leadership

Pastors all over our land are complaining about the touchiness of church members. There are quarrels and splits on the increase everywhere.

In our churches today:

- 5% report members do not exist.
- 10% cannot be found.
- 20% never pray.
- 30% never attend church services.
- 40% never give to any cause.
- 50% never go to Sunday school.
- 60% never go to church on Sunday night.
- 70% never give to missions.
- 75% never engage in any church activity.
- 80% never attend the prayer meeting.
- 90% never have family worship in the home.
- 95% never win a soul to Jesus Christ.

We cannot hope to correct this situation except by God's mighty power. In this darkened day we must allow the Holy Spirit to have leadership. The church today is powerless. We have all the machinery we need. Everything is well oiled and running smoothly. We have organization, promotion, education, means, methods; but we lack the fullness of God. In the

face of all this, we should set aside about 50 percent of our present-day church activities.

I am aware, too, that most of this church activity is good, but I am also aware that one of the Devil's methods of defeating the church of God is substituting the **good** for the **best**. How busy the church is today with its programs passed down from one generation to the other! Far too often these programs show no evidence of having the leadership or the blessing of the Spirit of God. I often feel our churches are acting foolishly when they pursue these outdated programs in these abnormal times. If the churches would awaken to the sense of world storm and throw overboard everything not needed, and would give themselves to prayer and self-searching, to witnessing and constant evangelism, then revival would come.

Much of the church programing and revival planning leaves me with a feeling of deep emptiness and a fear that God is not in our manmade schemes and ideas. Many of the church activities in this tragic hour seem as nonsensical as dusting the furniture while the house is burning down. If we are to have genuine revival, we must allow the Holy Spirit to have leadership in our churches.

Give Earnest Attention to the Word of God

The Bible is our message, not only for the pulpit in sermonizing but also in all witness bearing (Heb. 4: 12).

There can be no revival without an earnest attention to the Holy Scriptures. There will be a revival when enough of God's people will carefully, conscientiously give themselves to the study and obedience of God's revealed will for their lives (Josh. 1:7-9).

We too are in a battle. We too need wisdom, strength, and courage. We too know what it is to glory in victory and then suffer defeat. God

has made it clear, the Bible is our battle-map, our book of regulations. It is in the Bible we hear of the love of God and the conditions for our salvation. The Bible is the love revelation of God, of God's Son, of God's Spirit.

It is through the earnest study of God's Book that we are led to realize our need of the incoming, indwelling, infilling, and outflowing of the Holy Spirit.

There can be neither conviction for the sinner nor strength for the Christian without the Word of God. Read what God has plainly said in Isaiah 55:8-11. Put the Word to the test. Saturate your soul with it. Sacrifice for the knowledge of God's Book.

Recognize and Deal With Personal Sin

God cannot condone sin; He must condemn it. "Whatsoever a man soweth, that shall he also reap." "Be sure your sin will find you out." There are too many Achans in the camp who have touched the accursed thing. There are too many Nebuchadnezzars whose pride is hindering God's plan for revival. I urge you to confess your sin and put it under the blood of Christ. Sin will block revival in its starting and, at times, block revival after it has started.

Something like that must have been going on in England and Scotland; else the Welsh revival would have swept over those lands as well. There was some reason why the Welsh revival did not keep on in its mighty power.

(Continued on Page 336)



The Fruit of the Spirit

By Dr. Charles Ashman
Pastor, West Covina Brethren Church
West Covina, Calif.

The "fruit of the Spirit is love," declares Galatians 5:22. The word "fruit" is in the singular I am told by those who understand the original language of this verse. There are nine qualities of the "fruit" named, but the other eight are in reality descriptions of love. The real fruit is love! Without this there can be no "joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23). Even so great a thing as faith must "work by love" (Gal. 5:6). "But now abideth faith, hope, love, these three; and the greatest of these is love (I Cor. 13:13 ASV). No marvel then that the Spirit after describing His gifts and warning against their abuse and misuse said: "But covet earnestly the best gifts: and yet shew I unto you a more excellent way" (I Cor. 12:31). The more excellent way is the way of love in the chapter that follows, I Corinthians 13.

The Love of God

Immediately when one is regenerated—born again, made a new creature in Christ Jesus—the Holy Spirit enters the new nature to abide. Immediately, in the same act, He sheds abroad in our hearts the love of God (cf. Rom. 5:5). He makes God's matchless love to become a vital reality within our hearts. This is the initial "shedding abroad in our hearts" of the love of God. Then begins the work of the Spirit in developing into the fruit of Christian character this love. The initial shedding is a gift, but the "fruit of love" is the result of giving the indwelling Spirit control of our affections.

The New Commandment

Then we begin to live under the sway of the "new commandment" which Christ taught in John 13:34-

35. After washing the disciples' feet and instituting the threefold communion, He said: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Being made new creatures in Christ, indwelt by and empowered by the new Spirit (Holy Spirit), we have a new commandment of love. The old law under which we lived was the natural law of hate, revenge, malice, envying, bitterness, backbiting, railing, selfishness. But now we live under the new. The work of the Holy Spirit is to make this new commandment operate.

Immediately after promising the Holy Spirit in John 14:16-20, the Lord again declares the fruit of the Spirit will be love. He said: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him." Then He repeats that all this loving is dependent upon the presence and power of the Spirit when He said: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:25-26). The new commandment of love must await the coming of the person, presence, and power of the Holy Spirit to become real.

What Is the Fruit?

What is the fruit in the teaching of the vine and the branches? What is the fruit, that we can bear "fruit," "more fruit," "much fruit"? Is it not love? Immediately after giving this wonderful teaching in John 15:

1-8, Christ tells how it is to become real in verses 9-14, and love is the theme of these verses—the Father's love, Christ's love, our love made possible by the "fruit of the Spirit." Joy is dependent upon love according to verse 11. In contrast to the world which hates (see John 15:18-20) we are to love by the power of the Holy Ghost (John 15:26-27).

"Love in the Spirit"

Colossians 1:8 says: "Who also declared unto us your love in the Spirit." For "God hath . . . given us the spirit . . . of love" (II Tim. 1:7). Now love is put first in Galatians 5:22, but it is put last in II Peter 1:7. It is the first and the last of Christian character, conversation and conduct. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (I John 4:7-8).

Facing the Facts

Let us honestly face the facts in our own hearts and in our churches. Does love prevail? How many churches right now are in confusion and division because of the presence of hate, malice, etc. Are "bitterness, and wrath, and anger, and clamour, and evil speaking . . . with all malice" evident in your church? Or are the members "kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven" (Eph. 4:31-32)?

Let us face the facts instead of seeking to ignore them. There is altogether too much division in our churches. The reason is because we have yielded to the false spirit which is abroad instead of the Holy Spirit whose fruit is love! We need to give more time to the study of the presence and power of the Spirit apart from which love is impossible.

KITCHEN KATHEDRAL

By Dorothy C. Haskins

HER OWN CHILD

Elizabeth was excitedly preparing for the birth of her first child. She had bought diapers and made clothes. Her mother had given her a crib. Two showers had been held for her, and wonder grew in her heart. Her very own baby! She had to do her best by the little one, and so she bought a book on the development of a child.

She read excitedly. At such an age she could expect the baby to crawl . . . to walk . . . to talk! She could see the little fellow in her mind's eye. She turned again to her book and read a quote from Dr. Milton J. E. Senn of Yale University. He stated: "Parents should realize that allowances must be made for a wide range of individual pattern of development. It is important that a mother learn to know her own child, rather than merely check his behavior against age traits listed in a book."

Her own child! The only one of his kind! That's what your child is. And the most important fact that modern psychologists can teach you is that God makes only individuals.

Most mothers want their children to be better than, but still miniatures of, themselves. This just doesn't happen! The child is usually similar, but he may be completely opposite. Phylis, who teaches school and has a wide pattern of interests, had to accept as a fact that neither of her daughters was a "brain." They were sweet girls, but not brilliant. She was disappointed, but her mother heart accepted the fact and she learned to enjoy them for what they were.

A mother can mar a child for life when she doesn't appreciate the value of what he is. Nagging a child won't make him learn, but it may teach him to revolt against books. Or belittling his ability in some lines will not increase it in another. Marcia thought it cheaper and quicker to buy ready-made clothes. It annoyed her when Geneva wanted to make her own. Marcia never fully accepted dressmaking as a necessary part of modern living, but

Geneva became a dress designer with a national concern.

Only one factor will give the average mother the peace of heart to accept a child who doesn't fit her standards—and that is the realization that her child is an individual creation of God. The child did not choose his own physical pattern or mental aptitudes. Scripture says: "It is he that hath made us, and not we ourselves" (Ps. 100:3). The Bible goes on to tell us that all who become Christians were chosen "in him before the foundation of the world" (Eph. 1:4). The proper worth of each individual soul is appreciated only in the light of God's concern for each one.

Why not accept a person for what he is? God does. His interest is not limited to the talented, the clever, or even the good, for He says: "Him that cometh to me I will in no wise cast out" (John 6:37).

(Copr. ERA, 1957)

CAN REVIVAL COME

(Continued From Page 334)

To pray for a revival with unconfessed, unforgiven sin in our lives is to insult God, to mock Christ, and to bring to naught the pleading convictions of the Holy Spirit.

To expect a revival to break out in an atmosphere of sin is foolishness. Let us examine our own hearts to see if there be any wicked thing in us blocking the wheels of the chariots of Zion. Let us not be too ready to criticize, let alone condemn, others. The way to revival leads by the mourner's bench. Thank God for the provision made in His Word: "The blood of Jesus Christ His Son cleanseth us from all sin." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Yes; if we are to have revival, we must recognize and deal with personal sin.

In Memoriam

Miss Lillian E. Bowers, age 77, was called into the presence of her Lord and Saviour on April 1. Miss Bowers was one of the charter members of the First Brethren Church of Spokane and served the Lord very faithfully for 38 years in many departments of the church life. For the past three years she had been residing in Centralia, Wash. with her sister.—Rev. Jesse Hall, pastor.

Mr. M. H. Roadruck, age 80, departed to be with Christ April 12. He was a very faithful attendant at the First Brethren Church of Spokane, Wash. for the past 30 years.—Rev. Jesse Hall, pastor.

JUMPING AT CONCLUSIONS

The minister advertised for a man servant, and the next morning a nicely dressed young man rang the bell.

"Can you start the fire and get breakfast by seven o'clock?" asked the minister.

"Well, can you polish all the silver, wash the dishes, and keep the house neat and tidy?"

"Say, parson," said the young fellow, "I came here to see about getting married—but if it's going to be as much work as all that, you can count me out right now."—Long Beach.

The BRETHREN MISSIONARY

HERALD



FOREIGN MISSION NUMBER

JUNE 1, 1957



**Street scene—Lyon—city of our missionary
endeavor in France**

Speaking of Foreign Missions

By Russell D. Barnard

Years of great productivity—

During this year and next we will have the largest number of missionaries actually in missionary work on our various fields of any time during an entire cycle of missionary service. By a cycle we mean the unit of years on the field plus the year of furlough. All else equal, therefore, this should be a period of the very greatest productivity in our foreign missionary work. Our missionaries realize this and are planning for it. They are saying: "Give us the tools and we will do the work." Our missionaries aren't afraid of hard work.

While it bids fair to be a period of the very greatest productivity on the field, it is certainly a period of the very greatest challenge for us here at home. Naturally, the larger the number of missionaries actually on the field at any one time, the larger the supply of "tools" they will need to do that effective work. What are these tools? Well, they are automobiles and gasoline and oil and tires to run them. They are residences for our missionaries so that they may live with some degree of comfort in the field while they serve in carrying the very heavy responsibilities. They are school buildings; they are a printing press; then, they are Bibles and songbooks and reading materials and reading helps of every description. So far as the medical needs are concerned, they are hospitals and dispensaries, surgical tools and X-ray, medicines and bandages. I think you can see very easily that the larger the number on the field, the larger these demands will be. And of course these demands require hundreds and hundreds of checks representing our Brethren dollar-gifts by those many people intensely interested in foreign missionary work. Checks for \$1,000, \$5,000, and \$10,000 go out with such frequency that our current foreign missionary funds melt away very rapidly.

We are so happy that it is all a work for our blessed Lord, that we may make Him and His holy Word known. He is more interested in this work than we could possibly be, and therefore we will need to look to Him for its maintenance and supply. We know He will arrange to care for His work.

There is a note of caution which should be brought into this picture; that is, we here at home should not fail to "back up" our missionaries on a year-round basis. It's true that the Lord will care for His work, but He will do it through His people. So, may we encourage our readers to "stay on the job" throughout the year as our missionaries "stay on the job." Many persons have asked the Lord to lead them in setting prayer goals for their annual foreign-mission giving. Some perhaps have

already reached their goal. Others doubtless are still working toward this achievement. Let us all give faithfully and regularly throughout the remainder of the year that our "prayer goals" may be met. Remember—since The Foreign Missionary Society of the Brethren Church operates on the calendar-year basis, all offerings received during the calendar year of 1957 will apply to 1957 prayer-goal giving. The Lord is interested in His work in foreign lands and will care for it. But let us be faithful in our prayerful support of it throughout the year. Remember—"Our responsibility never ends"!

Mission church leadership—

The native and national churches in our mission fields are making commendable progress—most encouraging progress—in supplying leadership for their own work. We are pleased with the number and the quality of the young people who have volunteered and in many cases are already in Bible-institute training for better Christian service. Some of our fields are in a better position right now to show this progress. We are especially pleased with the number who have enrolled, or are soon to enroll in Bible-institute work in Africa, Argentina, Brazil and Mexico. We are all agreed that the future hope in the mission field is in the leadership of the people in the land where the testimony is being given forth. Therefore, we are so greatly thrilled when we hear of goodly numbers of these young people who are offering themselves for this type of service, a number far in excess of that during recent years, at least in some of our fields.

Great promise in Mexico—

Brethren Charles Mayes, Glenn O'Neal, and the General Secretary were privileged to meet with the Mexico missionaries in a field council meeting on April 25. All of the Mexico missionaries were privileged to be present at this meeting at San Ysidro, California. In the San Ysidro-Tijuana area another testimony has been established in the city of Tijuana; and the original group continues with great faithfulness. In the Calexico-Mexicali area we have testimonies on either side of the border and quite a flourishing Sunday school in connection with the work. We now have a weekly radio program from Calexico, beamed to the large city of Mexicali. Shortly now our Brethren believers there will organize into a regular church—another Mexican

(Continued on Page 343)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 19, NUMBER 22

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Amazon Travelog

By Bill Burk

(Editor's note—During the early fall of 1956 the Bill Burk family, missionaries in Brazil, were privileged to take a month-long trip by boat far back into Brazil. Brother Burk has written up this trip in detail in a most interesting way. Because of the length of this travelog, it is impossible to publish it in the *Missionary Herald* in its entirety. However, we shall be printing a "condensed version" by installments, the first of which is presented herewith.)

The Zielaskos and the Altigs returned from the States during the first part of September and, having foregone our vacation last year, we were well ready by the 22nd to go aboard the motor ship *Lobo d'Almada* to spend a happy holiday month traveling to the other end of Brazil.

The usual vacation for our missionaries at the mouth of the Amazon is to go for a week or two to one of two resort-hotels nearby and enjoy daily bathing, but the sailor of our family convinced the other members that a voyage to "the end of the world" (as a "ham" radio operator in Porto Velho described the place) in the middle of the Brazilian jungle would be both more educational and more enjoyable. Since neither the time nor the allowance of one year's vacation was ample for the proposed trip, the board made

a very practical offer to its missionaries—the combination of two years' vacations into one.

The beautiful white passenger-cargo ship, the "*Lobo d'Almada*," was constructed in Holland a year ago and along with her 11 sister ships (of three different types) has brought quite a change to Amazon traveling. The best ships up to the time of the arrival of this new fleet were also federally operated, and were about 50 years old, built during the big days of rubber—days now past. The "*Lobo*" is a modern, comfortable passenger ship with two six-cylinder reversible two-cycle diesel engines (Swiss-made) turning up 12 knots. Yes, she's a modern ship all right, but her sailors are still of the other generation of the wood-fired steamer. The *commandante* or skipper trusts his sounding line more than the fathometer; he prefers to swing his hammock on the wing of the bridge rather than to sleep in the air-conditioned stateroom. Although some nights he did anchor in midstream (farther away from the tormenting insects of the beach), he slept much better if he had brought his ship to

the bank and tied up to a tree ashore! A few charts exist for the Amazonian system, but the men on the bridge don't use them. They know the rivers like we know our back yards, for they have worked these waters for years—in the case of the old man, for 46 years. They say that, along with trusting their knowledge of the rivers, they have great faith in God to help them along!

The initial 12-hour westerly trip from Belem took us through the roughest water of the trip which was agitated by both the wind and ground swells from the Atlantic rolling up the wide southern mouth of the Amazon. So far as I know, no one abroad was seasick, for the sea was merely "fresh" for our trip; but at times it's an angry patch of water. One of the men of the Icoraci church once worked aboard a ship which now lies silently along the way in this great bay—one of the many shipwrecks which litter the "Baia de Marajo."

After we arrived at the southwest corner of the great island of Marajo, the trip suddenly became most interesting for about seven hours. The north branch of the Amazon's delta is filled with shallow, shifting sandbars, making it risky for the navigation of the great ships of the seven seas. Therefore, this shipping enters the south leg of the Amazon's mouth and passes north to the main stream of the river through the labyrinth of deep-water channels which line Marajo to the west. A glance at the map will cause one to appreciate the pilot's skill in bringing his ship through the correct channel which at times narrows to about 200 feet in width.

The only kind of train known in the interior is that of the water. Paddling in canoes may take a day to get home from the nearest commercial settlement. However, "hitching a ride" from a motor launch may cut



"Fantail of 'Lobo' showing Mrs. Burk and the children"

(Continued on Page 345)

Young People and Foreign Missions at Camp

(Recent word from Mrs. Foster indicates that she will have to cancel her camp engagements because of her health condition. Special prayer is requested for her.—Ed.)

By Evelyn Schumacher

Young people of today are looking for excitement, thrills, and adventure! That is why many of you have been doing odd jobs and saving your money to go to one of our Brethren camps: Camp Indisnewa, Camp Grace, Camp Id-ra-ha-je, Camp Buckeye, Camp Keystone,



Mr. Bill Burk

and others. Brethren young people all across America look forward every year to attending camp. Some of you have been to camp before, but many of you will be going for the first time this summer. You will be having a wonderful time with lots of fun.

At camp you will have opportunities unlimited to learn about such things as arts and crafts, good sportsmanship, getting along with others, consecration to the Lord, Bible studies, and avenues of service.

One of the avenues of service you will learn about is the foreign-mission field. Some of you will get to see real live missionaries and hear them tell you firsthand of exciting experiences and of the urgent needs in foreign lands.

The missionaries you see on this page are the ones whom you will be seeing in some of the Brethren camps this summer. They are Rev. Bill A. Burk, missionary to Brazil; Miss Gail Jones, missionary to Africa; and Mrs. Rose Foster, former missionary to Africa who is now serving the Lord in the United States.

Brother Bill Burk has just returned from our mission field in

Brazil. He has many pictures of his work to show you. He has been doing pioneer work into new fields in the land of Brazil that will make very interesting listening. It is possible that Brother Burk will open a brandnew station in a new section when he returns to Brazil.

Miss Gail Jones, a real live wire, is in the United States for furlough following her first four-year term in Africa. In Africa Miss Jones serves as a nurse in our medical work. She also serves as a teacher to the African children and women. You will be blessed as she tells of the experi-



Miss Gail Jones

ences of her first term in Africa. She has been in our Brethren churches in the missionary rallies this spring and we have had good reports of her ministry.

Mrs. Rose Foster is a veteran missionary who has given twenty-five years of her life to our great mission work in Africa. Many of you have met Mrs. Foster when she has spoken in your churches during the missionary rallies, and others of you have met her in camps of previous years. Those of you who have heard her before will want to hear her again. Those who have not yet heard her have a real treat in store.

Whether or not you have a missionary in person at your camp, take advantage of every minute in the missionary classes. Learn all you can in the one week you are at camp. The needs are tremendous in Africa, Argentina, Brazil, France, Hawaii,

and Mexico. One of the greatest needs on our mission fields today is for consecrated, dedicated fellows and girls who will be willing to go wherever God leads. Preachers, evangelists, teachers, doctors, and nurses are all needed. There are missionaries on the field now who will be forced to come home in the next few years because of age. Who will fill in the gaps and make up the hedges?

Our missionaries who are on furlough will travel many, many miles to be with you at camp. Pray for the missionary speakers at your camp and listen carefully to what is said. You will hear of ways in which you as young people will be able to help. As you help you will be laying up treasures in heaven. You will be having a vital part in the winning of precious souls.

Some of the missionaries serving



Mrs. Rose Foster

in heathen lands today heard the missionary call at a gathering of young people at camp as they listened to a servant of God tell of the needs in a far-away land.

Perhaps you will hear God's voice speaking to your heart while you are at camp. The Lord of the harvest sends forth those into the harvest fields who are willing to give all they have to win the lost who are in heathen darkness. He may say to you: "Whom shall I send, and who will go for us?" May your answer be that of Isaiah: "Here am I; send me."

Vacation Witnessing

By Mexican Students

Rev. Walter Haag, missionary to Mexico, has sent pictures from a trip taken by two of our Mexican young men during Christmas vacation. Brother Haag writes:

"During Christmas vacation, Enereo and Juan, two of the Tijuana mission's young men who are in the Bible institute in Nuevo Ideal, Durango, visited an isolated village in the mountains of that State. They hiked 12 hours over the mountain trails to carry the gospel to those people. As a result of their efforts of



preaching the gospel, some six accepted the Lord as their Saviour and one of the young men enrolled in the Bible institute for the second semester. During Easter vacation, Enereo visited the area again for another week's evangelistic work.

"The other of the young fellows from the mission who is in school, Manuel, has become ill



with tuberculosis and is being required to leave school while he rests and overcomes his illness. His need is being mentioned as a matter for prayer."

In the picture at the upper right of the page, Enereo is at the left and Juan at the right, loaded with back packs to hike to villages and ranches in the mountains near the school.

The next picture shows Enereo drinking his coffee.

The third picture shows villagers who listened to the preaching of the Word in one of the small villages.

The final picture finds the boys witnessing the branding of some calves.

THE CHILDREN'S PAGE

Clyde K. Landrum, Director



Missionary helpers, here's what one group of boys and girls did:

The Primary Department of Grace Brethren Church, Hagerstown, Md., recently gave a cash gift of \$117.35 toward the passenger fare of Lee Rottler, son of our missionaries, Rev. and Mrs. Carson E. Rottler. They should arrive on the field early in June. In the picture, Sharon Keller is seen making the

presentation to Lee Rottler—both are members of the Primary Department. Teachers in the department are seen in the back row. They are, left to right: Mrs. Hilda Zello, Mrs. Ruth Hungate, Mrs. Marvin Munch, Mrs. Lewis Longnecker, Mrs. Lee Eckel, and Mrs. Russell H. Weber, supervisor. About 50 children are enrolled in the Primary Department.

PRAY FOR DAVID HOCKING

We'd like to ask all missionary helpers—and your moms and dads, too—to pray for little David Hocking. He is about our youngest junior missionary, for he is only four months old. He is in France with his parents, Rev. and Mrs. Donald Hocking. We want to see him get well so that he and his brother,

Jimmy, and their parents can go on to Africa to tell the people about Jesus. David has been very, very sick. The Lord kept him alive. Now let's all pray that the Lord will completely heal him. This is something that all missionary helpers can do. Please pray for David! Thanks, missionary helpers.

MARY MISSIONARY—



Special Offer

Lots of kids are looking for special deals these days. Lots of boys and girls are so interested in the prize that comes in the cereal box that they almost forget to eat any of the cereal! Well, kids, here is a real offer for each of you. And I believe you will like this "prize" better than what you get out of cereal or even Cracker Jacks. It is our brandnew missionary prayer book. Yes, it's for children, and there's one for you. This beautiful booklet has 32 pages. In it you will see pictures of 96 Brethren missionaries. Also, you will find the names of our junior missionaries (missionary children under age 18), and you'll see pictures of our board members and the office staff. By using this booklet, each missionary helper will be able to pray regularly for our missionaries and some of the people who work with them. Now, here's the pay-off! You can have a copy of this prayer booklet if you will write the Children's Page and ask for it. I'll repeat the address: Box 588, Winona Lake, Ind. I hope that hundreds of you kids will write for this special prayer booklet. It's a "special offer" for you! And here's something extra. If your letter is received in our office on or before June 20, we have a nice "surprise" for you. Get your letter in the mail today so that you will get the extra award. I'll be looking for your letter. Then you watch the mail for your prayer booklet and surprise.

Seven Years

An African Legend

Related by Miss Ruth Snyder

Once upon a time, long, long ago, there lived a man whose name was Seven Years. Seven Years strolled along the roads looking at the people.

One day Seven Years met a blind man on the road. Seven Years had pity on the blind man. He took those blind eyes from the unfortunate man and gave him good eyes instead.

"My name is Seven Years," said the merciful one to the once-blind man. "I shall return in seven years."

Then Seven Years strolled on down the road. As he strolled along, he met a leper. Seven Years had pity on the leper. He took the leprous skin of the unfortunate man and gave to him a healthy skin and a whole body.

"My name is Seven Years," said the merciful one to the former leper. "I shall return in seven years."

Then Seven Years strolled on down the road. As he strolled along he met a cripple. Seven Years had pity on the cripple. He took the swollen legs of the unfortunate man and gave to him good sturdy legs.

"My name is Seven Years," said the merciful one to the former cripple. "I shall return in seven years."

The seven years went by—one, two, three, four, five, six and at last it was the seventh year.

One day during the seventh year, the former blind man was resting by his house. As he looked toward the road he saw a blind man coming near. The once-blind man had pity on this poor man. He went to the road, took the blind man by the hand, and led him to his house. He gave him a stool on which to sit. He called to his wife to bring food to the blind guest.

When the blind man had rested on the stool awhile, and he had refreshed himself with the food, he arose to depart.

"Oh, no," said his kind host, "do not leave yet. I once was blind as you are, but a man called Seven

Years gave me good eyes. He said he would return in seven years. This is now the seventh year. Stay with me until Seven Years returns. He will help you as he did me."

"I must go," said the guest. "I am Seven Years. You have done well in showing kindness to those who suffer as you once did."

The man who was once a leper was resting by his house. As he looked toward the road he saw a leper coming near. The former leper had pity on this poor man. He went to the road. He took the leper by the hand and led the leper to his house. He gave him a stool on which to sit. He called to his wife to bring food to the leper.

When the leper had rested on the stool awhile, and he had refreshed himself with the food, he arose to depart.

"Oh, no," said his kind host, "do not leave yet. I was a leper as you are, but a man called Seven Years gave me a healthy skin and a whole body. He said he would return in seven years. This is now the seventh year. Stay with me until Seven Years returns. He will help you as he did me."

"I must go," said the guest. "I am Seven Years. You have done well in showing kindness to those who suffer as you once did."

The man who was once a cripple was resting by his house. As he looked toward the road he saw a cripple coming near. Fear seized the former cripple.

"Why should a cripple come here to remind me of how I once suffered?" he thought in his heart.

He called to his children who were playing near.

"Children, when that cripple comes to my house, tell him that your father is not here." Then he went into his house and closed the door.

The cripple limped along until he reached the house of the man who was once a cripple. The door was shut. No one was at home except

the children who were playing near.

"Children," the cripple called, "is your father here?"

"No," replied the children, "our father is not here."

At that the cripple called out in an angry voice: "Come out of your house. I am Seven Years. Because you have not shown kindness to those who suffer as you once suffered, your crippled legs will come back to you."

So the man who had not shown kindness became a cripple once more. And he limped on his crippled legs the rest of his life.

SPEAKING OF FOREIGN MISSIONS

(Continued From Page 338)

Brethren church. In Nuevo Laredo the group of believers continues to meet in an encouraging way, although it is the plan for the Edmiston family to begin a teaching and personal-witnessing ministry in the city of Leon, a city of 200,000 population in central Mexico. The Edmistons will probably go to their new field of activity in the early summer.

Offering reports encouraging—

To the present time these reports of the Easter offering are only fragmentary but are quite encouraging. A number of churches have already reached and exceeded the goal of a 17 percent increase over last year's giving. In a few cases the increase has been by as much as 150 percent. For most of our churches to reach the goal of a 17 percent increase, it will require real sacrificial giving. But in every case it seems that to reach the goal is entirely within the realm of possibility if our members pray and give together. There have actually been so many unexpected and unplanned requests from our various mission fields that a 17 percent increase will do little more than meet the primary needs. It will certainly not permit the expansion and stabilizing of the work for which our missionaries are praying and planning. For all of us, we'll want to do our best in caring for this great work for Christ.

Eduardo Was a Year Old in October

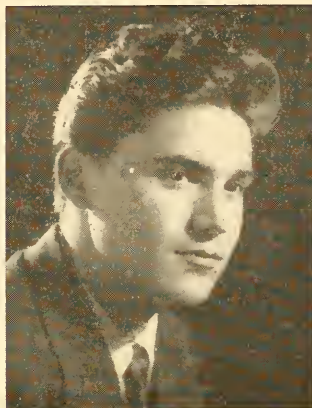
By Mrs. Ricardo Wagner
Huinca Renanco, Argentina

PART I

When Ricardo and I were informed that we were to move to Huinca Renanco to take charge of the congregations in southern Cordoba, we could not help but wonder what might be in store for us. Of the many former members of the church here in Huinca who have drifted away and are living definitely disorderly as far as Christian conduct is concerned, several are relatives of ours. This fact was not altogether reassuring. We remembered what our Lord said about a prophet in his own country, but, since we hadn't asked to be sent back to Ricardo's hometown, nor had we even desired it, we took the decision as of the Lord and trusted Him to overrule the rule. It has been our great privilege and joy to witness the Lord's doing just that in several cases, not the least of which is that of our grandnephew Eduardo Coria.

In order to appreciate better the bounty of God's grace in Eduardo's life, it is necessary to know a little of his background. His paternal grandmother, one of Ricardo's sisters, has always been uninterested in the gospel in spite of the fact that her twin sister is one of the oldest and most faithful members in the church here. Her husband was still less interested, so the family grew up with little or no religious training. Eduardo's father learned to play the trumpet when quite young and was soon playing in the local band—usually for dances. When he was called for military service he was placed in the military band and that became his career.

I never met Eduardo's maternal grandparents, but they have been described to me as fanatically Catholic. His mother was devout and ardent in her religious beliefs, so



Eduardo

she saw to it that her boys were not only duly instructed but also active in the exercise of their faith. Both boys have served as altar boys, and the elder took one year of study toward preparing for the priesthood. Their father died several years ago, and their mother has remarried. The stepfather is a considerate, hard-working man, but has very little interest in spiritual things, so the mother continued to be the main spiritual influence in the lives of her boys up to the time we came to Huinca. By that time both boys had learned to play instruments and were playing in dance orchestras whenever possible so long as it did not interfere with studies and work. Eduardo was in his third year at the Manual Training School studying electricity.

Contacts and opportunities to witness for the Lord came in the informal visits of the young folks in the home of another cousin. Juan, the older of the two boys, entered more freely into the discussions when religious subjects were brought up. He also responded first to the in-

vitation to attend the weekly young people's meetings and soon was attending most of the services, much to the dismay of his mother who did all in her power to put a stop to such behavior! Within a few months Juan had made public profession of faith.

But Eduardo had altogether other ideas. At the mature age of 16 he considered every inch of his short stature a man, and could easily make folks believe him to be two or three years older than he was. He tried to avoid participating in conversations that touched on religious subjects, but when he did become involved in them, he gave folks to understand that the matter of his religious conviction was definitely settled. He firmly refused all invitations to meetings and was extremely cautious about visiting us while we were living in a borrowed house. After we moved onto the mission property he would come no further than the street door. He remarked to a cousin once that we would never get him to come to the meetings even if he were crazy—that his mother had suffered enough over what Juan had done, so he wasn't going to add to her grief. Besides, his life was decidedly out of harmony with all that the gospel represented. He was walking on the broad way and had begun to taste freely of all the pleasures it had to offer.

But God had access to his soul through an unsuspected channel. One day our doorbell got out of order and he graciously consented to come in and see about it. That was the opening wedge into the home, but once inside there was a far more powerful motive to come again and again, and that was our piano. God had put in his breast

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the trip to a matter of hours. But what does he do with his "mount" (as they often refer to their dug-outs)? Quite as naturally as a westerner would tie his to the hitching post, these fellows tie theirs to the stern of the launch. Adding them in a line, hitching mount to mount, we saw as many as 16 such canoes in a train.

Sometimes an hour passed without seeing a single house. Then, almost always when a settlement of a dozen or more houses is seen, there is noticed also a crude Catholic church—which the priest may not visit more than once annually. Without a doubt only a very few of these people have ever heard the Good News of our Lord and Saviour explained to them. I remember hearing in the States of the work of distributing gospel portions and Bibles to such people, but my experience (to date, at least) would suggest that this is probably inadequate. From my travels to the islands around Icoraci, and finding that near the state capital of Belem only a few persons on the majority of the islands are literate, I would conclude that here in the interior of the State the people would be almost entirely illiterate—needing the personal and regular visits of a mission-

ary more than an unintelligible page. Nevertheless the printed Word has its place everywhere, for I have seen an illiterate person search out someone who reads in order to have read to him a portion of the Bible that some missionary had left at his home.

It was at 4:00 in the morning when we docked under the "Happy Mountain" of Monte Alegre. However, the place looked dark and deserted until some time after the ship blew her whistle. Presently the town engineer got the generator wound up, and the two circuits of street lights popped on about five minutes apart to bring life to the *vila* of 3,000. The municipality has 22,000 including a large Japanese colony.

Porpoises danced around the ship here more than at any place I'd seen before. Monte Alegre is sheltered from the main stream of the Amazon by a long island, apparently making most pleasing this playground of calm water. Each town seems to have another type of fish. That of Monte Alegre is coal black and fished by human divers who pull the fish from its hole in the mud bank.

(To be continued in
our next issue)



Prepared for any emergency!

(Continued From Page 344)

a passion for music and an overwhelming ambition to learn to play the piano—for a purpose! Not able to get his folks to finance such a project, a piano in the home of relatives presented him with a possible solution.

Eduardo finally arranged to have our older daughter, Elena, teach him. This arrangement was not without its complications. As might be expected, Eduardo's musical taste ran to jazz, tangos and even worse. At that time he was entertaining dreams of leaving Huinca as soon as possible after graduating from school to make a name for himself in the realm of music. It didn't take him long to realize that his purpose in studying piano was in direct opposition to Elena's ideals, a realization that troubled his conscience to the point that he almost decided to discontinue the lessons. However, the desire to learn was strong, progress was rapid, and he was slowly developing a taste for classical music, so the lessons were not interrupted.

About two months after Eduardo had started with piano lessons a friend of the girls from Deheza came to visit. She was introduced to Eduardo and they were attracted to each other at once—or was it love at first sight? At any rate, Eduardo promptly appeared in the church services. His comment later: "What disgusts me is that I acted as though I were a faithful believer!" Nora's visit was short but Eduardo continued coming to Sunday school. Shortly after that, another visitor came—a jolly, friendly sort of person—and the young folks had a lot of good times together during her brief visit. She gave Eduardo a New Testament and urged him to come to the young people's meeting. Though he had no intention of accepting her invitation, he did come, and that night in October of 1955 he received Christ as his Saviour.

(To be concluded in the next
Foreign Mission Number)

GARWIN, IOWA. Rev. W. E. Thomas, 69, departed from this life to be with Christ on May 10 following an illness that has extended over the past seven years. Bro. Thomas graduated September 1914 from the two-year ministerial course at Ashland College, Ashland, Ohio, and was ordained to the Christian ministry at that time. Following ordination he served Brethren churches in Beaver City, Nebr., Oct 1914 to Nov. 1917; Milford, Ind., Nov. 1917 to Sept. 1919; Flora, Ind., Sept. 1919 to Mar. 1924; Cerro Gordo, Ill., Mar. 1924 to Nov. 1926; and the Garwin, Iowa church, Aug. 1927



to 1930. Brother Thomas was born at Elmwood, Ill. on Feb. 16, 1888, the son of S. C. and Retta Thomas. In 1908 he was united in marriage to Mabel Strong, who survives him. On May 29, 1950, Rev. Thomas suffered from a stroke, which was followed two weeks later by another stroke followed by cerebral hemorrhage. On Aug. 26, 1954, he suffered another stroke which left him totally helpless and with a paralysis of the vocal area. The funeral was conducted May 14 at the Carlton Brethren Church of Garwin, Iowa, with Rev. R. H. Kettell, pastor, officiating. Christian sympathies are extended to Mrs. Mabel Thomas and family.

CHICO, CALIF. Evangelist Dean Fetterhoff concluded a two-week meeting on June 2 at the Grace Brethren Church, Phillip Simmons, pastor.

Headliners

SPECIAL. In the May 4 issue of the Missionary Herald the death of Mrs. Marguerite Schmitt was announced. This announcement was taken from the bulletin of a church where she had formerly been a member, and details following a move to Whittier, Calif. were unknown in this office. Since additional information has been received we are glad to inform our readers that when Mrs. Schmitt moved to Whittier, Calif., she united with the First Brethren Church where she was a faithful member until the Lord called her home to be with Him.

DAYTON, OHIO. Rev. and Mrs. William Steffler observed their 33rd wedding anniversary on May 20. Bro. Steffler is pastor of the First Brethren Church.

GRANDVIEW, WASH. The First Brethren Church reports that their building program is again under way. The steel joists are in place, and the cement floor, including the basement floor, is poured. Robert Griffith is pastor.

YAKIMA, WASH. *Melodies of Grace*, a new 15-minute radio program, is broadcast each weekday evening over station KLOQ. This program is sponsored and produced by Henry Dalke, pastor of the Grace Brethren Church.

CEDAR RAPIDS, IOWA. Bro. Richard Grant preached his farewell message May 19 at the Grace Brethren Church. At his new pastorate in Martinsburg, Pa., his address will be 121 Woodlawn Ave. Please change Annual.

BEAUMONT, CALIF. The Cherry Valley Brethren Church has purchased a light plant for the Bekoro station in French Equatorial Africa. It will be shipped within 60 days from New York.

CLAYTON, OHIO. The new organ at the First Brethren Church was dedicated during the morning worship service on May 19. Clair Brickel is pastor.

LONG BEACH, CALIF. Dr. Bob Cook, affiliated with Youth for Christ International, was guest speaker at the First Brethren Church on May 12. Dr. C. W. Mayes is pastor.

FORT WAYNE, IND. Rev. Alan Redpath, pastor of Moody Church, Chicago, was guest speaker at the First Brethren Church, May 16. Mark Malles is pastor.



SANTA MONICA, CALIF. Rev. George Richardson departed from this life to be with Christ on May 11 (Brethren Missionary Herald, May 26). He was born in Lawrence, Kans. on July 18, 1899. At the age of 16 he enlisted in the United States Army and served in a combat unit in World War I. Following his discharge he finished high school and attended the University of Kansas. In 1923 he was married to Loreze Shaw of Watertown, S. D., and established residence in California. While in the business world he felt the call of God to full-time service, and attended the Bible Institute of Los Angeles. He then became superintendent of the Sailor's Mission of San Pedro, Calif., during which time he was ordained to the Christian ministry in August 1933. He served several Brethren churches as pastor: Tracy, Calif., two years; Glendale, Calif., five years; and Bellflower, Calif., six years. He resigned his last pastorate and became the field representative for the Bible Institute of Los Angeles, which position he held until the time of his death. He is survived by his wife and three daughters. George Richardson was the nephew of the late Dr. L. S. Bauman.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Denver, Colo.	June 16-28	Tom Inman	Dean Fetterhoff
Taos, N. Mex.	June 30-July 5	Sam Horney	Dean Fetterhoff
Beaver City, Nebr.	July 14-27	Dayton Cundiff	Dean Fetterhoff

WASHINGTON, D. C. Church-owned parking lots used by members during services are exempt from taxation, the U. S. Court of Appeals ruled at Washington, D. C. It held that a parking lot for 50 automobiles owned by a Presbyterian congregation (The Church of the Pilgrims) is "reasonably required and actually used for the carrying on of the activities and purposes of the church."

The ruling will effect seven other church-owned parking lots in the Capital, as well. The tax assessor had assessed the eight churches a total of over \$2,000 in 1956 property taxes.

SPECIAL. Reports from East Germany indicate increased tension between Church and State. Not more than six religious periodicals are licensed by the East German press agency, and church activities of all types are suppressed.

Although there are two million church members in the church province of Saxony, there is no church paper at all in that area. A few urban congregations print church calendars giving information about coming services and other events. Even these calendars are under the rigid control of the local press office. Information about the serious financial condition of the churches is deleted, as is information about foreign missions.

Religious education is made extremely difficult. Pastors are impeded in their efforts to care for the spiritual welfare of those in state hospitals, institutions, corrective camps, and prisons. The Railway Mission has not yet been allowed to resume its work. One evangelical leader in Europe says: "There was never a time when the church leaders in Germany need our prayers more than now."

LOS ANGELES, CALIF. The First Methodist Church of Los Angeles, sponsor of the nation's oldest Sunday morning church service radio broadcast, has protested the program's cancellation to the Federal Communications Commission in Washington. In a formal brief the church urged the FCC to issue a "cease and desist" order to



PULSE and POINT OF CONTEMPORARY **NEWS** Selected by the Editor

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

Station KFAC, Los Angeles, and to hold a public hearing on the matter. In its petition the 104-year-old church states that it pioneered in broadcasting the first regular Sunday morning church service 34 years ago, and that for the last 15 years it has paid Station KFAC the standard commercial rate for radio time.

SPECIAL. Teachers in Czechoslovakia who were "overanxious" to prove the validity of Communist scientific theories "attained the opposite result," the Bratislava Communist Party newspaper *Prawda* disclosed.

The teachers compared materialistic principles with stories of the Bible, the news accounts said. They referred to certain Biblical events to prove that science prevails over religion. But, complained *Prawda*, the students—especially those who had never seen a Bible at home—"began to take a lively interest in the sometimes romantic Biblical tales."

Teachers have been asked to refrain from further references to the Bible, the Communist paper explained.

ISRAELI. Christian refugees reaching Israel from the Gaza Strip late in March reported that pro-Egyptian terrorists had started a large-scale intimidation of the Christian population in the area. They said Christians have been beaten in the streets, and many are now afraid to leave their homes. UN troops, they added, were placed on guard outside the Baptist Mission hospital after riots broke out in the Strip. (There are about 2,000 Christians there.)

(The Gaza Strip, a coastal sliver pointing toward the heart of Israel, was held by Egypt under the 1949 Palestine armistice, used thereafter as a base for fedayeen (guerrilla) raids against Israel, quickly overrun by Israel in the assault last fall, and turned over to the UN Emergency Force by Israel last March 8.)

CHICAGO. The long-awaited Chicago premier of the Reformation film, "Martin Luther," topped the most optimistic expectations, Dr. John W. Harms commented following its premier on Station WBKB last April 23. Dr. Harms is executive vice president of the Chicago Church Federation which had been active in protesting the earlier banning of the film by Station WGN.

After the premiere, WBKB reported that it had received 155 telephone calls about the film, with 109 of the callers stating that they liked it. WBKB also reported that the film compiled a special American Research Bureau rating of 28.2 between 10 p. m. and 11 p. m., as compared with 8.8 for WBBM-TV; 8.4 for WGN-TV, and 5.6 for WNBO. The 28.2 rating meant that 55 percent of the persons watching TV were watching the Luther film.

Community Builders, Skokie, Ill., sponsor of the film, said that 500 calls had been received, with no more than 10 percent of the callers expressing dislike for the film. Robert Kendler, president of the company admitted, however, that the film brought in no additional business, and the company gained no more than a normal number of leads.

ELMER

Visits Winona Lake

By Phillip Landrum

Journalism Student, Grace College



The National Fellowship of Brethren Churches will convene here August 18-25

Scores of high-school seniors contemplating attending Grace College are probably wondering about Winona Lake. Is it really the "playground of the Christian World," a "lake among lakes?" Is Winona Lake really a "dead" town during the winter?

Primarily a summer resort, Winona Lake is both a lake and a town. The two of them, along with a canal that separates an island from the mainland, might be compared with the map of Central Europe. The canal separates the town from the island as the English Channel separates the Continent from England, the lake providing a miniature Atlantic. Parallel to the canal is the main street that boasts most of the activity and sights. However, the main street cannot boast all of the activity, for the hill above holds among its treasure three publication centers, three mission societies, a school of photography, a school of theology, and a college. You can see that for a winter population of two thousand, Winona Lake has a lot in it. Of the many attractions in Winona Lake, none receive more attention than the little brown bushy-tailed squirrels that abound there.

Visiting people follow the squirrels' ascensions and progressions through the trees with an enthusiastic interest; and the smart squirrel can get a free meal anytime of the day during the summer, for the tourists just love the little animal's "cute and quaint little mannerisms."

Sammy realized this; and as he journeyed toward the end of the park where he was to meet his country-cousin, Elmer, he thought of how much his cousin would like it here in this little town. Romping over the branches high above the park benches and picnic tables, Sammy recalled many experiences here in Winona Lake—free meals from the people, the time he watched the Billy Graham meeting from the inside while hundreds of people stood outside, and the bitter experiences of the close calls he has had with the cars. "There were always so many of them that the only safe place in the town was in the park; and that wasn't safe sometimes the way the golf balls came flying off the miniature golf course and also the way the kids rode their bikes around anymore."

By this time Sammy had reached the end of the park, and sure enough,

standing on a tree stump next to the all-white Winona Hotel that greets people as they come into Winona was his country-cousin, Elmer.

After a few "I-haven't-seen-you-in-so-longs," Elmer began seeing the town under Sammy's direction. They scurried across the main street, then across the sidewalk and down onto the beach bordering a lake, shimmering and blue in the fading sunlight—Winona Lake. Elmer stood up on his hind legs and gazed far out into the lake. The sight was a new and fabulous one to him, and he breathlessly said: "It's bigger than five farms put together."

"Third largest in Kosciusko County and one of the prettiest as far as I am concerned. You might call it the air-conditioner of Winona Lake, for swimming and boating are the only ways to escape the heat here in Winona. I never go swimming, though, for that green seaweed bothers me."

"Wouldn't it be lakeweed, since it is in a lake?" questioned Elmer.

"Lakeweed or seaweed, what does it matter, either way it's a mess; anyway it was the day I fell into it in the canal."

"Then, you fell into canal weed," said Elmer.

"Elmer, it's a good thing that you haven't lent your brains to any of the crows around here or they would be flying backwards. Seaweed is seaweed, no matter where it is. Now, come on, let's get moving along."

But Elmer, noticing something unusual across the street in the park, exclaimed: "What is that windmill over there for, and why does it have all those little houses around it?"

"That's a minature golf course," replied Sammy. "Those are obstacles that the golfer has to go through, or around, or something."

They scampered back across the street into the park, and Elmer became so engrossed in watching the windmill go around that he didn't notice a steady migration of people into a large, rectangular building—the Billy Sunday Tabernacle.

Giving Elmer a sudden poke that almost rolled him into the dust, Sammy said in a low, short tone: "See that, Elmer? That happens every night at this time, every day of every week for a whole summer. They hold Bible conferences every week just like this one now. Thousands of people come. I don't think there is a Bible conference held here during the summer that doesn't entertain at least four thousand people. They have real good speakers at the meetings. The best you can get, I guess. Most of the meetings are held in the Billy Sunday Tabernacle. It was dedicated to the great evangelist, Billy Sunday. His house is at the other end of the park, two blocks down, and 'Ma' Sunday, his wife, used to live there until she died just a few months back. I think that they are going to make the house into a museum. By the way Elmer, do have any questions?"

"Yes, don't you ever run down?"

"Cut out the foolishness, Elmer, I'm serious now."

"All right, then; what's that building over there about a block away from the Tabernacle?"

"That is the Administration Building. That's where the tourists find out about lodging in the many apartments and houses for rent, where the Lost and Found Depart-

ment is, where the telegraph office is, where the vacationers register, and where the money is kept."

Elmer stood there for a while looking at Sammy in amazement, then he said, "And all in one breath, too!" Sammy, with Elmer on his heels and feeling that he hadn't gotten a thing across to Elmer, scampered to the all-purpose white building that they had been talking about, and hid in the shadows.

"See that lit-up building across the street?" asked Sammy.

"Yes," answered Elmer.

"Well, that's the Eskimo Inn, and after I show you the auditorium, let's slip past here and gather up kernels of dropped popcorn. Then we'll go over to my home in my tree-house in the park and talk over our loot."

"Righto, Captain," said Elmer, and they were off. Down the streets and over the sidewalks they went, finally ending up at a big, white building, the Auditorium. A meeting was also in progress there.

"This is where the Brethren conference is held every year, while the Winona Lake Bible conference is held down at the Billy Sunday Tabernacle. They are in one of their sessions now, but the Brethren aren't the only people who use it. Many of the conferences that have complete lease of all the buildings for their week or two-weeks of meetings, use it for contests, missionary programs and youth programs during the day, and then have their night meetings at the Billy Sunday Tabernacle. Many times after the night meeting is over, they show a film over in the Auditorium for anyone who is interested."

Elmer, who had been yawning as he endured all of this, said: "You know, after hearing you talk so much and so long, I think I have discovered in you the very thing that so many scientists have tried so hard to find—perpetual motion."

Used to Elmer's comments by now, Sammy said in a very parental manner: "Well, anyway, Elmer, let's go down to the Eskimo Inn and get some kernels of popcorn; someone always drops some." With that they scurried down to the combination drug store, gift shop, restaurant and

soda fountain. Soon they retrieved a handful of popcorn and carried it past the Administration Building, around the Auditorium and up to the little tree near the Sunday residence. Here they ate their popcorn until Sammy, as usual, with sureness in his voice, spoke:

"Elmer, just you wait till fall. If you think that our acorns are different around here, wait till you see the 'nuts' that start rolling in late in August, the Grace Seminary and College students. I've seen them in couples walking side by side in the fading evening sunlight; I've seen them in groups of boys and girls acting as if they didn't have a brain in their heads, you know, like an empty acorn. Their first impressions are almost all the same—'How'd I ever get in a place like this?' or 'This certainly isn't what I expected it to be.' But their impressions are almost all the same after a few months here—they all like it. Winona Lake grows on them as it does on many others. They say it's a 'dead' town in the winter, but the students, themselves, really live up the place. The new roller rink will provide entertainment for them—I'm sure—when they need it. With the lake frozen over, ice skating is fast and frequent. School assignments, church activities, banquets and parties, basketball games, and concerts provide the rest. Yep, I guess the old place is pretty dead during the winter—every minute or so that is. Elmer, don't snore so loud. Snore! Elmer, you mean to say you went to sleep while I was talking?"

Sleepily Elmer glanced up from his bed inside the tree and said: "Yep, I guess I did; and you know Sammy, now that I've come to Winona Lake I'm sure of one thing."

"What's that, Elmer?"

"The scientists can quit looking for perpetual motion. I've found it." With that Elmer went to sleep.

Yes, Winona Lake is a "lake among lakes," the "playground of the Christian world," but to you it may be even more. This tiny town of Winona Lake can represent through Grace College a place for intellectual and spiritual growth, and it may be your part-time hometown for the next four years.

Eclipsed Christians

Have you ever paused to watch a full moon come up over the horizon? It's a lovely sight and you don't have to be sixteen or in love to enjoy it.

For centuries men have been curious about the moon. When you were a child and asked about the moon, someone probably gave you the reply that it was made of green cheese. Now scientists feel sure that the moon is composed of the abrasive material known as pumice. Neither cheese nor pumice is an especially lovely material and certainly they have no power to produce light.

The only conclusion is that the beauty and usefulness of the moon do not depend on the material it is made of but on the fact that it reflects the light of the sun.

The moon is not always visible in the night sky. Sometimes clouds come between it and the world that needs the light. Sometimes there is an eclipse. The Encyclopedia Americana says that "an eclipse of the moon is caused by the earth coming between it and the sun."

Perhaps you have seen an "eclipsed Christian." There are far too many who have permitted the world and its practices to come between them and their Source of Light.

In the spiritual darkness that covers the earth, Christians are "the light of the world." How wonderful that even though we have no power of our own to dispel the shadow of sin, we can reflect the light and power of Christ, the Son of God. It doesn't matter whether we are as rich as King Solomon or as poor as the widow with her two mites, whether we are educated like Paul or ignorant fishers like Peter and Andrew, whether we are strong or physically handicapped or black or yellow or white. If Christ has saved us, then we have the privilege and the command to "give light to them that sit in darkness and in the shadow of death."

But a Christian who is eclipsed

cannot give this saving light to those who are in darkness because the things of the world have come between him and his Lord.

It doesn't have to be a great sin to hide the light of testimony. Perhaps a modern-day Martha is so "cumbered about with much serving" and trying so hard to keep up with the neighbors socially that she doesn't have time to teach a Sunday-school class or speak to those neighbors about the Lord. She may not know it, but even though she doesn't smoke or drink or dance, she is an "eclipsed Christian."

This eclipse may take place gradually. Probably the Christian is not even aware of it at first. That's the way it was with Bob.

Bob was a quiet boy, but after he was saved at YFC he began witnessing whenever he had a good opportunity. He had an attractive personality, was a good athlete and most of the girls in his class thought he was handsome. Though Bob loved the Lord, he loved baseball too. When he first started playing on the varsity team he was a little bothered by the way the other fellows and even the coach swore and took God's name in vain. He knew he ought to talk to some of the guys about the Lord, but he was sure they would just laugh at him, so he decided to live a good Christian life and maybe the fellows would ask him what made him different. The fellows did notice a difference. Jerry, at second base, seemed to have real respect for Bob (especially after he started some terrific double plays) and he would sometimes say: "Watch your language you guys" when Bob was around.

The team often had late practices and when Bob got home on Wednesday he said: "Mom, I think I'll skip prayer meeting and go to bed early. I'm bushed."

A few weeks later Bob got a chance to start playing shortstop for the Centerville Cardinals. This was a local team made up of mostly older fellows. The only problem was that



By Sonya Saufley

Journalism Student, Grace College

they played on Sunday afternoons. Bob was president of his young people's group, but he figured he could play and still get back in time to take charge of BYF.

And he did—for a while. Then he began asking the vice president to take over more often because he "couldn't make it." He didn't have time to read the Bible much any more and his prayer time got shorter and shorter.

Though Jerry wasn't a Christian, Bob thought a lot of him and he really meant to ask him to go along to church where he could hear the gospel. Weeks slipped by and Bob couldn't seem to find a chance to talk to him and Jerry started running around with his old gang again.

Bob's testimony was eclipsed, not by any great sin but by his love for baseball. Notice the difference. There was nothing wrong with playing ball, but the trouble began when playing ball came between Bob and the Lord.

So it is in the lives of many Christians. Things that are perfectly harmless in themselves can come in and hide the "light" from those who are in darkness. It may be desire for popularity or love of money or even a new car that comes between us and Christ and makes it impossible for us to reflect His Light.

This old world is lost in the darkness of sin though many men refuse to believe it. Our Lord Jesus Christ has commanded us to "let your light so shine before men that they may see your good works, and glorify your father which is in heaven." Only through us can lost men hear of God's plan of salvation. We can't afford to be "eclipsed Christians."

"AS I SEE IT"

© 1954

Selected by the Editor from
Contemporary Thought and Opinion



HOW TO READ

Here are a few helpful suggestions which ought to make Bible reading a great joy, and not a burden.

1. Read quietly and slowly, not as you race through the daily newspaper. "Not snapshots but time exposures" should be the rule.

2. Read alertly, not mechanically. Visualize the scenes; "taste" the words.

3. Read, searching for the personal message each day's passage has for you.

4. Your inner response to God's message is important. When He condemns, bow penitently; when He offers help, rivet your hope on that assurance; when He commands, obey.

5. Underline passages which strike fire. Jot down a list of ideas these passages start going.

6. Memorize one key verse daily.

7. Remember that you must give account of every word you read, and that every word is God-breathed. This will give you the reverence needed as you approach God's Word.

8. God's Word is Spirit and life. Therefore, we cannot be the same after reading it.

SLAPPING YOUR PASTOR'S FACE

Who would think of slapping his pastor's face? Who would think of doing such a thing in public? Yet, it is being done by church members every Sunday. Whenever a church member attends Sunday school and after the class session walks out instead of staying for church, he is slapping his pastor's face. And it hurts the pastor more than a literal slap would.

Are you guilty? You say you love your pastor. You welcome him into your home with a sincere cordiality. Proudly you introduce him to your friends. You even boast about his preaching and his faithful pastoral work. Yet you walk out after Sunday school and won't stay to hear him preach. Of course, you don't walk out because of him—you

have some weak excuse, so shallow, so selfish, so inexcusable that even you know it is weak. Yet you walk out!

People notice it. Your classmates notice it. The townsfolk notice it. Children notice it.

Your pastor has worked hard to prepare a spiritual feast for your soul, but you won't come.

An empty pew hurts more than an open palm.—W.E.G.

ABRAHAM LINCOLN WROTE THIS

We have been the recipients of the choicest bounties of heaven; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming a preserving grace, too proud to pray to the God that made us.



NORWALK, CALIF.

Two blessed weeks were enjoyed by members and friends of the Norwalk Brethren Church during special meetings held with Pastor John M. Aeby of Temple City, Calif., as the evangelist. The meetings, which began on Sunday night of April 28, were preceded by a full week of special prayer. Cottage prayer meetings were held in various localities in the community night after night. Many met in special prayer beseeching the Lord for His blessings in a heaven-sent revival. Special music was enjoyed at every meeting. Including the outside talent which had been engaged were the members of the "Notes of Grace" male quartet, of the First Brethren Church of Whittier, Calif. Mr. Lyle

Marvin, Jr., the minister of music of the Norwalk church, was in charge of the musical program for the meetings. Brother Aeby brought heart-stirring messages night after night, which were used by the Holy Spirit to convict of sin. The Lord blessed throughout the service and the attendance increased nightly. The Holy Spirit was faithful in bringing conviction of sin, among saved and unsaved. The results of the campaign consisted of seven confessions of Christ as Saviour, and two dedications. It is our prayer that the spirit of revival shall continue in the weeks and months that lie ahead. The church does praise our Heavenly Father for His rich blessings upon us.—Henry Rempel, pastor.

ALEPPO, PA.

It was my privilege and great blessing to be with Pastor Wayne Baker and his family at the Aleppo Brethren Church, the first two weeks of April. It did not take long to realize that people had been praying and that work had been done in advance for the meetings. One thing that thrilled us greatly was that the people of the church were in love with their pastor and were willing to be led by him.

One great need at the Aleppo Brethren Church is a Sunday-school annex. Pray for these Brethren that this need might be met in the near future.—Homer Lingenfelter, evangelist.

We are praising the Lord for the two-week evangelistic meeting conducted by Rev. Homer Lingenfelter, pastor of the Grace Brethren Church, Everett, Pa. Great emphasis was placed upon the saving and keeping power of God through Christ. As the gospel was clearly and faithfully proclaimed the Holy Spirit convicted hearts and several turned in faith to our blessed Saviour.

There were a good many Christians who made decisions, and numerous victories have resulted. Truly the Lord has answered prayer with regard to His work in Aleppo, and the fellowship with Brother Lingenfelter was appreciated.—W. Wayne Baker, pastor.

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Dedication Day—Missionary Herald Building



YOUR PRAYERS AND GIFTS MAKE THIS POSSIBLE

WHAT ABOUT YOUR MAGAZINE RACK?

Sometime ago, we were guests at the home of a fine Christian couple. The family is closely connected with the church, and both parents participate in its activities. The home was handsomely furnished and in immaculate order. However, there was one thing about the home that drew our special attention. It was deplorably lacking in Christian magazines and other literature. This was a serious failure on the part of that particular home. Perhaps it was more orderly than a home where magazines and books cover the tables and strew the floor, but it failed to give a vital witness to the interest of that family in the things of God. It revealed a serious failure on the part of the father and mother to surround their children with Christian literature, and it proved a probable explanation of the failure of the children to be discreet in their social relationships. We are at least certain that the absence of Christian periodicals and literature proved a contributing factor in their particular problem. Perhaps the family does not care to read, but all Christian parents should know that good reading habits must be developed in the home and also become a prime factor in the development and maturing of the Christian life.

Christian reading material in the form of periodicals is sadly lacking in many of our church homes. By Christian reading material we do not refer to the poorly conceived and poorly written novels and booklets which come from presses. These are often a disgrace to the Christian faith and certainly to good literature, but we refer to magazines and books

that deal with issues and developments that concern the Christian community and individual. We refer to reading matter that brings the principles of the Scripture to grips with modern life. There is too little of this in our Christian homes.

This may be accounted for by the intrusion of modern methods of communication into the home. This is, however, only a partial explanation. More magazines and books are being published than ever before. Perhaps we are too fearful of spending a few dollars for Christian periodicals because "no one reads them anyway." It is doubtful whether our own particular denominational weeklies would carry so large a circulation if they were not subsidized by the local churches. Our problem is a failure of the Christian home to realize the value of Christian periodicals, and a lack of interest on the part of Christians in the work of the church. Children are not interested because parents are not interested. It is questionable whether the average Christian is interested in the working out of their professed faith in daily living. Parents fail to realize that one article in a periodical may so touch the lives of their children for good as to be of sufficient value to pay for the entire subscription. Every sermon may not be worth a pastor's salary, but when the influence of sermons is felt over the years, it takes on far more value than his stipend. So the total impact of a magazine must be taken into account.

Little is done in our homes to encourage good reading habits. Besides the ready availability of the periodical and the example of the

parents, children and young people must be encouraged to read by having interesting and worthy articles casually called to their attention. If we seek to discourage the comic book, we might gain in both directions. There is also the value of making the reading habits of our children a matter of prayer. Our prayer slogans cry out our convictions, but rarely are they strong enough to stir our lips in this direction.

Christian magazines should be chosen with care. There is a dearth of periodical information in some areas of Christian activity. There are too few that aim at children and youth. This, of course, can be remedied by a large demand. Too few periodicals seek to assist the worker in his church activity. Some denominational periodicals are excellent, but they lose their value to others because of their denominational emphasis. On the other hand, some churches are fearful of using the magazines of other communions. This may be a righteous fear, but too often the fear grows out of an unholly self-righteousness. Many people are unaware of available periodicals. We recall one church that celebrated a "Christian magazine week." This not only acquainted the people with the available materials but encouraged them to subscribe to the better ones. Church librarians could do much in this direction by providing for the loaning of magazines to its members. If mounting costs prohibit the individual from subscribing to current magazines, they could be readily made available through the church library. Church and Sunday-school teachers would be greatly benefited by the loan library.

The Christian press seeks to stimulate thinking through the religious periodical. It brings information, but the information is given with the purpose of encouraging the development

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THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 19, NUMBER 23

Entered as second-class matter April 16, 1943 at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$3.00 a year; 100-percent churches, \$2.50; foreign, \$4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive Committee; Gene Farrell, S. W. Link, Mark Malles, Robert E. A. Miller, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

One of the times when a newspaperman feels the most flattered is when he is on a bus, streetcar, or train and sees practically 99 percent of the passengers (particularly if it's a going-to-work crowd or a going-home crowd) reading a newspaper.

A few will be reading a magazine, fewer yet a book—even a paper-backed trash novel.

Even without formal survey of the gang on the 5:05 (the train I happen to take out of Chicago to my suburban home), I can almost certainly predict that the reading going on over the rails is all these passengers will engage in during the entire day.

The sad fact is that this probably applies to Christians as well as non-Christians.

Now there is nothing wrong with reading a newspaper. I'm expected to say that, I suppose, and I'm saying it. I have taken the trouble even to dispute (after church) with ministers who have from pulpits denounced their fellow Christians for reading the Sunday papers.

We'll accept and emphasize that in the reading habits of every Christian, the Bible should come first. So my thoughts in this piece deal with the "other reading" that Christians should do.

And among this other reading the daily papers should play a large part, perhaps even the largest part. There are reasons. For one thing, the newspapers never let us forget for an instant what the human race is really like. This keeps us humble. As we read of human frailties, troubles, and even the crimes, we can say with John Wesley as he looked at the drunkard in the gutter: "There but for the grace of God am I."

But there is more to the good newspaper than crime, of course. It tells us, if you please, of the neighbors for whom we are to bear a love almost as strong as our love for God.

I have little patience with those Christians who would withdraw completely from the world and refuse even to know what their neigh-

What are you Reading?

By Wesley Hartzell

City Editor
Chicago American



bors are doing. Christ didn't withdraw from the world. He sought out the people who could tell him about it.

And in our reading, we must not lose touch with reality.

What I have said about newspapers, of course, applies with equal force to magazines, some of which contain articles that are among the best literature being written today.

Among the magazines there should be a good sampling of Christian magazines. This is particularly essential since the secular weeklies seldom print all that the Christian would like to know about the world of religion and particularly the Protestant evangelical faiths.

Of course, our reading should contain something from books. And I don't mean particularly that class of books generally called "Christian books." I mean any book that brings a true picture of the world, of man, or of God.

Some of the novels that have made the greatest impact on my life, that got me away from the idea that man's salvation lay in himself and his world, were not "Christian books"—at least they didn't mention the name of Christ or have anybody in their pages who got saved or gave a testimony.

I think immediately of Hardy's *Jude, the Obscure* or Hugo's *Les Misérables*. Those, and others like them, have the stuff of reality, and they show dramatically and clearly why it is that man must have help from outside himself. They helped

prepare my own heart to accept Christ when He first knocked at my door.

Not every book that parades itself as "realistic" really is, of course. Some authors use the adjective to describe a book filled with filth. Their works are no more true to life than Grimm's fairy tales. And the discriminating Christian reader will have to watch that he doesn't waste his money or time reading them.

History (or biography) also comes under the category of realism—that is, if the biographies are not mere eulogies. Too many authors pass off as "biography" a flowery compendium of their heroes' virtues. Any man—even great men—have weaknesses, and their biographers would serve their subjects better if they charted the shortcomings, as well as strengths, of their great men. Their subjects' luster will be but the brighter for having overcome the difficulties to attain the heights.

I have found a good many Christians with books of sermons in their libraries—invariably the gifts of friends or relatives.

The best place to absorb a sermon, of course, is in church. Books of sermons are for ministers to study and emulate. Or else they're for sending to shut-ins and savages who can't get to hear the preacher.

Completely without profit to the Christian is the average short story found in the secular weekly, monthly, or women's magazines. Let

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DEAD COPY—This term used by the printer describes copy that has been setup and given the final proofreading.

1956 Missionary Herald Offering Report

Akron, Ohio	\$358.53	Fort Wayne, Ind. (Grace)	110.50
Albany, Oreg.	29.00	Fremont, Ohio (Grace)	441.00
Aleppo, Pa.	25.00	Fremont, Ohio (Chapel)	21.49
Alexandria, Va.	136.00	Garwin, Iowa	26.00
Allentown, Pa.	86.08	Goshen, Ind.	10.44
Alto, Mich.	46.55	Grafton, W. Va.	25.46
Altoona, Pa. (First)	169.50	Grandview, Wash.	18.77
Altoona, Pa. (Grace)	9.05	Hagerstown, Md. (Calvary)	62.81
Ankenytown, Ohio	122.00	Hagerstown, Md. (Grace)	410.50
Artesia, Calif.	40.05	Harrah, Wash.	103.33
Ashland, Ohio	156.72	Harrisburg, Pa.	206.75
Beaumont, Calif.	288.00	Homerville, Ohio	102.50
Beaver City, Nebr.	10.00	Inglewood, Calif.	108.00
Bellflower, Calif.	110.00	Jenners, Pa.	35.00
Berne, Ind.	233.00	Johnson City, Tenn.	16.00
Berrien Springs, Mich.	19.00	Johnstown, Pa. (First)	490.50
Boston, Mass.	10.00	Johnstown, Pa. (Riverside)	39.50
Buena Vista, Va.	253.25	Kittanning, Pa. (First)	262.28
Camden, Ohio	30.50	Kittanning, Pa. (North Buffalo)	37.00
Canton, Ohio	11.00	Lake Odessa, Mich.	402.00
Cedar Rapids, Iowa	454.00	LaVerne, Calif.	64.00
Cheyenne, Wyo	41.00	Leamersville, Pa.	81.00
Chico, Calif.	12.22	Leesburg, Ind.	55.67
Cleveland, Ohio	41.00	Leon, Iowa	25.25
Clay City, Ind.	31.57	Limestone, Tenn.	76.10
Clayhole, Ky.	11.51	Listie, Pa.	204.65
Clayton, Ohio	175.22	Long Beach, Calif. (First)	332.48
Compton, Calif.	40.09	Long Beach, Calif. (North)	205.00
Conemaugh, Pa.	160.00	Mansfield, Ohio (Grace)	481.50
Covington, Ohio	121.49	Mansfield, Ohio (Woodville)	126.00
Covington, Va.	52.50	Martinsburg, Pa.	105.00
Cuyahoga Falls, Ohio	42.90	Martinsburg, W. Va.	99.24
Dallas Center, Iowa	60.00	Meyersdale, Pa.	130.71
Danville, Ohio	47.00	Meyersdale, Pa. (Summit Mills)	43.00
Dayton, Ohio (First)	241.25	Middlebranch, Ohio	58.50
Dayton, Ohio (Patterson Park)	57.00	Modesto, Calif. (La Loma)	20.00
Dayton, Ohio (North Riverdale)	527.30	Modesto, Calif. (McHenry Ave.)	6.50
Denver, Colo	10.25	Monte Vista, Calif.	5.00
Dryhill, Ky.	5.00	New Troy, Mich.	200.00
Elkhart, Ind.	132.00	Norwalk, Calif.	65.75
Englewood, Ohio	349.28	Osceola, Ind.	32.70
Everett, Pa.	41.00	Ozark, Mich.	25.83
Fillmore, Calif.	101.00	Palmyra, Pa.	19.50
Findlay, Ohio	206.91	Paramount, Calif.	81.00
Flora, Ind.	176.75	Peru, Ind.	1.00
Fort Lauderdale, Fla.	71.60	Philadelphia, Pa. (First)	197.00
Fort Wayne, Ind.	1,041.53	Philadelphia, Pa. (Third)	242.00
		Phoenix, Ariz.	30.00

Portis, Kans.	31.00
Portland, Oreg.	38.50
Radford, Va.	25.25
Rialto, Calif.	34.90
Riner, Va.	9.00
Rittman, Ohio	332.75
Roanoke, Va. (Clearbrook)	115.00
Roanoke, Va. (Ghent)	277.10
Roanoke, Va. (Washington Heights)	77.30
San Bernardino, Calif.	80.80
San Diego, Calif.	12.00
Seattle, Wash.	47.00
Seven Fountains, Va.	24.00
Sidney, Ind.	275.66
South Bend, Ind.	94.00
South Gate, Calif.	34.00
South Pasadena, Calif.	10.00
Spokane, Wash.	122.25
Sterling, Ohio	55.00
Stoystown, Pa. (Reading)	30.62
Sunnyside, Wash.	154.50
Taos, N. Mex.	8.02
Temple City, Calif.	130.05
Tracy, Calif.	50.00
Troy, Ohio	17.00
Uniontown, Pa.	232.17
Washington, D. C.	80.68
Waterloo, Iowa	449.76
Waynesboro, Pa.	211.19
West Alexandria, Ohio	25.75
Wheaton, Ill.	10.00
Whittier, Calif. (Community)	344.80
Whittier, Calif. (First)	116.00
Winchester, Va.	64.00
Winona Lake, Ind.	1,096.25
Wooster, Ohio	178.63
Yakima, Wash.	74.61
York, Pa.	66.70

Total 17,375.05

Miscellaneous

Dedication Day Offering	187.90
East Fellowship of Churches	10.00
Camp Grace	50.00
National Laymen	50.00
National WMC	273.60
Isolated, non-Brethren, etc.	409.47

Total 980.97

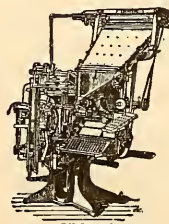
Total of churches 17,375.05

Grand Total 18,356.02

Twenty-five leading churches in

GIFTS TO THE MISSIONARY HERALD

1. Winona Lake, Ind.	\$1,096.25
2. Fort Wayne, Ind. (First)	1,041.53
3. Dayton, Ohio (North Riverdale)	527.30
4. Johnstown, Pa. (First)	409.50
5. Mansfield, Ohio (Grace)	481.50
6. Cedar Rapids, Iowa	454.00
7. Waterloo, Iowa	449.76
8. Fremont, Ohio (Grace)	441.00
9. Hagerstown, Md. (Grace)	410.50
10. Lake Odessa, Mich.	402.00
11. Akron, Ohio	358.53
12. Englewood, Ohio	349.28
13. Whittier, Calif. (Community)	344.80
14. Rittman, Ohio	332.75
15. Long Beach, Calif. (First)	332.48
16. Beaumont, Calif.	288.00
17. Roanoke, Va. (Ghent)	277.10
18. Sidney, Ind.	275.66
19. Kittanning, Pa. (First)	262.28
20. Buena Vista, Va.	253.25
21. Philadelphia, Pa. (Third)	242.00
22. Dayton, Ohio (First)	241.25
23. Berne, Ind.	233.00
24. Uniontown, Pa.	232.17
25. Waynesboro, Pa.	211.19



Scattered throughout this issue of the Missionary Herald are strange cuts. These cuts are illustrative of terms commonly used by printers, and those associated with the publishing field, to describe a specific act, designation, or work in printing.

As you contribute your gifts during June and July to the work of the Missionary Herald, be much in prayer.

WE NEED *Christian Literature*

By Mrs. Mack D. McCurry

Who determines what type of literature will be published? We who buy the books and magazines which are published determine the type. Who could change the trend in the kinds of books and magazines which are being so prolifically published today? We Christians who read could bring about the change. But do we?

Who can find time in these busy, rushing days to read? Who isn't too tired at night to read? Anyway, we don't need to read! The radio tells us the news. Television gives us that and all the rest. Why bother about reading?

Many Christians are groaning spiritually, wondering what television will do to the reading habits in their homes. What happens really depends upon the individual Christian homemakers. By keeping a supply of Christian books and magazines suitable for all the ages in the homes and by leading in the reading of such literature ourselves, we can help our families to learn to enjoy the best in Christian reading.

We as Christians are being criticized because we are becoming too shallow, worldly and self-centered. We are said to have a form of religion, but we lack depth, power and consecration. As Christians we hardly know what we do believe. We simply belong to a church. If

we have a belief, we don't practice it. We say we believe that a born-again Christian has eternal life here and now, that he does not have to wait for death to begin living eternally. What a difference it would make in our lives, in our homes, in our churches if we really believed and lived this New Testament truth!

We have all seen droughts—streams, wells, springs drying up. Timber dying. Pastures dry. Only deep wells and the deeper streams have water. This should be a warning to us who are shallow and powerless in our own Christian experience.

As Christians we like to brag about what we are doing. But there is still so much to be done! I do not mean at home with more new buildings, better equipment, more organizing. While the whole world calls, we build bigger and handsomer churches, parsonages, and keep on taking care of our own wants, trying to outdo all the other churches in our towns or communities. But perhaps we do not know the world is calling. Perhaps we are not reading the kind of literature that would inform us concerning the world's needs.

There is one phase of Christian work that rates a bit of bragging. It is our literature—Christian magazines that should be included in

each church budget, and books that belong in every church library.

How can we know what other Christians are doing if we do not read the Christian magazines? It is a sound investment for every church to include magazines in its budget so that each family may have a copy.

Christian magazines and books help us to realize we are all "laborers together with God"; that He has no other plan for winning lost souls than through our witnessing; it will teach us more fully what doctrines are; it will help us to become more faithful stewards.

Christian literature! There is an abundant supply for all ages from the tiny tots to the tottering adults—both fiction and nonfiction. Our homes need not be cluttered with reading materials which do not deepen and enrich and satisfy us spiritually. There never has been such a host of Christian writers. So why read what isn't best?

But above every other book, keep the Bible dustless by everyday reading. Don't let television, radio, or any other time-consumer keep you from feasting upon God's Word—not only feeding but feasting. Then we shall not become dried up, shallow, powerless Christians, and our churches will become powerhouses of prayer, praise and preaching.

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MAKEUP—This is a term used by printers to describe the process by which one makes up a page or form.



WONDERFUL IS—

THE BOOK

OF ALL BOOKS

Books once were men . . . Books are like bugles . . . Books are words charged with a mysterious power over the minds of men . . . Books are medicine . . . Books are teachers . . . Books are open doors . . . to the past . . . the present . . . and the future . . . So it is with the greatest Book ever written by the pen of men. It is an open door. . . .

Through it we walk back down the Corridors of Time to the dawn of creation and hear the voice of the Almighty saying: "Let there be light." We enter the Garden of Eden—visit with Noah, the builder of the ark; rest with Jacob and Rebecca at the well; visit the Court of Pharaoh and sit at the feet of the great lawgiver Moses. We listen to the matchless poetry of the Shepherd King David and meet the great prophets of the Old Testament. We find ourselves among the shepherds as they listen to the great Hallelujah Chorus sung by the angelic hosts at the birth of the Son of God. . . .

Through this open door it is our privilege to visit the shores of the Lake of Galilee to walk and talk with the Master and His disciples, to sit at His feet as He teaches and preaches on the mountainside or in

the Temple of Jerusalem. We join the multitude in the streets as they raise their "Hosannas," follow Him to Calvary's cross and meet Him at the open tomb. We fellowship with the early Christian converts on Pentecost, meet Saul on his way to Damascus, and visit with the jailer at Philippi and the Ethiopian eunuch.

The greatest of all books is a bridge between two eternities, spanning the river of time. Though written by perhaps thirty or forty men over a period of 1,500 years, it is matchless in its unity. Though written by men without claim to scholarship, it contains the most matchless prose and finest of poetry—unequaled for its wisdom.

Great men have paid tribute to its message. Said President Lincoln: "It is the best Book God has given to men." President Wilson stated: "When you have read the Bible, you will know that it is the Word of God." English and American literature are permeated with its sentiments. Shakespeare alone uses some five hundred references to it.

But this Book does not need the testimony of men. Ask the prophets: Who is the author of this Book? And they answer: "The Word of the

Lord came unto me," or even stronger: "Thus saith the Lord." Ask Jesus and hear Him say: "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

But it is its message that makes it the world's greatest Book. Read those beautiful passages again and again: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Everyone acknowledges this Book as the fountain of democracy. President Andrew Jackson once said, pointing to the Bible: "Sir, that is the Rock of our Republic." No book in all human history has had greater influence over the lives of men, individually, as a family, as a society, or as a nation.—The Gideons



DUMMY—Pages or sheets on which are pasted proofs of standing typescript arranged as the editor desires it shall appear when printed. This then becomes the pattern to guide in makeup when one is arranging standing type and illustrations into pages.

Across five centuries the printing press has become the master medium for propagandizing the literate world. The fourth estate's access to the minds of modern men is now among the most mammoth and mighty forces on earth. As Christian publishers and editors therefore we dare not stand as mere spectators in the current conflict of ideas and ideals. For that conflict, one way or another, shapes the spirit and vision of the warring world of printed words. No press operates apart from a philosophy, whether seamy and shoddy, or stately and sublime. Because of its strategic power to distribute words and ideas, communist and anti-communist agencies alike strive to inspire the press.

The conflict with totalitarianism has illustrated convincingly that an enslaved press is the enemy of a free world, and conversely, that a free press is a guardian of a democratic way of life. We need to sound these convictions today with dire earnestness. Rulers may use a state-controlled press to convey carefully censored concepts, thereby depriving people of free and adequate information, and denying them effective protest. A controlled press is among the most serviceable tools for exercising tyrannical, arbitrary state power.

Since the very founding of the American republic, the Constitution has explicitly guaranteed freedom of thought and expression. The right of free press, as well as of free assembly, has stood watch against the latent tyranny of governing majorities. It is one of the great benefits of our land, all too little cherished by the man on Main Street. The United States today consumes more than three-fifths of the world's newspaper supply; from shore to shore our paper mills are straining to meet the rising hunger of the printing presses. More than 1,700 daily newspapers, almost 10,000 weeklies and some 1,400 religious publications thrive in this climate of liberty.

The blessings of a free press dare not be taken for granted, least of all in this "sixth decade of the century of sorrows." It would seem to be a special responsibility of the

Christian press to interpret this boon to a present generation so callous about its privileges and so confused about the distinction between liberty and license. Since Christianity proclaims a distinctive view of the source and sanction and purpose of all human life and liberties, it ought to have something unique to say even about the freedom of the press. And so it has.

Much more emphasis is devoted today to the freedom of the press than to the duty of the press. Such separation ought not to be; what God has integrated no newspaperman dare segregate. Even the religious press unfortunately lapses at times from the sense of absolute obligation to God and to the truth; it cheapens liberty into license. Nowhere is half-truth more ugly than when it parades under a spiritual masthead. Especially an evangelical publication, which claims to be in the special service of the self-revealed God, ought to recognize that its every word—even as the word of a free press—is also a word under command, a word whose orbit is the will of God, a word authorized by God both in its expression and in its impression.

To me the evangelical press seems specially responsible for displaying this inner connection between the freedom and the duty of the press. If the evangelical press fails here, however pious, orthodox and inspirational it may be in other respects, it has failed in its witness to the secular press, to which it has a missionary obligation at the vocational level.

The secular press is uncertain,

Reflections in a Flu

By Dr. Carl F. H.

even nervous in its exposition of freedom. It senses the danger that censorship of the press poses for a democracy; every restrictive act aids the encroachment of tyranny and of totalitarianism. Even good men with good reasons for curtailing the license of the press provide excuse for wicked men to assert wicked reasons for enslaving a free press. The prostitution of the press into a mere instrument of state policy by totalitarian powers today abundantly demonstrates the sad end of this process. An enlarging censorship of a free press leads eventually and inevitably to its enslavement. The current secular warnings that a free press is the handmaiden of a democracy, whereas a controlled press is the accomplice of totalitarianism, are well taken.

But there is another side to this problem which the Christian press especially must propound. Often the climate that nourishes the monster of censorship results from journalistic irresponsibility. An irresponsible press is as much the foe of democracy as a state-censored press, since it indirectly sets up a legitimate clamor for controls that in turn may lead to illegitimate enslavement. The spirit of democracy is not safeguarded merely by a free press; it requires a "free and responsible" press. A democratic society must speak as firmly and fully of the duties of the press as of the freedoms of the press. As for our evangelical publications, they ought to be leaders and models in the exposition and fulfillment of these duties.

We must go further, however, in defining a free and responsible

Free Press and World

Christianity Today

press. Even a totalitarian state can speak in an artificial way of responsibility, binding the press solely to the will of the state and sublimating the freedom of the press, likewise, to the will of the state. Therefore it becomes necessary to associate a free and responsible press with the determining source and sanction of all human freedom and obligation; namely, the will of God. Only where the living God can be acknowledged—the Creator who has made man a moral-spiritual agent, and the Redeemer who has published His Great Commission and seeks to write His law upon the hearts of men—do we find the requisites for a secure free press. Let me put it simply: Only where religious liberty prevails—specifically the liberty to worship the living God and to fulfill His Commission—is the freedom of the press secure and is the duty of the press transparently obvious. If the living God truly defines and defends human freedom and human responsibility, then vagueness about the living God, or impediments to worship and to the publication of His will, weaken the very foundations of the freedom of the press. The Hebrew-Christian revelation of the absolute Creator-Redeemer God is the only effective antithesis to the absolute state of totalitarian speculation. Denials of religious liberty, of the liberty to worship according to conscience and to propagandize for the living God, strike at the very heart of a free press, whereas an aggressive program of Christian evangelism and missions is the greatest resource of vitality a free press may appropriate.

The press, therefore, has everything to gain from a support of the cause of religious freedom—since not only one but all the freedoms are jeopardized when men are no longer free to worship the living God. To exhibit the claims of the moral and spiritual world, to depict the whole range of human life and affairs (that of the press included) in relation to God whose image man bears best guarantees the freedom of the press. In the last analysis, deformity in a free and responsible press reflects a revolt against God and His will. It is necessary, therefore, if the present evangelical impact is to penetrate significantly at the social level, to interpret the temper of the current secular press in terms of spiritual and moral revolt. In the sphere of the press and its problems, as everywhere else, therefore, we confront the issues with which the evangelical gospel grapples from day to day.

Obviously, a form of totalitarian religion, no less than of totalitarian irreligion, can threaten the freedom of the press. It can do so only, however, by first denying to man the freedom to worship God according to the dictates of his conscience. Removal of this freedom of religion supplies the device through which man can be chained to a sovereign ecclesiastical control that strips him of his right of appeal to God against arbitrary earthly impositions, including those of a religious hierarchy. The pressures of such religious censorship of the press are found not only in Europe and in the Americas, where Roman Cathol-

icism has been the prime transgressor; they occur also in the Near East, where Mohammedanism can be equally restrictive. In Spain and in Syria, the public distribution of evangelical literature has provoked government reprisal with the consent and encouragement of established religious agencies. What is forgotten in such actions is that a government which strips men of religious freedom is on the way to depriving men of other freedoms as well; in fact, a religious government which represses some freedoms may easily become the forerunner of an irreligious government which represses all freedoms, most of all despising religion in every form. Any religious intolerance harbors a potential threat to all human liberties. In this respect even the newly formed State of Israel disappoints some of her friends; despite the political profession of religious freedom, Christian missionaries labor there under increasing obstacles. Recently, even a correspondent for an evangelical publication, Donn Odell of *Christianity Today*, was denied a renewal of visa. This is a concrete example of religious intolerance dictating restrictions on the press.

The vital connection between religious freedom and all freedoms is inescapable and incontrovertible. Grave risks, no doubt, jeopardize every vision of a spiritual world, for in the beclouded vistas of religious freedom men may place themselves in the service of false gods, or even of irreligion. But God himself has stipulated these "risks" in a world bounded by creation, redemption and judgment. A coerced spirituality, devoid of all voluntary decision, is no spirituality at all.

The real purpose of freedom, however, is not liberty for the sake of license but liberty for the sake of both temporal and eternal life. All the light of this world focuses upon God; every freedom and every duty has its true home in heaven. Religious freedom exists basically not for the sake of apostasy to false gods but to worship the one true and living God. Freedom of the

(Continued on Page 365)

DEADLINE

By C. M. Ward

Man's worst vice is gambling. It's far better to gamble on the horse race than on the chance that there is still time to get right with God. The Bible says: "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." All journalism is built on the principle of a deadline—a particular hour—a stated time when the publication goes to press. Participants must meet that deadline. God warns us that we must prepare to have the record closed on our lives **at any time**. "Thou fool, this night thy soul shall be required of thee. . . ." Therefore, one second late is too late!

It is a fearful thing to feel that time has run out on you. "The harvest is past, the summer is ended, and we are not saved." Queen Elizabeth I, though she had a thousand dresses in her wardrobe and a kingdom at her feet, cried out in her dying hour: "Millions for a moment of time, but now it is too late."

Strougon, a well-known evangelical leader, said: "Time is life's freightage with which some trade and make a fortune, while others (like the prodigal) waste it in riotous living; time is life's ladder by which some lift themselves into fame, while others let themselves down into degradation; time is life's book from which some extract wondrous wisdom, while others leave it unopened and die fools; time is life's tree from which some gather precious fruit, while others lie under its shade and die of starvation."

You can lose your health and by proper means recover it. You can

lose your wealth and by industry and determination recoup your losses. But an opportunity lost is gone forever. You and I face "deadlines" that the Chief Editor has placed in life.

What have you done with your time? Has your "copy" been read? Have you "filed" your story under your own by-line?

Recently one of America's ministers did a little figuring. He said there are 8,764 hours in a year and then asked this question: "How many of these hours do you spend in the service of God?" Do you attend Sunday school and morning service each Sunday of the year? That would be 156 hours. And then go back Sunday night? That would be 104 hours. Then go to prayer meeting each week? That would be 78 hours. Allowing 300 hours to go and come from services, it would be that you spent, all told, 638 hours in the service of the Lord. **What did you do with the other 8,126 hours?**

How much time did you spend in self-improvement? If you spent one-half hour a day in prayer and reading your Bible, that would be 180 hours for the year. If you read one-half hour each day from a good book, that would be another 180 hours. If you spent 10 minutes of each day in meditation, that would be 60 hours, making a total of 420 hours for self-improvement. **What did you do with the other 7,706 hours?**

How much time did you spend in the interest of others last year? Did you spend one-half hour each day? That would be 180 hours for the

year in the interest of others. You would still have 7,526 hours left. **What did you do with them?**

You have just as much time in one day as the President of the United States has. Deadlines are important. They place value in life. They give sense to human relationships—to commonplace gifts like sunshine and flowers and the value of a second. Time alone makes eternity real.

Whether it be Christmas shopping or journalism, there are always those who wait until "the last minute." There are those who invite the risk of "the curtain coming down" before they are through with the last act. This is true in matters of the soul. Folk count on "deathbed repentance" and "a convenient season." Few folk live to "get in just under the wire."

There is a wonderful illustration of responsibility found in I Kings 20:39-40: "Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life. . . . And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it."

Most of us just get too busy and forget that we have a life-and-death matter facing us. **Our judgment in life is what we make it. It's up to us!**

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C. A. Herald (Copr.)



WINCHESTER MEMORIAL HOSPITAL
Winchester, Va.

The Missionary Herald is sent complimentary to the hospital in every city where there is a Brethren church that is a 100 percent subscription church. Picture shows Rev. Paul Dick just completing a pastoral call.

The following tribute to the value of letter writing is engraven upon the portals of the Capital's imposing Post Office:

"The messenger of sympathy and love,
Servant of parted friends,
Consoler of the lonely,
Bond of the scattered family,
Enlarger of common life,
Instrument of trade and industry,
Promoter of mutual acquaintance,
of peace, of goodwill among
men and nations."

In a very real sense, our publishing interests mean this and more to our constituency. Our weekly paper is like a letter from a beloved friend. I know we would rather receive it than some letters that come to our desks. Our other literature is a messenger of blessing to all to whom it comes.

The ministry of the printed page—what is the nature of that ministry as it relates to our publishing interests? I think of it as a sixfold ministry.

INFORMATION

By it we are informed as to what is going on in our churches. We are scattered people located from coast to coast. Many of our people live in rural districts. Many of our churches are widely separated. Much of interest that takes place in our churches and at our district and na-

THE MINISTRY OF THE PRINTED PAGE

By Dr. Homer Kent, Sr.
Grace Theological Seminary

tional conferences would never be known to our people were it not for the Brethren Missionary Herald, which serves as a clearing house for all important matters which take place in our congregations.

Being Brethren, we ought to have a brotherly interest in the activities of all other Brethren. I sometimes wonder just how much real interest folks at large have in the church who do not demand that the Missionary Herald come into their home each week. If we have brothers in the flesh serving in the armed forces of the nation, we want to hear from them often through the mails. If we have a vital interest in the work of our brothers and sisters in the Lord, we will want to know how they are getting along in Christ's service. Thus we have a basis for definite prayer and mutual concern.

INSTRUCTION

I am thinking especially of our Sunday-school literature. Statistics tell us that at least eighty percent of all those who come into the fellowship of the church come through the channel of the Sunday school. This being true we can see at once the tremendous importance of providing these prospective members of the church with competent instruction in the Word of God in the Sunday school. Our publishing interests are seeking to fulfill this need. We believe that we are able to supply the best available material for the various ages. Much of this material has been written by Brethren folks. Naturally, this material presents the Brethren viewpoint. Where we are not able to supply suitable material

for certain age groups, we are able to advise as to where the best material can be procured and get it for you at no extra cost.

Not only in the Sunday-school literature do we provide instruction. From time to time we present highly instructive material in the pages of the Missionary Herald. One issue per month focuses attention on Grace Seminary and College, the Brethren institutions which have been established for the training of young people for definite service in the harvest field of the world.

We also have available a number of doctrinal tracts which are being widely used to present the beliefs of our church.

A part of the Great Commission is to "teach all nations" the glorious message. One way we are seeking to discharge this responsibility is through the printed page, which reaches where vocal testimony will not.

COMFORT

We can never tell how much comfort the reading of the many articles in our publications has brought to many hearts. These articles have been written by Spirit-filled men who know the Word. Some of them have been broadcast. Others have been preached to large audiences and have been instrumental in leading souls to Christ and in deepening the spiritual lives of believers.

These messages must bring comfort and satisfaction, at least to some, because I have heard them say that they read the Missionary Herald through from cover to cover each week. Then what blessing must



GALLEY—This is a term printers use to identify a metal receptacle on which type is placed after being set.

be derived from these pages by those of our Brotherhood who are isolated and separated from any real gospel testimony. For their sakes, we ought to fill our publications with as much comfort and help as possible.

I know of one mother in the church who said that the reading of a series of articles on the Coming of the Lord some time ago to her children did more than anything else to set the feet of these children in the way of the Lord. What comfort, think you, must the printed page have been in this mother's heart? This is a day when the world needs "the balm of Gilead." God's children need it often too.

SALVATION

We are a fundamental church and believe in personal salvation. We aim constantly to put within our publications something that points men to the Lamb of God which taketh away the sin of the world. We want articles, short and to the point, which clearly set forth the way of life. And increasingly, as the Lord enables, we want to publish more salvation tracts. Mr. Isaac Watts once invited a man to his service, who said, "I shan't come." "Well, now," said Watts, "Come, and we will try to do you good." "I shan't come," he replied. "Then perhaps you will read this little tract," said Mr. Watts, and without waiting for a reply went to the next door. Some time after, this man stood up in the meeting, and praised God for what He had done for his soul, stating that through reading the tract left him at the time spoken of, he was led to Christ.

What power there is in the printed page if the writing is directed by the Spirit of God!

EVANGELIZATION

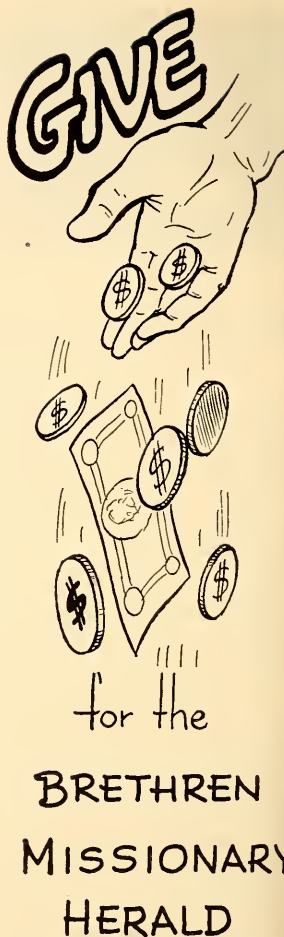
Three out of the four issues per month of the Missionary Herald stress missions—home and foreign. There is the Foreign Missions number which keeps us aware of what is

doing among our missionaries upon our fields and which seeks to keep missionary zeal burning within our hearts. There is the Home Missions number which tells about the progress of the new churches God is establishing in this land and of the self-sacrificing efforts of their pastors and their wives. Then there is the Women's Missionary Council number which features missionary work at home and abroad. It is a dead church that is not interested in missions. It is also a dead church paper that fails to stress missionary endeavor. We have tried, and shall continue to try, to give due place to missions in our publications. If we do this, I believe we can continue to claim God's blessing upon our efforts on the printed page.

FELLOWSHIP

We seek by our periodicals to unite our work under our one Head, the Lord Jesus Christ. We aim to awaken an increased interest on the part of all our membership in all phases of our work. It is the ministry of co-ordination. It strives to present a proper balance of interest in the various fields of service. We want our folks to be interested not simply in one phase of our work but in all phases. Why, for instance, should a brother be interested in foreign missions but not in home missions? Or why should a sister be interested in the Women's Missionary Council but not in the Seminary? They all are the work of the Lord and deserve the interest and prayers of all our people. We believe the Missionary Herald in particular is meeting a real need in seeking to unify our work.

We feel that the blessing of the Lord has been wonderfully ours up to this present moment. He has seen to it that our bills have been paid, quarter after quarter. During the past year, He has provided us with a fine new building at Winona Lake which has met a definite need and which is now our permanent head-



quarters. This building is an answer to prayer. (For this we praise Him.) We are happy for the response which our churches are making in the matter of subscriptions to the Missionary Herald and support of our Sunday-school literature, as well as in other services which the Publishing Company is making available to our constituency.



TAILPIECE—This is a term which printers apply to an ornamental design at the end of a chapter or printed article.



CASTOFF—This is a term used by printers to describe the required type space that will be needed when an estimate is made from the original copy.

WHAT ABOUT YOUR MAGAZINE RACK

(Continued From Page 354)

of Christian maturity. The Christian magazine does its work over and over again. Hudson Taylor was led into the Christian life through the reading of a tract he took from his father's library table. How often his father must have thanked God for that little incident, and how richly the cause of Christ benefited from it! A basket of tracts on a living room table opened the eyes of millions in China. It is still happening! Placing Christian literature in the home is like planting seeds in the garden: We look hopefully for their development. Inspiration, new ideas for the home and church, a change in life's direction—these often come in unexplained ways out of the Christian magazines on the living-room table. We cannot guarantee their growth, but we can prepare the way for great eventualities.

Christian periodicals keep us alive to the worldwide activity of the church. We are often handicapped by our limited vision. Every Christian ought to be aware of the activity of his own denomination, but as a Christian he ought to be informed concerning the worldwide ministry of the church. It gives him a vital interest in the total work of Christ, and makes him a better worker in his own particular church or denomination. It gives him an opportunity to give wisely and to pray effectually. The church is a worldwide organism, and needs the active interest of every one of its stockholders. We are living in a day when news of world events is available to all. The Christian press and periodical seek to do just that. They

bring the church in Asia to our library table. For a few cents a week the entire family can become informed about the worldwide interests of the church. Families can recover the all but forgotten joys of the dinner hour. Topics that create wise and intelligent interests can build homes and transform lives.

We are living in a time of vast opportunity, but one of its doors we have left strangely closed—Christian literature in the home. It can be the gateway to a larger life. It may well be, under God's direction, the changing of the course of an entire life. We must not neglect this door of opportunity.—E/P Release.

WHAT ARE YOU READING?

(Continued From Page 355)

me hasten to add, however, that these publications may, at times, carry good nonfiction articles, some of them rather frequently.

Lastly, and I mean this particularly for parents, read the comic books your children read. You may get a shock. I have asked parents frequently if they've read any comic books lately, and they look at me as though they think I am crazy. I'm not! Comic books are influencing your children, and you ought to make sure they're the right kind of comic books.

To sum up then, the Christian's reading diet should contain the Bible, newspapers, Christian and secular magazines, books that give a true picture of man and his world (either biography, history, or novels—and I don't mean historical novels particularly), and the books your children read.

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REFLECTIONS

(Continued From Page 361)

press is not ultimately for the service of untruth and evil but for the service of truth and right. Freedom and duty are comprehended in God as the creator and preserver of man's dignity and destiny.

The secular press comes to the brink of glory only when it comes to the altar rail for spiritual perspective. A rebirth of spiritual motivation and mission, a renewal of moral tone can best be realized for the secular press by returning once again to the fount of all its freedoms and responsibilities, and to the service of the Lord of glory.

In summary, the evangelical spirit is aware that a free press stands as a tower against tyranny, while an irresponsible press is an avenue to anarchy. The evangelical spirit knows too that the guarantee of man's religious freedom protects him against encroachments by arbitrary absolutists, while devotion to the living God guards liberty from both slavery and license, properly balancing human rights and duties, and tracing both to their eternal source and sanction. And the evangelical spirit knows also that the power of the press to preserve human freedoms and to renew a culture in mind and will requires communication with the divine fountain of spiritual life. The vocational witness and walk of the evangelical journalist in his chosen profession of phrases and paragraphs are part of a sacred responsibility to our flustered world. By the grace of God may we resolve to hold both our heads and our headlines high.

—Keynote address, 9th Annual Evangelical Press Association conference, Cincinnati, Ohio, January 22, 1957.



BLEEDING—This is a term used to describe a cut (picture) so placed on a page that when it is printed and trimmed, there are no white margins on one or more sides of the cut.

HELP YOUR
PASTOR
WIN!



Brethren Missionary Herald Building

THE BRETHREN MISSIONARY HERALD, IN COOPERATION WITH THE EXECUTIVE COMMITTEE OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES, WILL GRANT A \$5.00 PURCHASE ORDER ON THE MISSIONARY HERALD BOOKSTORE TO EVERY PASTOR WITH A FULL REPRESENTATION OF DELEGATES FROM HIS CHURCH PRESENT AT THE 1957 CONFERENCE.

\$5.00



FREE

Missionary Herald Bookstore

A GIFT FOR YOUR PASTOR

PRAY!



Brethren

DAY OF PRAYER

JUNE 15

MISSIONARY HERALD—

Pray that the publication offering during June and July will be sufficient to meet the absolute obligations for the next year.

Pray for Rev. Arnold R. Kriegbaum, our editor, as he concludes his deputation ministry on the west coast next week.

HOME MISSIONS—

Pray for the plans to complete the present Grace Brethren Church at Troy, Ohio, that it may be attractive and functional.

Praise the Lord for His blessings on Grace Brethren Church, Palmyra, Pa., where 15 new members were recently added and the foreign-mission goal doubled.

Pray for the Navajo reading school at the Navajo mission scheduled for June 17-30, and pray for the new nurse, Miss Lois Garverich, who will be assuming her responsibilities at about the same time.

Pray for the salvation of a number of folks attending the Parkersburg, W. Va., church as a result of the visitation program.

Pray for the Grace Brethren Church, Lansing, Mich., building program, the Brethren construction workers and for the need of financing.

GRACE SEMINARY—

Pray for the graduates of the seminary and college that each one may know God's will as regards the future.

Pray for the summer activities of both students and faculty.

Pray for the young people who are now making decisions as to their future schooling.

Pray for the twofold need of the school; for funds for continued operation, and also for expansion.

Pray that the building operation may experience no further delay and that the building will prove adequate for the need.

WMC—

Pray that the members will not lose sight of their twofold purpose, i.e., Women Manifesting Christ in their daily routine of life and being increasingly interested in Christian missions.

Pray for the program committee and the devotional program committee as they complete plans for national conference and the coming WMC year.

Pray that the Holy Spirit will rule in the selection of new officers at the coming WMC conference.

Pray that our women will be equally interested in supporting the general and publication fund project, as in other projects.

Pray that our thank offerings (for Jews) and birthday offering (for support of missionaries) will be increased over last year.

SMM—

Pray that all SMM girls will catch a vision of what can be accomplished as they labor together for God.

Pray that a spirit of unity will prevail in the local and district Sisterhoods.

Pray that the Holy Spirit will be working now in the selection of officers in local, district and national work.

Pray that more girls will make plans now to attend district camps and national conference.

Pray that the girls who are graduating will know the leading of the Holy Spirit in the selection of their life work, and that jobs will be available for those who must work this summer in order to continue their education.

LAYMEN—

Pray for more dedicated lay leaders in our churches and homes.

Pray that the men will yet reach their goals and projects.

Pray for the national officers as they plan the program and goals for next year.

FOREIGN MISSIONS—

Pray for the Masons, the Lester Kennedys, Mrs. Minnie Kennedy, and the Garbers as they return to Africa this month.

Pray for the Dowdy family who will be sailing this month for Argentina.

Praise the Lord for answered prayer for little David Hocking. Continue to pray for his complete healing.

Pray for Manuel Cuevas, one of our Mexican young men in training, who has had to drop out of school because of serious illness.

Praise the Lord for a fine Bible-institute class in Argentina.

Pray for the Brazilian young man who finishes his training this year and goes out into the work, helping out at Icoraci.

Pray for the blessing of the Lord upon the work in Hawaii, and in all of our fields this year.

SUNDAY SCHOOL—

Pray for the National Sunday School Convention August 18-19— for speakers, workshop leaders, musicians and all who attend.

Pray for the Sunday School Enlargement Campaign beginning with the last Sunday of September.

Pray for the continuing growth of teachers and students as we go on to 60,000 by 1960.

Thank You, Brethren

Newspage



FREMONT, OHIO. The Grace Brethren Church, Gordon Bracker, pastor, has voted to purchase a lot and house at the rear of the church for \$18,000. The house will be used as a parsonage.

SPECIAL. The months of June and July have been designated by our National Fellowship of Brethren Churches as time for the publications offering. We have made no appeals other than during those two months; therefore we earnestly appeal to Brethren everywhere to pray and give to this missionary arm of our Brotherhood during the designated period in order that every need might be met.

NOTICE: The new address of Rev. Richard Placeway is: 2427 Valley Road, Route 3, Parkersburg, W. Va. Please add to Annual. The new phone number of Rev. Vernon Harris is Diamond 3-7354, Roanoke, Va. Please change Annual.

BERRIEN SPRINGS, MICH. The Michigan District Conference of Brethren Churches will convene here at the Grace Brethren Church June 24-27. Gilbert Hawkins will be the host pastor.

ALTOONA, PA. The East Fellowship of Brethren Churches will

convene at the Grace Brethren Church (Juniata) July 23-25. J. Ward Tressler will be host pastor.

WINONA LAKE, IND. Plans are being consummated for one of the finest conferences in the history of the National Fellowship of Brethren Churches. Brethren from coast-to-coast should plan now to attend the conference Aug. 18-25. The National Sunday School Convention will be conducted Aug. 18-19, with the first session of the national conference to be held the evening of Aug. 19. Official boards and churches should take definite action to see that their pastor and delegates are assisted financially to make the trip as representatives from local churches. "Every church represented 100 percent" is the goal of the executive committee.

ASHLAND, OHIO. The Grace Brethren Church has signed a contract with the firm that will construct their new edifice. The bid was \$91,600. Miles Taber is pastor.

In Memoriam

Mrs. Annette Lemon, a charter member of the First Brethren Church of Washington, D. C., departed to be with Christ (date unknown). She was a member of the deacon board, and served her Lord faithfully through the years. She was loved and respected.—James Dixon, pastor.

Laura Wray, a faithful servant of the Lord, was laid to rest May 18. She was a faithful member of the First Brethren Church of Kittanning, Pa.—William Schaffer, pastor.

Brethren people from coast-to-coast rallied to the work of The Brethren Missionary Herald during 1956, and the largest offering in the history of our publication work was raised. Over \$18,000 was sacrificially laid on the altar of the Lord for Brethren publications. Actually this offering has a more far-reaching effect than the ministry of the Missionary Herald, for it must be remembered that those dollars which have been contributed have been used to erect a building that now houses The Foreign Missionary Society of the Brethren Church, Inc.; The Brethren Home Missions Council, Inc.; the National Sunday School Board, the National Youth Board and The Brethren Missionary Herald. Every office in the building is a beehive of activity, many times until near the midnight hour. Every church of our Brotherhood is directly affected by the activity that progressively goes on in every nook and corner of the Missionary Herald Building, which was erected by the gifts of Brethren people all over this nation. Such an undertaking as the erection of this denominational office building could never have been accomplished without the prayers and gifts of interested Brethren all over this nation. The confidence thus manifested by our Brotherhood in what we are seeking to do for our blessed Lord is appreciated by the board of trustees.

As to the 1957 offering, we can only declare that our needs continue to exist. We would suggest that each reader turn to pages 356-7 of this issue, and determine from last year's offering what should be done by your church for 1957. We covet your prayers in behalf of the missionary work of the Brethren Missionary Herald.—Arnold R. Kriegbaum, editor.



SLUG—A piece of metal, lower than type high, which is used as spacing material between lines. A slug is frequently used to identify the name or number of a galley or page.

The BRETHREN MISSIONARY HERALD



WMC NUMBER

JUNE 15, 1957



Photo by Zook

*Dick and Pat Cassel urge you to attend
the 1957 Conference of the*

National Fellowship of Brethren Churches

AUGUST 18-25

WINONA LAKE, INDIANA

**GRACE THEOLOGICAL SEMINARY
WINONA LAKE, IND.**



"Open thou mine eyes"

Psa. 119:18

National Women's Missionary Council ~ 1956-1957

Our WMC Herald

By Mrs. Ben Hamilton, editor

It was midmorning on the second Friday or Saturday of any given month. In small towns, middle-sized villages, and large cities across the United States the postmen were making their accustomed deliveries. In the mail sacks of many of them were copies of the Brethren Missionary Herald—the WMC issue, to be specific. Until a recent change in policy went into effect, that issue was always immediately recognizable by its unique blue color. These copies of the WMC Missionary Herald were left in thousands of mailboxes in the towns, villages, and cities and along the rural routes.

Here and there an enthusiastic member of the Women's Missionary Council who had already completed her morning household chores sat down and read all the material in the five pages of the WMC section. Maybe she even took time to read the adjoining pages devoted to our Sisterhood organization. All in all, it took about one hour of her time. If she was a WMC officer, she probably laid the copy aside for future reference, if not she probably added it to the rest of the Missionary Herald file. The reactions of these various members to the material probably differed. One woman liked the whole issue and thought: "I ought to write and express my appreciation for the privilege we have of having our own paper" then promptly forgot her good intention. Another woman saw some little detail—a cut, a cover picture, an article—which was not to her liking and immediately took pen in hand to tell the editor about it. (Isn't it queer how much easier it is for us to criticize than to commend?)

In this article we purpose to present to our readers a little glimpse of some of the preparation necessary to give you one or two hours of reading pleasure. Our WMC Missionary Herald is not the product of a few random thoughts and hasty plans, but the result of months of planning and the best efforts of many people. The general plan for each Missionary Herald is made months in advance. Your editor plans what she will feature each month throughout the year. Then she must "rack her brain" to find the proper person to write the articles she wishes. These writers are usually contacted about three months in advance and told that their copy will be due by a certain date, usually about the middle of the month—several weeks before you will be reading it. When the time for that material approaches the editor usually writes again reminding the author of the

deadline. As the deadline draws near the editor becomes more and more tense. One by one the articles come in, and with each one the pressure eases a little. The writers have been very cooperative and rarely leave the editor down, but sometimes they give her a few extra gray hairs. Some months ago a very important article was late. An airmail card assured us it would arrive by a certain date. That date came and went. The night before the deadline arrived—no article. Everything else was ready but the whole issue would fall flat without that one article. The editor frantically planned an alternate and then went to bed to a sleepless night. The following morning with a 9 a. m. deadline the article came at 7:30, airmail special delivery.

The deadline for WMC copy is 9 a. m. on the last Friday before the last Saturday of each month. During that week the editor must go over the various articles, make necessary changes and corrections, see that all regular features have been included, write whatever coordinating articles are necessary, plan for pictures and see that they are in the hands of the Missionary Herald offices in time to get the necessary cuts, and get Sisterhood copy from their editor. All these details cared for, the copy is then turned over to the Brethren Missionary Herald Company before that 9 a. m. deadline.

During that day a copyreader on the Missionary Herald staff "preps" the copy. At the present time this work is done by Mrs. Goldie Buikema, an active WMC member, and we pause here to thank her for her patience and help on our WMC copy. To prep copy means to get it ready to meet Missionary Herald printing policy, for which they use the Government Printing Office Style Manual. All articles are checked for punctuation, capitalization, compound words, spelling, abbreviations, the wording and Bible reference of Scripture references, and the use of italic or bold face type.

After all copy has thus been checked on Friday, it is ready to go to the linotype operator on Monday morning. There he sets the type on slugs and makes up the pages as it will look when finally printed. Proof sheets are then sent to the proofreader who checks it for typographical errors, wrong fonts, grammatical errors, correct indentations, correct titles, folio pages, and cuts in their proper places. The proof then goes back to the

(Continued on Page 373)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 19, NUMBER 24

Entered as second-class matter April 16, 1943 at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$3.00 a year; 100-percent churches, \$2.50; foreign, \$4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive Committee; Gene Farrell, S. W. Link, Mark Malies, Robert E. A. Miller, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

SOME HIGHLIGHTS

By Mrs. Bruce Button

In this weary old world of ours, there are few places where a tired heart can find peace and quietness. As I look back on this past year, I like to think that our Wednesday night class is one of those places. We sit in the comfortable chairs in the room where we hold our meeting together with elderly people who have taken a little time from a busy life to come together that they might hear more of One called Jesus—He who walked the earth so long ago, healing the sick, the blind, the lame, the tired, and the forlorn. To some of these, He is truly what He claimed to be—Messiah and God. To others, He is yet to be recognized as such.

As we sit together, He is there with us. For hasn't He said in His Word: "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20)?

Most of the people who attend the Wednesday evening class haven't much time left. One man is nearing his mid-eighties and, though most of his life he walked far away from the Messiah, still he did know Him at an early age and loves Him still. Only an extreme illness keeps him away from the class.

Then I think of a newcomer to our evening meeting—a tiny, lovable Jewess who, though she believes Jesus to be the Messiah, still hasn't been able to accept Him as God. One night she told some of the other ladies: "When I get in a tight spot, I always call on Jesus. I tell him, 'You were in a tight place yourself once, Lord. Now help me out of this one.'" This same lady has a little dog called Chiquita. Once she brought the dog in a zippered bag with only its little head sticking out. Chiquita remained quietly in the case back of her chair until the meeting was over. Then she was allowed out to sit on our laps and partake of the refreshments.

In the past year because of moving, illness, and other things we have lost some of those who used to come to class. We have also gained new people to take their places.

Yes; it is peaceful in our front room. Bathed in the warm glow of the lights, it seems such a safe place. But as we sing the songs and listen to the message of the evening, I can't help but wonder how much time they have left—those who have not accepted Him as yet? How much time do we have left to present Him to them?

Then there is our calling program. I think the three of us could write many books filled with odd excuses dealing with the reason Jews (and gentiles) don't read the Word of God. Strangely enough, Jewish people give the same excuses we hear from gentiles.

Day after day we see the same disinterested faces; receive the same cold stares; hear the same lame excuses. Here and there we find someone who has some convictions about **something** who is willing to tell you why. There are those who take the literature furtively, afraid their relatives will know and yet obviously seeking something. They are like so many little children huddled in the dark. But there is always the one big

hope that around the corner at the very next house, perhaps, will be a receptive ear and an eager heart.

The opportunities among our friends and acquaintances have not diminished but rather increased. Among my own friends I sense a desire to disprove me rather than dislike what I say. It is as though they were caught in a room with no exit and were darting from one corner to another to seek a means of escape. Recently, one woman told me happily about a book written by a mental patient who had recovered. It seems he had done much research on the subject and then wrote a book about how Paul had the same visions and delusions that he had, and how it took Paul three years to recover. She was surprised to find the material wasn't new at all—that since the time of Paul men had sought to discredit his meeting with Jesus on the Damascus road. So quick they are to believe what others write about God's Word, but how reluctant they are to read the Word of God for themselves! And yet, if the Lord tarries, there will come a time when they will be able to cover up the fear of Truth no longer. The Word of God alone convicts of sin, and it has been given out in large measures to any who will listen.

A real highlight in our work is the life of one of the saved Jewesses who was baptized. Though her physical strength is poor, her spiritual light shines forth in such a way that there is no mistake as to where her future lies. The Bible is in plain sight in her home; the Brethren Missionary Herald is always on her coffee table; a plaque on the wall tells of giving praise unto Jesus. Time may be running out for her, perhaps, but in heaven there is a mansion waiting and her future is not with chance but with Jesus, the Messiah.

The little girl, Jill, that I mentioned last year, has a new mother now. She is allowed, and has been this past year, to play with Diane. She is never allowed to go with us anywhere or to eat in our house. She was not allowed to celebrate Christmas this year. Her mother seems to want Diane to come over to play and seems to keep Jill and Gail from coming over although she encourages their friendship with Diane. The New Testament Jill had been reading for so long was taken away and her new mother explained she was Jewish and it was a book for Christians, only. However, Diane teaches her Bible verses as they play school and manages to have her read Sunday-school papers and tracts. God hasn't shut the door, and for this we are grateful.

As I look out the window I see the dark clouds gathering over the mountains. (Oh yes, even in sunny California!) They are black, thick, ugly clouds. It reminds me of the time in which we are living. It is the darkness before the dawn.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. 60:1-2).

Mother's Letter

(Fifth of a series)

My Own Girl,

For you are really my own, you know, though your letter sounded almost as if you wished you might have been left on the doorstep of a very wealthy parent to have been claimed by her and taken to the kind of environment you yearn for.

I don't want this to sound like a tract on the evils of wealth, but I do want to sound a strong chord on the organ of life, pealing forth the joy of contentment over our lot.

It was sweet of Jane to invite you to her home over the weekend. I'm glad you went, and I hope that in spite of your reticence about it you will invite her to your home sometime. The very contrast might be interesting. Oh yes, I know the house is somewhat shabby, and the furniture is still that on which "the children teathed," but it is comfortable, and there is plenty to eat of simple food, a warm bed for rest, and a pair of loving hands waiting to be of service. Could the butler, the cook, or the maid do more?

I remember once when I was a little girl that my main job was to wash the dishes. How I dreamed of a youth—a gilded youth, my dear—who would take me away to his mansion where I need never touch a dish again. That was the criterion of perfection, life in which dishes were to be used in daintily partaking of delicious food but never seen at any other time. I only thought then, as so many people old and young mistakenly think, that work is a curse. God didn't give Adam work as a curse; He gave him work long before the fall, as a blessing, to till the ground and to dress the garden. But sin and disease caused work to grow arduous and difficult. Eliminate these and work is a pleasure. When you're feeling fit and have before you a special task in the work you like, it's a joy to accomplish it.

You aren't going to school to learn how to make a living without work. You are going to fit yourself to be able to do more efficiently the work you like.

Too much wealth is worse than too great poverty. Poverty often spurs us on to self-advancement, but wealth often stunts, warps, and smothers aspiration. I have seen happy homes ruined by wealth because of the different environment it brought about.

I am sending Edgar Guest's poem "Home" for you to read again. I like that part about "not wanting to part with anything they've ever used, and if you could, you'd keep the thumb marks on the door."

You'll feel differently in a few years I know. And if you want to bring Jane home with you, just come ahead. Father said we could get a new living-room rug. Hurrah!

Yours for the spirit of contentment with what we have, and I am,

Your very own Mother.

Proverbs 15:16-17;22:1.

Our Cover Pictures

Have you enjoyed our covers this year? We have tried to choose pictures that would present a challenge and an inspiration to our WMC members while also keeping in mind the various interests of our organization. We wish to take this opportunity to thank Rev. Arnold Kriegbaum for his generosity in letting us choose these covers. The cover is not considered as part of our share of the Missionary Herald, but he has graciously given it to us this year at no extra expense.

This month and next are the months in which our publication board presents to the church the needs of the Brethren Missionary Herald. Consequently, we are relinquishing the cover of the Herald for these two months that the Brethren Missionary Herald itself may present the challenge of its program to the church. We are all vitally interested in the growth and ministry of the Herald and expect these covers to challenge all WMC members, as well as the Brethren church at large.



MISSIONARY BIRTHDAYS FOR AUGUST

Africa—	
Stephen Paul Mason	August 6, 1949
B. P. 10, Bossangwa via Bangui, French Equatorial Africa.	
Gloria Elizabeth Mason	August 13, 1951
B. P. 10, Bossangwa via Bangui, French Equatorial Africa.	
Rev. Charles R. Sumey	August 13
Bozoum via Bangui, French Equatorial Africa.	
Mrs. Charles R. Taber	August 19
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.	
Miss Ruth Kent	August 21
Bozoum via Bangui, French Equatorial Africa.	
Rev. J. P. Kliever	August 21
B. P. 249, Bangui, French Equatorial Africa.	
Miss Elizabeth Tyson	August 25
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.	
Argentina—	
Rev. Jack B. Churchill	August 20
Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.	
Aldo Elwyn Hoyt	August 21, 1950
Chiclana 1074, Don Bosco, F.N.G.R., Argentina, S. A.	
France—	
Mrs. P. Fredrick Fogle	August 7
79 Chemin de Vassieux, Caluire et Cuire, Rhone, France.	
Mexico—	
James Lester Edmiston	August 14, 1955
439 Sunset Lane, San Ysidro, Calif., U. S. A.	
In the United States—	
Rev. Bill A. Burk	August 5
c/o Mr. Arthur R. Burk, 11259 Pope Avenue, Lynwood, Calif.	
Dr. Floyd W. Taber	August 16
P. O. Box 588, Winona Lake, Ind.	
Mrs. Lynn D. Schrock	August 17
P. O. Box 588, Winona Lake, Ind.	
David Roger Dowdy	August 23, 1939
c/o Rev. Scott Weaver, Route 3, Osceola, Ind.	

Christian Home and Marriage Forum

By Althea S. Miller

WHEN YOU QUARREL (concluded)

Someone very aptly asked: "Why don't we laugh at family arguments as you advocated we laugh at ourselves once in awhile?" The answer to this is that family quarrels are never funny. Families which live in an atmosphere of bickering and unrest, never knowing what moment someone may be displeased and the lid go flying off, see very little fun in quarrels. Such quarrelings are symptoms of a sickness—an emotional sickness. We never laugh at a physical illness until after a cure has been effected. No; recurrent family quarrels are no laughing matter.

Today the study of psychosomatic illnesses claims a large part of medical men's attention. Case histories over recent years have revealed an amazing array of physical ailments which never would have had a chance to develop if the mind and emotional areas of the life had been in balance. This is especially true of older young people and adults. In view of this fact, it seems time for Christian young people and adults, and especially parents, to take stock of our own family situations. Are we a party to some emotional upset in any member of our family simply because of a "pickish" disposition which enjoys arguing and which we have no desire to change? Have you ever considered that an honest reckoning with yourself on the basis of God's will for your life might change the entire tenor of your home?

We mortals are so prone to blame the other fellow for our personal deviations from the right or norm. If we are guilty of such childish and fundamentally dishonest behavior, why don't we believing parents, husbands, and wives turn our backs on it and yield our dispositions to the Lord? We can't change them but He can.

Another thing we ought to realize is that a blow-up is not necessarily an insult. If we will "in honor prefer one another" (Rom. 12:10), we will find it an act of pleasure to be patient with our mate when he or she occasionally blows his top. After all, life is no "bed of roses" at all times for all people.

If and when our quarrels are before the children, wise parents will apologize before them, also. By this personal humbling, our children will see contrition at work against pride. The remembrance of this will help them over any future marital involvements they may encounter, and will certainly enhance their respect for their parents.

If it is to be understood that an occasional blow-off is good as an emotional safety valve, it must also be understood that personal self-control is still and must always be the first rule of each day. If you are airing your temper at every whim, getting angry often, especially without any sense of regret or shame afterwards, you'd better check up. It is altogether possible you are becoming bossy, self-righteous, conceited, and boorish.

No believing heart has any room or time for imagining it is being mistreated, or for sullen spells, or for prolonged coolness toward its mate, or for exaggerated, insincere politeness.

On the other hand, if you are on the receiving end of your mate's anger, it is likewise sinful to retreat into pouting or self-pity. People who do so tend to over-

OUR WMC HERALD

(Continued From Page 370)

lino operator for correction. Having made the corrections he returns the copy to the proofreader who checks to see that all corrections were made. A second reader now goes over the material carefully to check on the first reader. Final corrections by the lino operator and one last checking by the proofreader brings this phase of the operation to a close.

The prepared type, all ready now for printing, is sent to the Free Methodist Publishing House with instructions as to quantity, color of ink, etc. Since The Brethren Missionary Herald Company does not have its own presses, the actual printing is hired out to this local publishing house. From the editor's Friday deadline until the printed magazines are delivered to the Brethren Missionary Herald, a period of ten days and the efforts and hours of many workers have gone into the task.

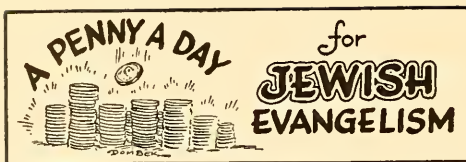
The finished magazines are delivered to the Missionary Herald mailing room 12 days after the copy is turned in, ready to be mailed to you. Magazines are then wrapped in bundles according to towns and cities, single subscriptions singly. Bundles that weigh five pounds or more are put in separate bags marked with the name of the city and state. Your editor, as well as the editors of the other boards, and the Brethren Missionary Herald staff have successfully concluded a big cooperative effort as the last Missionary Herald is addressed and entrusted to Uncle Sam for safe delivery to your home. May this article give you a better insight into and a deeper appreciation for your own publishing house at this period when we are considering our individual responsibilities for this work.

dramatize their situations. Their air of martyrdom, as though they are being sacrificed on the altar of a terrible marriage, is nauseating. I heard a man once tell his wife: "Well, I don't like the way you do things, but I've been learning to put up with things." His wife was cut to the quick. It is safe to say she was no paragon of perfection, but who ever said her husband was? But he enjoyed the martyr's role, and "for the sake of the children" he "put up" with his wife's so-called inefficiencies! "And the stove called the kettle black!"

Unreasonable, unkind, unnecessary, never-ending quarrels can be devastating to a marriage and family. An occasional tiff can be both stimulating and constructive if both (or all) parties concerned will consistently "in honor prefer one another." Remember, the answer to the challenge Christ threw out to the woman's accusers was that they "went out, one by one, beginning at the eldest, even unto the last" (John 8:9).

WMC OFFICIARY

President—Mrs. Kenneth Ashman, 205 Thrig Ave., Wooster, Ohio.
First Vice President (Projects)—Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio.
Second Vice President (Program)—Mrs. Thomas Hammers, 6242 30th Ave., Seattle 15, Wash.
Recording Secretary—Mrs. Lester Pifer, Box 195, Winona Lake, Ind.
Assistant Secretary—Mrs. Scott Weaver, R.R. 2, Oscola, Ind.
Financial Secretary-Treasurer—Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles, Calif.
Literature Secretary—Mrs. Jesse Deloe, 2728 Pittsburgh, Fort Wayne, Ind.
Editor—Mrs. Benjamin Hamilton, Box 701, Winona Lake, Ind.
Prayer Chairman—Mrs. Frank Lindower, R.R. 1, Uniontown, Ohio.
Patrons of SMM—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.



How quickly time passes. Once again the time for the counting of our pennies for our special offering to help present the messianic claims of our Lord and Saviour Jesus Christ to His own earthly brethren is upon us. One of our most blessed avenues of ministry as a group of Christian women has been the opportunity to share in the work of our own Brethren testimony to the Jews in Los Angeles. Last year our WMC gave an offering of \$6,004.51 for this purpose. And in such a painless way—just a penny a day for Jewish evangelism. We have said little about the offering throughout the year, but I am certain that many little blue synagogues are being opened these days. Just recently my own mother wrote that she and another friend in the church had opened their banks and counted their pennies and found they had exactly the same number—525 each. Since you will be receiving this Missionary Herald a week later than usual, the date that your offering should be sent in (June 10) will be past. If you haven't yet gotten your offering in, please do so without delay. We are expecting to top that offering of last year. So get out those pennies, and if you didn't save pennies, then find some nickels, dimes, and quarters—at least 365 cents worth—and see that it is sent in to our financial secretary.

Prayer Corner

As a Prayer Warrior have you ever considered your responsibility in praying for our young people in the matter of marriage? The problem of "mixed marriages" is becoming increasingly alarming and we need to realize that it should be faced by our young people long before they have fallen in love with a person of Roman Catholic faith! We recommend some valuable tracts on this subject, which should be placed in the hands of every Brethren young man or woman, and then be followed up with prayer by all Prayer Warriors.

Mixed Marriages: Dept. of the Christian Family, P. O. Box 871, Nashville 2, Tenn.; 15c for 12; 50c for 100.

Scriptures for Use with Roman Catholics: Good News Pub., 411 S. Wells St., Chicago 7, Ill. 25c for 12.

What These Religions Teach (includes Catholicism): Good News Pub., 411 S. Wells St., Chicago 7, Ill. 60c for 12.

Which Will You Believe? (the Holy Scriptures or traditions of men): Tract Club of America, 411 S. Wells, Chicago 7, Ill. 25c for 12; 70 for \$1.

Let us pray that we Brethren shall meet this need before it is too late!

NATIONAL WMC PROJECT OFFERINGS

	1956-1957
General and Publication Offering	\$2,435.22
Home Missions Offering	3,317.72
Christian Education Offering	3,047.92
Foreign Missions Offering	Due June 10
Thank Offering (Penny-a-day)	Due June 10
Birthday Offering	Due July 10
Missionary Residence Upkeep	Due July 10

CHANGES HAVE BEEN MADE IN THE NATIONAL CONFERENCE PROGRAM

When this article is being read, the program book-lets for national conference will be printed. Soon those of you who are participating will be receiving yours and noticing the changes that have been made.

Through much prayer and careful consideration, along with many hours of work, your committee—Mrs. Scott Weaver, Mrs. Jesse Deloe, and myself—proposed the changes and submitted such to the national board for approval, and they were accepted.

Here are some of the changes that have taken place. All business of the conference will be conducted at the morning sessions, and our afternoon sessions will be mostly devotional.

The national president's message will be given on Tuesday afternoon.

Throughout the conference you will hear forums and panel discussions. There will also be a "Skit on Devotions," which concerns the family altar. All phases of missions will be portrayed, with all foreign missionaries home on furlough, and home missionaries available, participating.

During the first part of April a form letter was sent to all participants which designated the exact amount of time allotted. This will eliminate any overtime.

Everyone that has been contacted has replied promptly, and their answers in the affirmative with such willingness have been most gratifying to the program committee. We thank you, and we praise the Lord for the leadership and direction He has given us concerning our program.

Don't miss a single session. There is blessing in store for all who will attend. Knowing our goal is 500, "Can we do it?" YES! If more than 500 who read this will be present.—Mrs. Robert Boone, program chairman.

OUR PROJECT

We have again completed another of our main offering goals—that for foreign missions. This month we launch into our fourth quarter and the period in which our offerings are kept for the general expenses of keeping our growing WMC program functioning smoothly across the nation. So far this year our offerings have been very gratifying. A check of the offering report elsewhere in this issue will show that we went over our \$3,000 goal in both home missions and Christian education. Mrs. McCall reports that foreign mission offerings are beginning to come in, but it is still too early for a definite report on that. The Lord has been good to our WMC and has blessed us for our giving.

This quarter's project is the one offering that falls short of its goal. Perhaps there are many reasons for this—vacations, disrupted meetings, etc. Another glance at the offering report will show how much short we fell last year. Our national organization has many financial needs—the Missionary Herald which we publish each month, the devotional programs which are furnished to all councils, membership cards, prayer warrior cards, constitutions, promotional material, etc. All this costs more each year, and we are counting upon every member of every council to rally behind this offering. See that your offering gets in, even if you do take a vacation. Let's put our General and Publication Offering over the top this year.



"VESSELS of HONOR"

II TIM. 2:20-22

SISTERHOOD THEME 1956-1957

With the New Rains

By Mrs. William Samarin

Inside the little round hut the air was hot and humid. Sara stirred restlessly on her mat. A distant roll of thunder awakened her. She sat up and hugged her knees. The cracks between the wall and the ceiling let in the first gray light of day. Sara rose and quietly pushed open the door. Sniffing the moist air she looked out over the plain to the east of her village. Yesterday and for many moons the morning sky had been bright and glassy. This morning dark swirling clouds invaded the dry heavens. Sara stirred up the embers of the fire. The rain that fell today would hardly dot the dust. There was no need to build the fire under the veranda. A sudden gust of wind sent the dust swirling. The little fire burst into a bright flame. Wind and dust swirled past the house bringing the black clouds with them. Suddenly the wind was quiet and a gentle rain fell for a few refreshing minutes. Sara lifted her face to enjoy the first rain of the year.

The girl had guessed correctly. Before her sleepy brother had time to get wet dancing in the first drops, the rain had stopped. There was no more time for play. Sara's father informed the family: "We must eat quickly and be on our way to Bossangoa before the sun gets hot." By walking with long strides the family was able to reach the market village by noon. After a family conference it was decided that they should go directly to the house of David's father. David, very solemn and nervous, was there to greet them. The boy's father and mother and assorted aunts and uncles were all there to greet their future in-laws. The handshaking was very formal. The only smiling face was that of Sara's small brother. He was not awed by the new relatives.

The men gathered around a bowl of manioc to eat and discuss the wedding. Sara knew that she was not needed, so she went to see her cousin.

Sara greeted her Christian cousin with much blowing in the ears and many pats on the back. Sara's cousin was full of questions. Soon Sara looked at the sun. "I must go back to my parents. Come with me and I will put on the new clothes that David gave me. Then you can go with us to the office of the commander."

At three o'clock the whole family was gathered outside the whitewashed office building of the post commander. A dozen other families were there to obtain wedding licenses. Sometimes it was hard to tell just who were the engaged couples, for each girl and boy stayed with their own families. As their turn came the families moved onto the porch. Sara's family was third to file before the office window. Sara kept her eyes fastened on her bright new patent leather oxfords and looked at

the white official only when he asked her name. The questions and the writing were finally over, and David held the wedding license in his hand.

That night Sara and her family stayed with their cousin. The next day was Sunday, and Sara would be married in the large Bossangoa church.

The Sunday morning sky was bright and dry. The only evidence of yesterday's rain was the humid air. Sara, her mother and her cousin found seats near the center of the large brick church building. Sara wondered where David was sitting. The congregation became quiet as Kobo, the pastor, entered the front of the building. Behind him came someone Sara did not recognize. Then Sara's eyes widened. David entered behind the two older men and took his seat on the platform with them. Sara's cousin jabbed her elbow into Sara's side to point out the obvious fact of David's entry.

Kobo opened the service with prayer, and then David led the song service. There was an offering and a sermon by Kobo, but Sara heard nothing. She sat rubbing her hands nervously. When the service was over, Kobo said that this morning there was to be a wedding. He told of David's work and expressed his joy that David was now marrying a Christian girl and going out to serve God. He asked David to stand before him. Then he called Sara's name. Sara's first reaction was to duck lower in her seat. Her cousin gave her a helpful push. The little bush girl blindly stumbled out of her seat and went to the front of the church. She stared down at her shoes, but Kobo's kind words gave her courage, and she lifted her eyes to his face. When the wedding service was over, Sara hurried back to her seat, and David returned to the platform.

A new life had begun for Sara. The next day she and David would go to a distant village, where their new house awaited them. Would she like the villagers? Would the Christians like her? Would David be kind or would he scold? How often would she see her mother? All these questions Sara had asked herself a dozen times. But as the benediction was said and she turned to go out of the church, she had no fear. God's road was not a fearful road.

Both families gathered to eat together and celebrate the wedding. There were heaping bowls of manioc and stewed goat meat. Someone bought white man's bread at the market place. The missionary sent some of the first crop of mangos. Only a few of the family were Christians, but the rest of the family respectfully abstained from drinking the usual native beer.

Sara noticed that one of David's relatives had drunk much beer before coming to the wedding dinner. The rowdy relative was dressed in long pants and a beautiful shirt. His bright leather shoes, cork helmet, and gold watch made him look like a white man. To the sober guest he seemed very rude. His loud conversation broke into the quiet afternoon. Sara's cousin, helpful as ever, leaned over to answer Sara's unspoken question. "That's David's older brother. You know, the tailor, the one your uncle wanted you to marry." Sara breathed a prayer, thankful that God gave one more reminder that His way is best!

The Will of God for DORTHA DOWDY

By Mrs. Don West

Mrs. Dortha Dowdy was born on a farm in Wayne County, Ohio. Her home was a Christian one. She attended the First Brethren Church in Smithville; Mrs. Root was one of her Sunday-school teachers and was a great influence in her life. Mrs. Dowdy was saved at the age of 12 under the ministry of Rev. Archie Lynn.

As a teen-ager, Mrs. Dowdy was a baby sitter, as many of you girls are. One of her customers predicted that Dortha would be a preacher's wife or a missionary some day. Dortha's plan for the future was to be a teacher. While attending Ashland College she met James Paul Dowdy. He was preparing to serve the Lord wherever He would call him. Dortha knew if she were to marry Paul Dowdy, she must be ready to do the Lord's will no matter what the task might be. In June 1934, they were married.

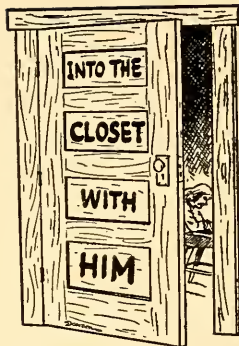
Mr. Dowdy graduated from the seminary in 1936. In the spring of that year the Dowdy's felt the call of the Lord, but they spent the summer praying about it. The Lord showed them that it was His will that they go to Argentina by closing all other doors. Before they left for Argentina, James Paul, Jr. (now 19), was born. Two other sons were born in Argentina, David Roger (17) and Robert (8).

The Dowdys arrived in Argentina April 1937, just 20 years ago. Dortha faithfully served the Lord in Rio Cuarto busy in teaching the children and counseling in the local WMC work. As is true in all mission work, her greatest joy is seeing souls saved and growing in the knowledge of our Lord Jesus Christ, especially to see some of the young people grow up and remain firm in the faith and to see some of them go to the Bible institute preparing to serve the Lord.

As Sisterhood girls, Mrs. Dowdy urges us not to neglect our goals of memorizing God's Word. These Scripture verses will someday be useful for those whom the Lord calls into full-time service and to all of us in dealing with other people to lead them to Christ and to guide us in making important decisions.

One of Mrs. Dowdy's favorite Scripture verses, and a challenging one for all of us, is II Timothy 2:15-16: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness."

PRAYER REQUESTS



Pray for our summer camps to which some of you will be going, and at which perhaps some of you will even be counseling.

Pray especially for Camp Bethany as your national officers plan the programs for the SMM meetings.

Pray for Mrs. Dowdy, whose short biography is in the lesson material this month.

Pray for the vacation Bible schools held in our mission points in New Mexico and Kentucky.

SQUIBBLES

By Jeanette Turner

Here are a few ideas from SMM's over the country which you might use to add sparkle to your own group:

The SMM in **Osceola, Ind.**, had a candy and cookie making party. They sent the results to their students in college.

The girls in **Berne, Ind.**, made curtains for the windows of the Boys Club building.

The Junior SMM of **Leamersville, Pa.**, have put on skits this winter at their own church service, the Vicksburg church, and at an April birthday party.

The Senior Sisterhood of **Leesburg, Ind.**, invited the fellows to a Valentine's Day supper after which they rolled bandages.

The Junior group of **Parkersburg, W. Va.**, had an attendance contest with the losing team giving the winners a weiner roast in the spring (P.S.—their attendance jumped up quickly!).

SUGGESTED PROGRAM FOR JULY

THEME SONG—Sing "Channels Only" and follow it by the year's verses in II Timothy.

SCRIPTURE—Read John 15.

PRAYER CIRCLE—Include requests from your group, as well as the requests printed this month.

DEVOTIONAL TOPIC—Seniors and Middlers study Mrs. Samarin's "With the New Rains." Juniors study Mrs. Brenneman's "Play."

SPECIAL NUMBER—

MISSIONARY LESSON—Seniors and Middlers will learn about Mrs. Dortha Dowdy, while the Juniors will continue the Pondo series, "Pondo's Eyes are Opened."

BUSINESS MEETING—Include the president's reminders, and remember your goals.

Pondo's Eyes Are Opened

By Miss Mary Emmert

Several years had passed since Pondo had first started to school. His class of 75 had dwindled down to six, for few had the persistence to stick to the long, hard "road" of learning. The black boys were unaccustomed to discipline or to any control whatever. Most of them preferred the wild, free life of the plains and the valleys over which they had roamed at will from childhood. Some way, Pondo had stuck to the school through the thick and the classroom routine.

Now classes had been added yearly with better and better results as the idea began to take. Pondo and his class were being honorably dismissed to make room for still another class.

"You have all accepted the Lord as your Saviour," the teacher told them. "I trust now that you understand better what that means than you did at first. If you have really been born again, then you will not follow the old road of sin. You will not want to serve the Devil but the Lord. How many of you have thought over what I have told you, and wish to serve Him as you go back to your villages?"

They all raised their hands, for they all had good intentions. Pondo, among the others, really meant to go as a native teacher and evangelist to his uncle's village. But he must see about getting married first. The way his tribe had always done it, he would have had only to pay down several goats; then he would be free to claim his bride without further ceremony. But now that he was a Christian, the church said that he must pay the entire dowry, and then he could have a church ceremony. Then, too, they said that the girl must be a Christian, for believers must not be unequally yoked with unbelievers.

"Why do you not take one of the schoolgirls?" asked his father, for the newer classes had a few girls in them.

"No, I want no one but Zonggo," maintained Pondo. "I shall tell her to become a Christian, as I am."

So Zonggo was brought to the mission and put in charge of a Christian family where she worked for her board. She understood very little about the new religion, but she tried hard to learn. When the invitation was given, she went forward, and was placed in a special class for converts where she received daily instruction.

In the meantime Pondo asked for work at the mission in order to make some money with which to pay his dowry. His father-in-law had decided to ask white man's money, instead of the old iron money, and now that he must collect it all at one time in order to get married, he wanted work. One of his schoolmates had asked for one of his twin sisters as his wife, and an old man who already had many wives had asked for the other. But they, too, had little ready cash to put down.

"I am afraid that you will get the desire for money," said Mr. Hope, "and then you will not be content to go to your village to preach the gospel."

"Oh, no, as soon as I get married, I shall go," promised Pondo.

But by the time Pondo had been married for some months, it became evident that his wife would not be a good evangelist's wife. Pondo had given up going to the dances, but Zonggo was used to a great deal of gaiety, and would often slip away to the dance. There she made friends with the wrong kind of people and was led astray.

Pondo was very much disappointed, and they had many a bitter quarrel. He tried reasoning with her; he prayed with her, and when his temper got the best of him, he even whipped her. For this latter, he was admonished by the missionary.

"You white people do not understand the black woman," Pondo said. "She will not listen to anything but force. If she runs away again, I shall let her go; I am tired running after her and bringing her back."

"Don't say that," counseled Mr. Hope. "Remember you took her for better or worse for your whole life. The trouble is that her heart is not changed. Pray for her conversion, and try to win her by love. You can never force anyone to be good."

Pondo wanted to follow the advice, but Zonggo tried his patience severely. She spent most of her time gadding in the village instead of preparing his meals and working in her garden as a respectable woman should.

About this time Pondo had an experience that made a great difference in his life. He was taken desperately sick with the gripe which turned into pneumonia overnight. They took him to the mission hospital where he was nursed faithfully. He became weaker and weaker. Just when he was feeling the worst, Koly came to see him, bringing with him some of the witch doctor's medicine. It was only the bulb of a certain wild lily which he wanted to put under Pondo's bed. At first the sick man refused, but he was too sick to argue much and finally yielded to his father's plea that it would not hurt to try both kinds of medicine—the white man's and the black man's.

That night the crisis came, and his temperature dropped so low that he thought he was going to die. "You'll die in this place," his relatives told him the next morning when they saw how bad he was. "Let us take you out of here. We will take you out in the bush to Gafo, and he will cure you." Koly had forgotten the old grudge he had against the sorcerer, dating back to the time when his wife had died. Pondo finally consented and helped to plan the get-away, for he was afraid that his missionary friends would stop him. So that evening after dark his relatives came after him and carried him away in a native hammock which was really a fish net slung on a pole carried by two men.

Gafo immediately talked about evil spirits, and said he could drive them out by putting medicine in Pondo's eyes. He put in such strong red pepper juice that his victim screamed for mercy. Needless to say, he did not become better from this treatment, nor the many others tried by Gafo and paid for by his father.

Back at the station they were praying for the de-

Juded sick man that he might be brought back to his senses and to his Lord. And the Lord heard their petitions, and spoke to the wandering sheep. "Where will you go if you die now?" He asked him. The question went home to his heart, and right there he gave himself in a new way to the One who had died for him. Then he sent for the missionary to come for him. His friends did not fail him in this crisis but took him back to the station where he was nursed back to health.

"I want to live for Jesus from now on," he testified in the weekly prayer meeting. "But be sure and pray for my wife, for it is very difficult to live with her."

REMEMBER

By Marie Sackett

STATISTICAL REPORTS—All district secretaries are to send their compiled statistical reports for their district to the national general secretary before July 15.

BANDAGES! All local groups are to send their bandages to the district bandage secretary before July 15. A report of the district bandage secretary is to be sent to the national bandage secretary before July 31.

ALL OFFERINGS are past due now. However, if your group has not sent your offerings in, please do so as soon as possible.

NOTICE—The statistical blanks for the Sisterhood of Mary and Martha have been mailed out. If you do not receive yours within a week or two, please send for yours from the National Secretary, Janet Weber, 835 Spruce St., Hagerstown, Md.

NATIONAL SMM BOARD MEETINGS

at national conference will be held Friday, Aug. 17, at 9:00 a. m. These meetings are for your national and district officers. All districts are to help their president or a girl representative to come to these meetings. They will be a big help in the goals and material for the coming year.

INVESTMENTS

What have you invested in the salvation of the Jew? God is indeed no respecter of men's persons. God is interested in saving sinners, Jew and gentile alike. You have had a part in the spreading of the gospel to lands beyond the seas but what have you done for Israel? The people of the covenant, the nation upon whom God in love set His name, this suffering, bewildered and despised people—what have you invested in them? Whatever you entrust to the hands of God by way of time and means in behalf of Israel will be multiplied a thousand times over to you in glory.—Salvation magazine.

Play

By Mrs. Max Brenneman

Playtime is the time to make friends and keep them. For you have to be friendly to play together. If you aren't, an argument is sure to start.

Learn how to play well with your friends. Not all the games or what you play should be chosen by you. Take turns. Selfish children find themselves playing alone most of the time. Friendly children always have a yard full of playmates all the time.

"You don't play fair, Rose," said Mary. And Mary was right. Every time they would start a game, Rose would change the rules in the middle of it. When Rose played a game, it had to be done her way or she would quit. "You do it my way, or I won't play," was her only thought.

No doubt you have had girls try to play with you like Rose. You didn't play with them very long, did you? You were glad when they went home. And the next day you found yourself another girl to play with.

Why are some girls easier to play with than others? It is because playthings are shared, rules are understood at the beginning of the game, different kinds of things are done, and no one girl is boss.

"A man that hath friends must show himself friendly" (Prov. 18:24a). As a Christian girl you are friendly because Christ was. Never once was Christ bossy, selfish, disrespectful, discourteous, or sassy. I'm sure that when He was a child, He was kind, loving, true, friendly, obedient, courteous, and a good sport wherever He was playing. For He was God's Son and wanted to please Him. And so should you.

There are times when an argument would seem to be in order to prove your playmate to be wrong. But arguments never help. If you can't get along playing one game, try another.

Can it be said of you that in playing you are always a good sport—win or lose? That is important to girls, as well as boys. Even if your team is losing, play to the best of your ability.

Be willing to learn all types of games. At first you may do it wrong or be clumsy, but practice makes perfect, they say. At least be a good sport and try. Good sports are not always the best players in a game. Look for a friendly girl and you will find a good sport. For she likes to play just to be playing and to have a good time doing it. If you are a good sport in playing, you'll be well-liked and chosen as a friend of many.

Play is funtime. Enjoy it with others. You'll be doing it all the rest of your life. God wants us to have a good time. Be happy and enjoy the life God has given you to live for Him. Because God is your best Friend, show His friendliness to others by the way you play.

SISTERHOOD OFFICARY

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Vice President—Rachel Smithwick, R. R. 1, Harrah, Wash.
General Secretary—Janet Weber, 835 Spruce St., Hagerstown, Md.
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Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagerstown, Md.

Newspage

Drive, South Bend 15, Ind. Rev. Gordon Bracker, 1011 Birdseye Blvd., Fremont, Ohio. Please change Annual.

LONG BEACH, CALIF. Construction of the Los Altos Brethren Church has reached the stage where the building is ready for plastering. The building is being constructed by one of the Brethren Construction Crews. Wayne Flory is pastor.

DAYTON, OHIO. At the Southern Ohio District Conference of Brethren Churches, May 6-9, the following officers were elected: Rev. Randall Maycumber, moderator; Rev. True Hunt, vice moderator; Rev. Clair Brickel, secretary; Rev. Russell Ward, assistant secretary; Mr. Roy Kinsey, treasurer; and Rev. C. S. Zimmerman, statistician.



ASHLAND, OHIO. Richard Messner was ordained to the Brethren ministry at the Grace Brethren Church, Miles Taber, pastor, Sunday morning, May 26. Rev. James Dixon, of the First Brethren Church, Washington, D. C., was the ordination speaker. Brother Messner is an instructor at Grace College, Winona Lake, Ind.

DAYTON, OHIO. Rev. C. S. Zimmerman, pastor of the Patterson Park Brethren Church, ministered at the Dryhill, Ky., Brethren chapel June 2. Miss Evelyn Fuqua is the missionary. Rev. John Stoll occupied the pulpit at Patterson Park Brethren Church that Sunday.

LONG BEACH, CALIF. Rev. Albert Flory, principal of the Brethren High School, and minister of education for the First Brethren Church, has requested a leave of absence. As of July 1, Mr. Joe Smith will become the principal of the Brethren High School, and Rev. Alfred Dodds, principal of the Brethren Junior High School.

The BRETHREN MISSIONARY HERALD

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

CANTON, OHIO. At a recent business meeting of the congregation of the First Brethren Church, John Dilling, pastor, it was voted to relocate. Investigation is being made as to the most advantageous location.

FORT LAUDERDALE, FLA. An addition to their new building is being planned at the Grace Brethren Church to care for their rapidly growing Sunday school. Ralph Colburn is pastor.

NEW TROY, MICH. Rev. Richard J. Jackson, Jr., of the New Troy Brethren Church, was the baccalaureate speaker at the New Troy High School, May 19. He has been invited to deliver the baccalaureate address at the Galien High School next year. The Brethren Youth Ensemble recently finished a tour of central Indiana singing in Bell Center, Logansport, Bunker Hill and Peru. They plan to tour the Upper Peninsula in Michigan to give four programs in the near future. Brother Jackson is their director.

ROANOKE, VA. The laymen of the Clearbrook Brethren Church have undertaken as their special project the building of a room under the church to be used for the Boys Club. This meant that they had to excavate three feet of dirt, drill through two concrete walls, and pour a concrete floor. Work benches are to be constructed. William Howard is the pastor.

SEATTLE, WASH. Anniversary week at the View Ridge Brethren Church, Thomas Hammers, pastor, began June 9 with the dedication of their new organ. The week closes Sunday, June 16, with special services, and fathers are to be honored guests.

WINONA LAKE, IND. On May 13, Benjamin Ernest, weighing 9 lbs., 6 oz. came to stay at the home of Rev. and Mrs. Robert Dell. He increased the total number of sons to four.

LOS ANGELES, CALIF. At the commencement exercises of The Talbot Theological Seminary, June 4, 1957, George Oscar Peek, pastor of the North Long Beach Brethren Church, was honored with the Doctor of Divinity degree.

LANSING, MICH. Ground-breaking services for the new Brethren church were held Sunday, June 9. Dr. Paul R. Bauman, president of the Brethren Home Missions Council, was the speaker at all services for the day. The construction crew that just finished the work on the new Brethren church in Cheyenne, Wyo., is ready to go to work on this new project.

JOHNSTOWN, PA. Prof. J. Loyd Jones, who is in his 81st year, recently completed thirty-five years of faithful service as choir director of the First Brethren Church. Mrs. Effie Darr has been the faithful organist during those years and was pianist in the Somerset Street church many years before.

LONG BEACH, CALIF. The 47th Annual California District Conference of Brethren Churches assembled at the First Brethren Church May 29-June 1. The following officers were elected for 1957-58: Dr. Glenn O'Neal, moderator; Rev. Lyle W. Marvin, vice moderator; Mr. Dallas Martin, secretary; Rev. Harry Sturz, assistant secretary; Mr. Arthur Schwab, treasurer. Dr. Charles L. Feinberg, of Talbot Theological Seminary, and Rev. Arnold R. Kriegbaum, editor of our Brethren Missionary Herald, were the guest speakers.

FORT WAYNE, IND. Rev. Mark Malles was the baccalaureate speaker at the services of the Grace Seminary and College, May 26.

CHANGE OF ADDRESS. Rev. John Dale Brock, 17823 Ponder



Round-Up of World-Wide

RELIGIOUS NEWS REPORTS

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

ABILENE, TEX. A 78-year-old woman from Abilene arrived in Nigeria by plane to serve as a volunteer missionary for six months. Mrs. J. L. Anthony, a Southern Baptist, said she came to Africa because "I figure I can help win more people to Christ in Africa than anywhere else." She will assist the Rev. Milford Howell, a missionary in the Warri Province of Nigeria. Her main job will be to teach native Bible classes.

Mrs. Anthony has taught Sunday school for more than half a century. A seamstress by profession, her 9,000-mile trip was financed by her local church and personal friends. Too old to go overseas as a missionary for the Southern Baptist Foreign Mission Board, this great-grandmother undertook the African venture as a self-styled "tourist."

BIRMINGHAM, ALA. Racial discrimination in any form was sharply condemned at Birmingham by the 97th General Assembly of the Presbyterian Church in the U. S. (Southern). The commissioners (delegates) issued a 4,000-word pronouncement on "The Christian Concept of Freedom" in which they denounced groups like the Ku Klux Klan and the White Citizens Councils, and condemned racial bias in education, religion, politics and employment.

Many observers considered the statement one of the strongest issued by any Southern church group in support of racial desegregation. It was approved with only a scattering of negative votes.

SPECIAL. Overseas relief agencies of the Protestant, Catholic and Jewish faiths are distributing the lion's share of all U. S. surplus foods made available by the government. A report by the American Council of

Voluntary Agencies shows that in the nine months ended March 31, 1957, religious agencies shipped approximately \$100,000 worth of foods overseas. This represented 91.3 percent of all U. S. surplus foods distributed to the needy around the world. Of the non-religious agencies, CARE distributed practically all the rest—or 8.09 percent. In addition, the United Nations Children's Fund distributed U. S. surplus dried milk valued at almost 10 million dollars.

MADISON, WIS. The Wisconsin Assembly killed a bill which would have exempted from state income taxes the tuition paid by parents for children enrolled in parochial or private schools. The vote was 49 to 47. Neighboring Minnesota permits a \$200 income tax credit for such tuition.

NASHVILLE, TENN. The Sunday-school board of the Southern Baptist Convention reports that in 1906 there were 14 million pupils enrolled in Sunday schools, which was 17 percent of the U. S. population. In 1955, it says, there were 36 million pupils enrolled, representing 22 percent of the population. Total Sunday-school enrollment increased 147 percent in the past 50 years.

TALLAHASSEE, FLA. A resolution passed by the Florida legislature recognizes Eastern Orthodoxy as a major faith in Florida. It requests that official papers of the State, when discussing religion, be changed to include the phrase: "Major faiths are Protestants, Catholics, Eastern Orthodox and Jews."

NEW YORK. American Protestant churches donated more than \$125,000 worth of food, clothing and other relief supplies to the vic-

tims of the earthquake in the Province of Mugla, Turkey, recently. More than 10,000 were made homeless by the quake which killed 200 and injured about 3,000.

JAMESTOWN, VA. A 25-foot-high timber cross marking the earliest known English burial ground in America was dedicated at Jamestown by the Right Reverend Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church. He offered a prayer of thanksgiving "for the daring, the tenacity, and Christian faith of these colonists by whose labors there was here established the first permanent English settlement on this continent." The cross was erected near a site where several hundred of the earliest colonists lie buried in shallow, unmarked graves. The graves were accidentally discovered in 1955 by archeologists who were probing foundations of early buildings on Jamestown Island.

ATLANTA, GA. Churches in the Atlanta area are spearheading a citywide drive to curtail business on Sundays.

LONDON. The Moscow Radio broadcast the claim that Estonia now has 200 churches of various denominations. Among them, it said, are 50 structures that were rebuilt after having been destroyed or badly damaged during the war. The station also reported that the Evangelical Lutheran Church in Estonia is now permitted to publish books, church calendars, and other religious material.

HONG KONG. Protestant Christians are celebrating the 150th anniversary of missionary efforts in China this year. Even though foreign missionary work is at a standstill in China today, the church is giving thanks for the many hundreds of missionaries who have served God in China and the many thousands of converts who have been won since that day in 1807 when a British missionary named Robert Morrison, who later translated the Bible into Chinese, arrived in that land.

REVEALED

in the Bible

By Professor F. Bettex

"The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever" (1 Pet. 1:24-25).

swarms of grasshoppers, yea, all nations like a drop in a bucket. This word tells of a coat of many colors that a father made for his favorite son; and is silent concerning the life and effects of Isaiah or John, and the martyrdom of Paul.

It raises deepest questions, as if they were but trifles: "Where wast thou when I laid the foundations of the earth?" It condenses into a single word a sweeping view of the world: "The things which are seen are temporal; but the things which are not seen are eternal." It reveals vast counsels of the Lord, that He will make a new heaven and a new earth, where old things shall no longer rise in the hearts of men.

What book is there written by man that does not grow trite from re-

peated readings? But of this Book thousands of the best and most talented among men have testified, not only that they never tired of reading and studying it but also that it constantly grew grander, richer, more unfathomable. How often some unseen word, that you have read a hundred times, suddenly opens up, revealing its deep, hidden meaning! If every sentence, yea, every word in the Bible that has been important or beneficial to this soul or that were underscored, would a single one be found that had been written uselessly and without purpose, or that had borne no fruit? I think not.

The Bible, the Word of God, reveals to us this invisible God whom mankind feels in, about, and above itself; in whom the child exultingly believes; whom the adult seeks and finds, loves, hates, worships, denies, to whom he prays and whom he curses; whom the dying age hopes to see; or concerning whom they try with quaking hearts to ease their minds, saying: "There is no God!" "In the beginning God created the heaven and the earth." The Bible does not deal with fools, whose heart's desire is: There is no God. It is not necessary to demonstrate God. Whoever is foolish enough to close his eyes and deny Him, may do so at his own risk; he will not harm Him, but himself. In the beginning of His Word, God steps forth out of His eternity, grand and resplendent, the ground, principle, and cause of the universe, the Creator of creation, He, who, in incomprehensible omnipotence, creates, and there is no one who could say: "Why doest Thou thus?" At the close of His Word, where a new eternal creation begins, heavenly creatures and powers cast their crowns at His feet, crying: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." "Alleluia: for the Lord God omnipotent reigneth!"—Our Hope.

The Scribes—and Us!

By H. A. Ironside

The scribes . . . held prophetic truth, and searched the Scriptures, but the truth held not them, nor did they permit the Scriptures to search them.

The lesson is important for us all. Mere familiarity with the written Word of God will only make us the guiltier if it be not that which controls all our ways. To read the Book, to study its various lines of truth, to be able to speak intelligently of the great doctrinal principles of Scriptures—and yet not to have received that Word in an honest heart, to be controlled and guided by it, is dreadful indeed!

One has said, referring to the not uncommon, nor unhelpful, practice of Bible-marking: "It is a small thing how you mark your Bible, but it is of all importance that it mark you!"

The Bible! Indeed, not an ordinary Book! Hated and hounded as no other book has ever been, and yet indestructible; despised, and yet honored; derided, and yet highly esteemed; declared dead, and yet alive. Mighty emperors and kings and priests have shunned no toil and no guilt in order to exterminate it; wise and scholarly men have in the sweat of their brow thoroughly refuted it; and now, that higher criticism lords over it and science has done away with it, it is spreading over the whole earth with astonishing rapidity in millions of copies and hundreds of languages, and is being read and preached from pole to pole; and, in the faith and power of the Word, Negroes submit to being burned alive, and Armenians and Chinese to being tortured to death. Ho, all ye scholars and critics! do but write such a book, and we will believe you!

Complete in itself—"accursed any man that shall add unto or take away"—unchanged and unchangeable, this Bible stands for centuries, unconcerned about the praise and the reproach of men; it does not accommodate itself to progress, does not recant a single word, remains grandly simple and divinely overpowering, and in its sight all men are equal and feel their impotency.

With sublime freedom it strides through history of mankind, dismisses entire nations with a glance, with a word, in order to tarry a long time with the deeds of a shepherd; complacently it seven times repeats a list of gifts; records seemingly unimportant genealogies; suddenly powers of the world to come flash from some word apparently casually dropped; or thunders roll in the background of the cool narration of some great crime. Now it speaks of God as playing with His creatures and delighting in the daring chamois, the snorting horse, and the beautiful lily; now it rises like an eagle to heights that make peoples passing hither and thither appear like

A HEART FOR SOULS!

EVANGELISM

The National Fellowship of Brethren Laymen

Compiled by Roy Lowery
United for Soul-Winning

ITEMS OF INTEREST

Praying for One Another

St. Paul spent much time in prayer in behalf of his converts (Rom. 1:9-10; I Cor. 1:4; Eph. 1:16; 3:14; Col. 1:3; 2:1; I Thess. 1:2; II Thess. 1:11; II Tim. 1:3; Philem. 4).

As our Lord ever lives to intercede for us (Heb. 4:25), so every true spiritual adviser or Christian friend should pray for those for whom he has a spiritual responsibility (I Sam. 12:23). Prayer for others brings thanksgiving and joy in supplication for them (Phil. 1:3-4). For some, of course, we may have to plead with strong crying and tears (Neh. 1:4), for there are persons and even churches that appear so hopelessly desolate and barren spiritually (Rev. 3:20). As we look upon the closed door and waiting Saviour, we must pray, but our weeping and sorrowing is destined to bear fruit (Ps. 126:5-6).

We may need a revival in our private prayer habits that will give us spiritual liberty and gladness. Luther once said: "I have so much work to do today that I cannot get through it with less than three hours

of prayer." Bishop Andrews regularly set apart five hours each day for prayer. We should labor in prayer as Epaphras did (Col. 4:12). "The effectual fervent prayer of a righteous man availeth much."

Careful cultivation will result in good prayer habits. It is good to give God our first thoughts in the morning watch hour (Ps. 5:3). Daniel, at the risk of his life, would not deviate from his regular seasons of prayer (Dan. 6:10). It is good to have a favorite spot for prayer (Acts 16:13). The posture of the heart is more important than the posture of the body (Matt. 15:8). Kneeling, bowing down (Ps. 95:6), and standing are three postures mentioned in Scripture (Mark 11:25). Whether active or at rest, we are always to be in the spirit of prayer (I Thess. 5:17). The Saviour suggested that we pray in secret lest our hearts be lifted up in pride rather than prayer because of the presence of others (Matt. 6:5-6). Let our soul leap to God through prayer as a child in its fondness leaps to its parents.

SUGGESTED PROGRAM FOR JULY

We would suggest a men's prayer retreat for our July program. Hold your program out of doors, preferably on some hill or mountaintop, about sundown, having a real time of prayer and fellowship; and for those who care to have the regular monthly program we submit the following:

Opening Hymns—"My Faith Looks Up To Thee"; "More Love To Thee."

Scripture Reading—Ephesians 1:15-23.

Prayer Time—Have as many men as possible take part in this.

Hymn—"Sweet Hour of Prayer."

Business Session—Very brief. Make plans to attend national conference at Winona Lake next month.

Bible Study—Praying for One Another.

Closing Hymn—"I Need Thee Every Hour"; prayer.



Hagerstown, Md. (Grace)—Is a boys' club worthwhile? The accompanying picture and its story should assure us that it is. This club was reorganized last November by three of our laymen, Brethren Lee Eckles, Richard Trenary, and Charles Pottoff, and is sponsored by our local laymen's group. They now have an average weekly attendance of 36. We praise the Lord that already 19 of the boys in this picture have accepted Christ as Saviour in their club meetings. Many of them come from homes which are not Christian, but they have been carrying a Christian testimony home with them to the extent that we receive many fine comments from their parents.

The sleds were one of their missionary projects and were sent to our Navajo Mission in New Mexico for the boys there.

Roanoke, Va. (Ghent)—The laymen of the Ghent Brethren Church were hosts to the Southeastern District Laymen on May 3, with Rev. Miles Taber of Ashland, Ohio as speaker. The 95 men present enjoyed a fine program.

Penn Grove, Pa.—The combined Northern and Mid-Atlantic district laymen held an all-day retreat here Saturday, May 25. There was a very fine attendance from each district. The speaker for the meeting was Rev. Clair Hitz, registrar of Philadelphia Bible Institute.

Being a big brother to a raft of small fry can be a very trying experience. If you don't believe this, ask me. Maybe I ought not wait for you to ask; I'll tell you. Don't misunderstand me. I love my kid brothers and sisters. But there are times when, to a fellow of 16, little kids can be a genuine pain-in-the-neck, especially when you live under the same roof with them.



A Brother's Rights

Take Mark, for instance. I hasten to tell you he has not yet reached the category of "obnoxious." Sure, he gets in my hair at times. I get perturbed when he gets chewing gum out of my desk drawer, but he is so beguiling in his admission that I melt like wax. I don't melt so easily when he gets into my cuff links and tie bars, but I do understand the fascination these have for little boys. The little fellow is still so soft and lovable, and so wide-eyed with adoration for me, I can't help feeling flattered and honored. I know that as Mark's elder brother I have a terrific responsibility to live a consistent Christian life before him, and set an example which will point him to Christ.

After the youngsters are about five years old, please deliver me. Mother doesn't feel that I have any room to talk. She says all I need to do is take a good look at them to learn what I was like at that age. Well anyway, deliver me from little kids. Especially Ardyth. The way she "yammers" to get her own way is just nauseating. Wouldn't you think that she'd soon wake up to the fact that nobody, but **nobody** gets his own way in our family by crying? She's terribly slow at learning some things! Well, maybe she'll grow up soon. We all do sooner or later.

And especially Althea. There's no doubt she's quite a brain. She's done two years of schoolwork in one this year just closing. I could use a little of her "gray matter" myself. But why is she so dramatic about everything? She's very high strung and breaks easily—like my violin strings—if pulled too taut. To make matters worse, she bites her fingernails; the only one from among the nine of us to do so. She's a cute

trick but needs desperately to be "unwound."

And more especially Paul Kent. There oughta be a law about nine-year-old brothers. I don't know what kind of law, or what for, but I'm convinced something should be done with them. Any suggestions? This brother of mine is at a stage of liking such corny jokes. He never misses a day without learning a new one. It's queer, but just because he's made the honor roll three times this year (a real miracle if I ever heard one), Mother and Dad aren't too discouraged with Paul. They say he'll outgrow some of that nonsense. You'll have to prove it to me!

One day when I felt particularly magnanimous toward the kids I said: "Ardyth, if you'll not cry for 24 hours I'll give you a nickel. Althea, if you'll let your nails grow, I'll give you a quarter. Paul Kent, if you'll make yourself extinct for about two years I'll give you a dollar."

"O.K.," they all shouted. "Oh, boy, that'll be fun."

"David," Mother remonstrated gently even as she struggled to restrain laughter, "you're a little hard on Paul Kent, don't you think?"

"Well, he doesn't know what I meant. Anyhow, I just meant it in fun."

Next day Ardyth came to me and said: "David, I've not cried all day. Where's my nickel?" I couldn't believe my ears, but upon being given proof I produced the nickel.

"Where's my quarter?" piped Althea.

"You'll have to wait until those nails show signs of growing. I can't pay you off over night."

"I can't get my dollar because I don't know what 'extink' means. How do I do it?"

By this time Mother almost fell off her chair laughing.

"Just go jump off a bridge," I replied.

"But if I'd do that I'd be dead, and how could I get the dollar?"

"Say, you are a sharpee tonight. I was just kidding you. There are worse nine year olds, I guess. I just haven't met any."

Mother then proceeded to give us one of her classic sermonettes, geared especially for me, about being kind to each other, and being thankful for all our blessings. She then stopped the clock by saying that our big family is one of our blessings!

And you know what? I agree with her. Whenever I feel as though the weight of setting the right example is too heavy on me, I look around and see fellows who have no one to care what they do, or why. Then I'm not only thankful for all our kids, even the little ones, but I'm proud to be Number Three in the line-up. And I take comfort in the fact that there's one brother older than I who attempted to set an example for us all!

I feel warm around my heart for the love of Christ which reached down and saved me when I was just a little shaver. As for my rights as a brother in the flesh and a brother in the Lord, they are summed up in few words: "Bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6:2).

SOMETHING TO THINK ABOUT

The four mits. Bishop Wilberforce said long ago that there are four words that describe Christianity: **Admit, submit, commit, and transmit.** Get the idea?

Men learn to like even the bitter tonic. Shall we not then learn to like the disagreeable duties, which are, after all, so many bitter tonics?

Your dollar given **NOW** will
do more good than the hundreds
you wish you could give !!
DOMBKES

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HERALD

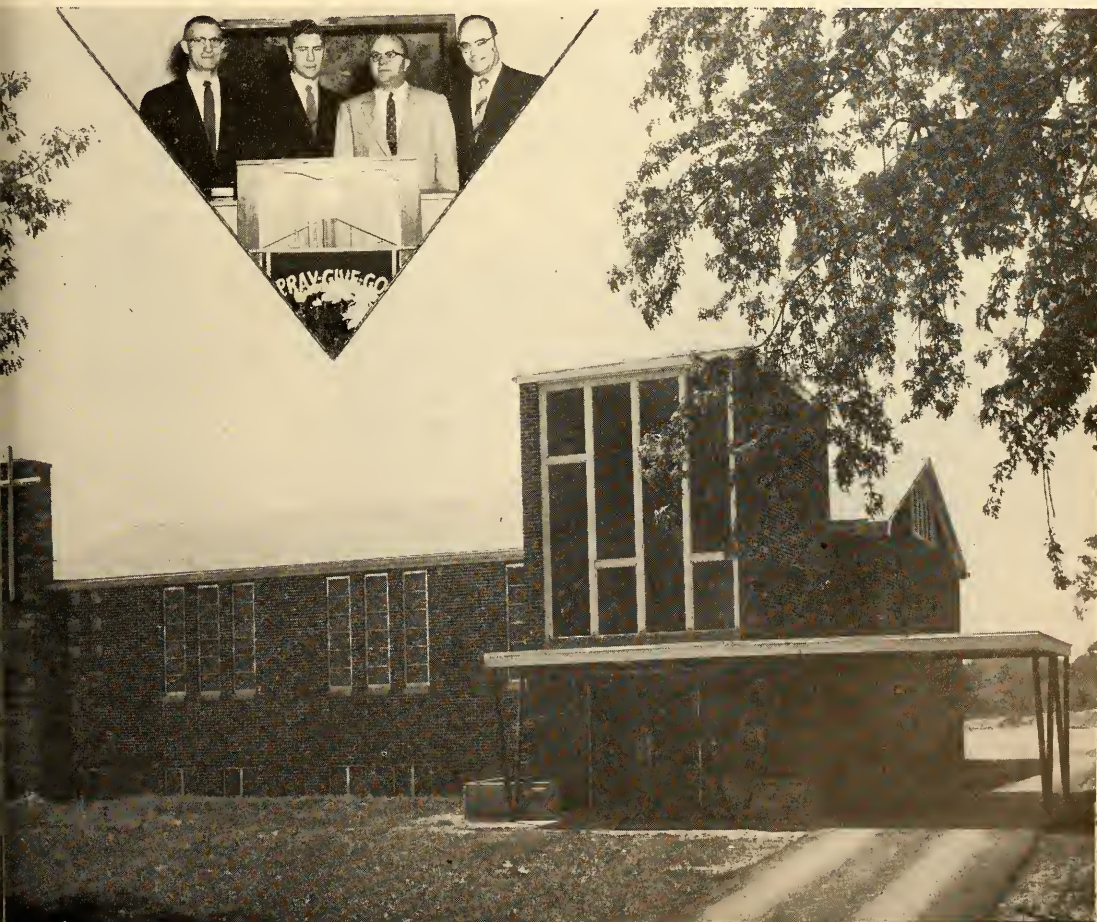


HOME MISSION NUMBER

JUNE 22, 1957

Woodville Grace Brethren Church Dedicated May 19

(Inset) Dr. Bernard N. Schneider, pastor of the Grace Brethren Church, Mansfield, Ohio; Gene Witzky, host pastor; Mr. Harold Bolesky, director; and Dr. Paul R. Bauman, president of The Brethren Home Missions Council, Inc.



America's need of the gospel

Recent releases from the Uniform Crime Reports of the Federal Bureau of Investigation in Washington have indicated that America continues to produce a staggering figure in crime. "Major crimes reached a new high in 1956. Increases in seven of eight categories brought a record 2,563,150 major crimes for the year. This is 13.3 percent above 1955 and the first total above the 2.5 million mark. Crime has increased almost four times as fast as the population since 1950." Since 1950 the crime rise has been 43 percent while the population figure is up only 11 percent.

"Arrests of young people under 18 increased 17.3 percent in cities in 1956. The increase is not due to more young people, since the number in this age group is up only about 3 percent. Arrests in this age group rose 20.9 percent in cities under 25,000 inhabitants, while cities with more population reported a 16.5 percent increase. Arrests in the other age groups were up only 2.6 percent. Almost 46 percent of the arrests for major crimes were of youngsters under 18 who, for example, accounted for 66.4 percent of the auto theft arrests."

These figures and facts become a startling reminder that we live in an age of lawlessness. "For the mystery of lawlessness doth already work" (11 Thess. 2:7a ASV). As the report indicates, the increase cannot be laid to the increase in the number of population. The spirit of Antichrist is already present. The lawlessness which will characterize these days prior to the coming of Christ will prevail during the Tribulation period when the man of sin has been revealed, already has its foundation in American society.

One is caused to wonder what would happen in this nation now should prosperity be taken away and people not be permitted to have in abundance their luxuries. The spirit of lawlessness of recent years which has left a tremendous impact upon our youth could cause a fiasco in a time of severe depression.

Only the ministry of the Spirit of God and God's grace have held back the tide of this giant monster which has arisen in our midst. Brethren, this spirit of the age is a sign of the soon coming of our precious Saviour!

Apart from the prophetic aspect of these facts there is another aspect which must receive our attention. Since this spirit of lawlessness has projected itself in the age category below 18, here is a realm for our gospel emphasis. Every Sunday-school teacher, superintendent, youth worker, and pastor should concentrate efforts to reach this group. In this age-bracket we suffer the greatest loss from our membership roles. May God help us to awake to the need of our youth. They will be our leaders of the morrow.

America is in desperate need of the gospel. Sin abounds on every hand. What are we doing about it?

Publications meet an important phase of this need

One of the most effective tools of Satan has been the use of pornographic literature. This literature with its emphasis upon sex, immorality, lewdness, and savagery has found a vulnerable place in the youth of today. In the natural development of the young man and woman there comes an interest in sex, in adventure, and in adolescence of self. Racketeers have profited in this realm beyond all proportions in the promotion of illicit, immoral literature. It is a multi-million dollar business with outlets in every city of any consequence. Sad, but true, the American press has fallen to a certain degree into this perilous trap. One can scarcely read a magazine, a newspaper, or even the comics without becoming shocked with the display of suggested immorality and flesh.

The Brethren Missionary Herald has continually produced good Christian literature. Our weekly church magazine is one of the finest pieces of clean, wholesome, enlightening literature that can be found in the Christian home. Their efforts in the production of books, tracts, folders, and Sunday-school literature has left an effective impact upon our Christian education. When all things are accounted for, one may find that these have been some of the most strategic instruments in the salvation of souls. We want to add our commendation to this organization for their excellent progress in this field.

May God help us to be faithful in our giving to the publications offering this year. Let us pray that they will not be hindered by lack of funds in the production of this needed material for our edification.

Graham campaigns help meet this need

Billy Graham has been severely criticized in recent weeks by opponents to his means of evangelism. Some of these so-called critics have shown their ignorance and also their need of "old-fashioned revival" by their lack of understanding of the purpose and results of this ministry. Other writers have been courteous and have enlightened their readers in true reporting fashion.

It is our opinion that every work for the Lord should be evaluated on the basis of its conduct, its purpose, its methods, and its results. Dr. Graham is a man of sincerity with a passion for souls and a burden upon his heart. He has been signally blessed in the evangelistic field in recent years. No one seems prone to doubt this fact.

The Billy Graham campaigns have been conducted on a high spiritual level. They have endeavored to reach the lost in every way possible without animosity. Each campaign has been designed to reveal God's Word, to exalt Christ, and to place the glory and praise in the proper place. Their methods have been effective and

(Continued on Page 393)

Woodville Grace Brethren

Dedicate New Building

By Gene Witzky, Pastor

In November of 1953, the second Grace Brethren Church of Mansfield was born. For a time the church had met in a park pavillion, but as soon as possible a property was purchased with a house which was remodeled into a meeting place. A gradual growth was experienced in the house as we took advantage of vacation Bible school, visitation, revival, Sunday school, and music. Our highest attendance in the house was 141. As our Sunday school grew, we found the house more and more inadequate, and we found ourselves anxiously awaiting the Brethren Construction Crew. They arrived the first of April 1956 and began construction of our new building.

May I pause here just to say that we were more than materially blessed by the crew. It was wonderful to have Christian men to work with on the building, but the spiritual contribution of the crew outweighed the material blessings. They were faithful in attendance, giving, and teaching. We were especially fortunate to have their help with our vacation Bible school.

The first meeting in the new building was held in the basement on the day of the cornerstone laying, September 30, 1956. On that day Dr. Paul R. Bauman gave a stirring message, and we enjoyed the music of the freshman quartet from Grace College.

Our property took on a really "new look" as the new building went up and the old house was moved away. Not only was the building new, but souls, too, were becoming "new creations" in Christ Jesus. In November of 1956 we held our first revival meeting in the new building with Brother M. L. Myers as our evangelist. The average attendance for the meetings was 73, and we praise the Lord for six first-time decisions and 26 rededications.

We have seen a gradual but steady increase in our attendance in Sun-

day school and church: 1953—44, 1954—63, 1955—87, 1956—93, 1957—100.

Recently we joined in a Sunday-school contest with the Cedar Rapids, Iowa, church, and for the month of May we lost the contest by one point, with an average of 106 for Sunday school.

On May 19, 1957, our new building was dedicated to the Lord with Miles Taber, pastor of the Grace Brethren Church, Ashland, Ohio, as speaker. Two hundred and five people joined with us in the dedication of ourselves and our lovely new building. Dr. Bernard Schneider, pastor of the Grace Brethren Church, Mansfield, took part in the program. We were glad to have Rev. Lester Pifer, assistant field secretary, and Dr. Paul Bauman, president of the Brethren Home Missions Council, with us. Dr. Bauman

brought greetings from the Brethren Home Missions Council directors, and Brother Pifer took the pictures you see on these pages. Many of the district pastors were on hand for the occasion.

Dedication day started our revival meetings with Brother Taber. The Lord graciously blessed us with the highest average attendance we have ever had for special meetings—approximately 95. There were seven first-time decisions and 15 rededications. We were especially blessed by the ministry of Edwin Cashman, assistant pastor of the Grace Brethren Church, Ashland, Ohio, in the music of our revival.

With the dedication of our building and the wonderful blessings in our revival, we are really on the "mountaintop," as it were, and are expecting greater and more glorious blessings from the hand of God.



Mr. Virgil Humphrey, trustee chairman on the left, receives the keys from the building committee chairman, Mr. Robert Butterbaugh.

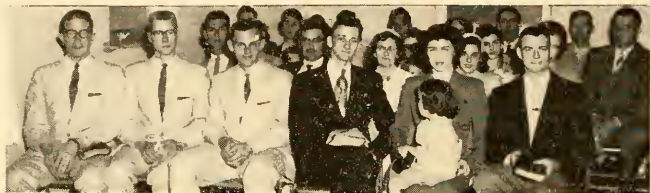
Woodville Grace Brethren Dedication Activities



Miss Loretta Finley, teacher and Miss Brenda Witzky, assistant teacher, Nursery



Mrs. Glen Butterbaugh, Beginners



Crusaders Class, Mr. Robert Butterbaugh, teacher



Conquerors Class, Pastor Gene Witzky, teacher



Five families of the Brethren Construction Co. Left to right: Walter Brovants, James Kneppers, Ray Sturgis, Don Stroups, and Vernon Lathams.



Miles Taber, pastor, Grace Brethren Church, Ashland, Ohio, the dedication-day speaker.



Looking to the rear and at the dedication-day crowd



Host Pastor, Gene Witzky, greeting the congregation.



Intermediate Class, Mrs. Harold Witzky, teacher



Torchbearers Class, Mrs. Charles Witzky, teacher



Grace Ambassadors quartet of Grace College, Winona Lake, Ind.



Looking to the front and at Kenneth Ashman, Wooster pastor, reading the Scripture.

Woodville Brethren Testify to God's Grace

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2).

My prayer is that I might continue to desire the Word of God until I go to be with the Lord—that I may grow to the stature of some of the fine Christian people with whom I am associated.

I am a member of the Woodville Grace Brethren Church, which was dedicated to the Lord on May 19. I am proud to be a part of this work where Jesus Christ's name is exalted above all else.

I know that our mutual hope now is that this beautiful, new building will be a place where souls will be saved and dedicated to service for the Lord Jesus Christ.

I was born again through the blood of my Saviour in April 1956 after nine years of prayer by the congregation of another Brethren church. My deepest and humblest thanks to all of these faithful brothers and sisters! Praise the Lord also for a devoted Christian wife who never gave up and a Saviour that loved me even though I rejected Him many times.—Glenn Tschantz, Sunday-school superintendent.

"O give thanks unto the Lord; call upon his name; make known His

deeds among the people . . . talk ye of all his wondrous works" (Ps. 105: 1-2).

I certainly thank the Lord for His wonderful works here at Mansfield. He has provided us with a lovely building in which His Word is being proclaimed by our faithful pastor, Rev. Gene Witzky. But even more wonderful is "His work" in the hearts of this community. Many have been born into the family of God. Christians are being grounded in the Word, and the seed of the Word has been planted in many hearts.

My wife and I are thankful that the Lord has led us to be a part of this work.—Robert Butterbaugh, trustee.

If I could tell you in person what Christ has done here at Woodville Grace Brethren it would be much easier than writing.

"My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil 4:19). The Lord certainly has supplied our needs with a lovely new building and many other things that have proved a blessing. He sees our need before we ever ask.

On Dedication Day we had a real time of praise and thanksgiving

to God for the great work He has done here.

It is truly wonderful to be a part of the body of Jesus Christ and of a local church whose motto is: "The Bible, the whole Bible, and nothing but the Bible." I thank God for bringing me to a knowledge of sin and my need of a Saviour. There are many families here in this community that need Christ as Saviour. How thankful I am that we now have a church to bring them to, and I know they will hear God's Word here. The field is white unto harvest. My prayer is that many will be reached for His name's sake.—Mrs. Lois Barnette.

I want to thank my Lord for saving me when I was yet a child. Even though I strayed and refused to serve Him for many years, He brought me back into fellowship with Him. I am happy to be able to serve Him by teaching boys and girls His Word and by raising my two girls to love and serve Him, too.

The wonderful blessing received each Sunday morning—seeing boys and girls eager to hear more about Jesus—more than compensates for all the time and energy put forth on my part.—Mrs. Dorothy Kelser, Primary teacher.

INCREASE! INCREASE! INCREASE!

Church Location Costs INCREASE
Church Building Costs INCREASE
Church Maintenance Costs INCREASE

AND

To Continue Building Home Mission Churches

Investment Funds Must INCREASE

SAVE

INVEST

It Will

INCREASE Your Financial Security
INCREASE Your Income
INCREASE Spreading the Gospel
INCREASE the Number of Churches

Write Today

BRETHREN INVESTMENT FOUNDATION, INC.

Box 587
Winona Lake, Indiana

Continue Growing Winchester!

Fellow members of the board of directors for the Brethren Home Missions Council give thanks to God for His blessings on the First Brethren Church, Winchester, Va., and its pastor, Rev. Paul Dick. It is our sincere desire that every home-mission church keep on growing. There is no place for the word "maturity" in home-mission work even though each church begins as an infant. It brought great joy to our hearts and we trust to every member of the National Fellowship of Brethren Churches when it was learned that a new Sunday-school annex was dedicated on Sunday, May 19, 1957. Our prayer for you is that you might continue growing.

Winchester, Va., Dedicates Sunday-School Annex

"A Former Home-Mission Church Continues Growing"

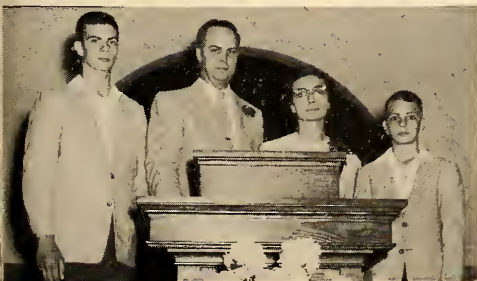
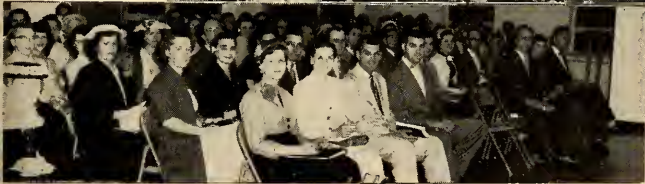


Left: New Sunday-school annex, First Brethren Church, Winchester, Va., dedicated Sunday, May 19, 1957.

Below: Original building



Three floors and three departments of the Sunday school



Dick family, Richard, Paul, Esther, and Philip



Rhodes Bros., builders, presenting the keys to trustee chairman, William Creighton, while Pastor Dick looks on.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

Several weeks ago a very dear orthodox Jewish friend gave me an article to read which was a sermon by a modernistic minister, setting forth principally Christianity's indebtedness to the Jew. Upon returning it to her I remarked that I agreed largely with what he had to say about Jewish contributions to Christianity. "You don't agree with all he said, do you?" she asked. Though she doesn't agree with my beliefs, it was apparent that she had read that article discerningly, for the writer's statements regarding Christ Jesus did not present Him as God.

Aside from the issue of the deity of Christ, there was another disagreement in the article that needed to be brought out. This minister had set forth the idea that the Old Testament was a book for the Jews only and that the New Testament was the Christian's Bible. I attempted to point out to my friend that as a Christian I need the Old, as well as the New, Testament. How can a Christian completely understand the New apart from the Old? As some one has said: "The New is in the Old contained; the Old is in the New explained." For example would John 3:14 have any meaning if one did not know the Old Testament account of Moses lifting up the serpent in the wilderness?

However, I am finding that I am not only indebted to the Jew for the Word, which God chose to give to us through them, but also for a comprehension of some portions of the Scriptures through my associations with them. I often find that to know about a truth and to comprehend it are two different matters. Several years ago this same Jewess unknowingly made some Bible facts very real to me. One Sabbath I was baby sitting for her so that she could attend the synagogue (all things to all men, 1 Cor. 9:22). In the kitchen I found the gas flame of her stove burning under an asbestos cover; assuming she had forgotten to turn it off, I obligingly did so. One of her lamps was on in the living room, and I'm still not certain what prevented

me from shutting it off. It was almost a week later that I realized why. I had studied and even taught the Scriptures relative to the Old Testament Sabbath laws, and I knew that my friend was orthodox. Nevertheless, I did not recognize these laws in operation. Today the Sabbath is not ancient history to me but reality—a burdensome reality from which I, through Christ Jesus, am free.

Last February I had another interesting and informative experience. For your own enlightenment read Numbers 3:5-13 and 44-51. This is the account of the redeeming of the first born. Instead of the first-born sons of all tribes serving as His ministers, God chose the tribe of Levi; therefore, the first born of the other tribes were to be redeemed from the Levites. This, still practiced among many Jews, is called the "Pin-U-Ben." It is an occasion of great joy and festivity and of bringing of gifts and best wishes for the newborn babe.

The service I attended was for the first-born son of the daughter of a very dear friend. Though often this is conducted at the synagogue, this one was held in the home with many relatives and friends present. Those who participated in addition to the rabbi, parents, and child were a cohen or cain (priest), one who serves much as a godparent, and the grandparents. It was in two parts. First there was the prayer and blessing and the taking of the wine. A handkerchief or napkin was dipped in the wine and also put to the lips of the first born. The second portion was introduced by the lighting of the candles. The rabbi then gave the parents an opportunity to make a choice between paying the ransom or forfeiting the child—a mere formality! The statements are made first in Hebrew and then in English. At this point the father pays the cohen five silver dollars and the son is, religiously speaking, theirs. Next the child's Jewish name, as well as his English name, is given to him. The Jewish name is used in all religious ceremonies and is given in memory of some departed loved one. This boy's Jewish name is Ezekiel Abraham in memory of his paternal grandfather and his maternal great grandfather. The father's Jewish

name, incidentally, is Isaiah. The parents were then admonished to bring up their son in the traditions of the Jewish faith. Following the benediction a lovely informal reception was held. As I think of this religious rite, I am reminded that silver may redeem one physically from certain obligations, but only the blood of the Lamb of God can redeem us from the "obligations" of sin and its working in our lives (1 Pet. 1:18-20).

You undoubtedly know that the term Jew today is synonymous with Israel; that is, it refers to all 12 tribes. Jews today have no record of the tribe to which they belong. However, in their worship they divide themselves into three groups—cohen or cain (priests), Levites, and Israelites. There are certain privileges reserved to the cohen and Levites that the rest of the congregation does not enjoy. To conduct their regular Sabbath services they must have a minyon (ten men) present.

The next important religious event, especially for the Jewish boy, is when he reaches his thirteenth birthday, his becoming of age. This is when he has his barmitzvah, becomes a son of the covenant, and can be counted to form the minyon. This is quite an affair, and relatives and friends come from all over to rejoice with the one being honored. As one friend said, whose son was barmitzvah several years ago, they try to do for the son at this time what is done for the daughter when she marries. I do not know when this custom of barmitzvah started, but since learning of it, Jesus' going to the Temple at Jerusalem at the age of 12 has a little more significance.

Today, especially in the conservative and reformed synagogues, Jewish girls are also honored on becoming of age. For her it is called a bathmizvah (daughter of the covenant). I have attended several barmitzvahs, but last October I attended my first bathmizvah. In some ways it corresponds to confirmation that many Protestant churches observe. For at least a year prior to this event, the boy or girl attends classes at the synagogue where they are taught the traditions of

(Continued on Page 393)

Denver Boys Club Builds Radio Sets



Extreme left, Counselor, Dean Hopkins. Extreme right, Counselor, Russell West. Boys: (Front row): Jerry Wilson, Donald Foster (a n.w. recruit), and Steve McKinley. (Second row): Dennis Tretter, Mike Russell, Bill Foster, Robert Murphy, Jerry Tretter. (Back row): Jim Griswold, Dale Tretter, Rick Preston (whose father took the picture), Bill Wilson, David Tretter, Ronnie Wilson, Harold Martin.

Crystal set radios are the work-night project of the Brethren Boys Club of the Denver Grace Brethren Church!

Someone has well said: "One former is better than a thousand reformers!" And we believe it. Two Friday evenings each month are invested in forming these 15 boys into good soldiers for Jesus Christ. Our work-night project (one Friday night each month) was the "brain child" of Counselor Dean Hopkins, an IBM technician. Each boy was prepared for the project by studying the mechanics of radio. This included special electronic equipment studies and a visit to one of the local radio stations. Each set was the work of the individual boy—from preparing the wood base to testing the completed set—under the supervision of Counselor Hopkins, aided by Pastor Inman, Counselor Russell West, and other of the laymen as the need arose. The sets cost \$3.50 each without the headphones which were obtained through newspaper appeals and came from as far away as Wyoming and New Mexico.

Some of these boys accepted Christ while they were in the club. Most of them have been profoundly influenced by it. All are regular in attendance at Denver Grace Brethren Sunday School. Chief of the club is Pastor Tom Inman.

ISRAEL CALLS!

(Continued From Page 392)

Judaism, to read in Hebrew, and to chant the blessings and the Scripture portion they are to read. The rabbi or teacher also prepares a message for the boy or girl to give. This girl's message was based on that portion of Genesis relative to Sarah.

Though the girl's message was interesting, I was more captivated by what the rabbi had to say in way of comments on her message. One comment I would like to share with you. He admonished this young girl to be like Sarah in her devotion to God. Sarah, according to the tradition of the rabbis, was as gifted in speech as was Abraham and sought to convert the heathen women of her day to belief in the true God. Now I have an answer for those Jewesses who reprimanded me by asking why I bother them when the Jews do not seek to convert the gentiles. They are not being "Sarahs"!

EDITORIALS

(Continued From Page 386)

by far the most successful of any of the modern means of mass evangelism. Souls are coming to Christ, and this is a fact in New York City where it was said: "It couldn't happen."

Whether or not we agree with all of the means used in these efforts, it is my opinion that we ought to pray for God's blessing upon these campaigns of Dr. Graham. He is making every effort to fulfill our Lord's commission in Matthew 28: 19-20. He is making his contribution to the task of reaching America for Christ.

Home Missions still the key to this need

In the light of the facts regarding America's need for the gospel, Brethren Home Missions has a

unique place. God has endowed us with a soul-saving message in His Word, a group of churches and pastors who are strong in personal evangelism, and a Bible-teaching ministry that should produce many precious souls.

God has raised this organization up at a unique time before the arrival of His Son that we might accomplish much in these last days. He has raised up a well-rounded team to meet every aspect of the need in starting, developing, and producing a self-supporting, soul-winning church.

We must build more churches! We must win more souls for Christ! We must evangelize now if we are to reach America and its needy souls for Christ. Time is running out! Pray for home missions!

Headliners



WINONA LAKE, IND. Rolland Hein, instructor in literature and speech in Grace College, and a graduate of Grace Theological Seminary ('57), has assumed his duties as associate editor on the *Missionary Herald* staff. His editorial work will be coordinated with his teaching in Grace College, and his specific duties will be related, first, to the Sunday-school literature, and, secondly, to the weekly magazine.

Mr. Sherwood Durkee, who has been serving on the *Missionary Herald* staff, has been made assistant manager in charge of the offset department, building, mailing, and bookstore.

Rev. Blaine Snyder continues as bookkeeper, and has assumed the duties as office manager. Donald Bonebrake, student at Grace College, joins the *Missionary Herald* staff as store and mailing clerk.

Miss Bobbette Osborn, a faithful *Missionary Herald* staff member for the past three and one-half years, will assume her new duties on June 24 as office secretary for the National Sunday School Board. The faithful service of Miss Osborn has been sincerely appreciated.

FREMONT, OHIO. Mr. Alva Steffler, instructor at Grace College, Winona Lake, Ind., has been called to be the assistant pastor of the Grace Brethren Church for the summer. He and his wife are occupying the old parsonage at 526 Howland Street.

LEESBURG, IND. Ted Malaimare has been recommended for licensure by the Leesburg Brethren Church and has passed his examination before the Indiana Ministerial Examining Board.

WATERLOO, IOWA. Rev. John Aeby will assume the pastorate of the Grace Brethren Church July 14.

SPECIAL. A \$5 purchase order on the *Missionary Herald* Bookstore will be granted to each pastor present at the 1957 national conference (Aug. 19-25) with a full representation of delegates from his church. Help your pastor win this token by attending the conference this summer.

ASHLAND, OHIO. Ground-breaking services for the new Grace Brethren Church were held Sunday, June 2. Excavation was begun the next day. This is the first unit on a 4.27-acre site in south Ashland and will cost approximately \$100,000. When this unit is completed services will be held in both the new and the West Tenth Street churches—one congregation in two locations. On May 26 the Sunday school attained a new all-time record in attendance when they reached 549. The average for May was 513. Miles Taber is pastor.

SAN DIEGO, CALIF. About a month ago Brother Grant McDonald almost had one of his fingers severed when a trailer hitch dropped on it. The finger has completely healed but the tetanus shots have caused a serious reaction. He is now suffering from Bell's palsy. One side of his body has been paralyzed; his face, legs and internal organs are seriously affected. Prayer is requested for him and his wife.

WINONA LAKE, IND. Dr. and Mrs. Austin Robbins are establishing residence here while Dr. Robbins attends Grace Theological Seminary. Dr. Robbins has just completed his enlistment in the U. S. Navy, having served in the field of dental surgery. He will practice in this area while enrolled in seminary. Future plans include a ministry on the foreign mission field. Dr. and Mrs. Robbins are both members of the First Brethren Church of Long Beach.

SUNNYSIDE, WASH. Rev. Harold Painter has resigned as pastor of the First Brethren Church and has accepted the call to become the first full-time pastor for the new work at Monte Vista, Calif. He plans to begin his new work Sept. 1.

RADFORD, VA. In a called business meeting recently the congregation of the Fairlawn Brethren Church voted to proceed with the addition to their church building. The building plans are for a 40x70 foot auditorium with a full-sized basement. The present building will be used for Sunday-school purposes. The new building will be of cinder block stuccoed on the outside and ceiled with celotex. K. E. Richardson is pastor.

FORT WAYNE, IND. The Indiana district WMC graciously included the *Missionary Herald* on its project list this year. A small replica of the *Missionary Herald* Building was designed out of lumps of sugar, and the project accepted by the women was the laying of a cement sidewalk along the south side of the building, extending from the front walk back to the Sunday-school office. The walk is used by all those who use the south parking lot.

Delegates who attend the National Fellowship of Brethren Churches (Aug. 19-25) this year are urged to look at this wonderful improvement to the *Missionary Herald* Building. To the Indiana WMC we say: "Thank you."



The above picture was taken at the Indiana district conference in Fort Wayne, and shows the small replica of the *Missionary Herald* Building, with Mrs. Homer Hanna, now district president on the left, and Mrs. Robert Boone, retiring district president on the right.



BEFORE—MUD



AFTER—NEW WALK

Ankenytown, Ohio

BREAKS GROUND

MAY 5, 1957



High on the bell tower of the First Brethren Church of Ankenytown, Ohio, is a small marker dating back to 1883. Soon after the Dayton (Ohio) convention of 1882, this congregation was born. The present church was completed and dedicated on Nov. 7, 1886. Among the pastors who served this church in recent years have been: R. D. Barnard, George Cone, John Squires, Arnold Kriegbaum, R. D. Culver, Fred Fogle, Wesley Haller, and Neil Beery.

The Ankenytown church provided the nucleus of folk who were in the original group that started the Grace Brethren Church of Mansfield, Ohio. The blessing of the Lord has been upon this church, and during recent weeks the attendance has averaged over 100. There were 122 present on May 19. The Ankenytown church is a rural church, and each Sunday several families drive 20 miles each way to worship there.

The First Brethren Church of Ankenytown, Ohio, has taken a real step of faith. On May 5 ground was broken for the new Sunday-school annex which will be erected on the south side of the present structure. The total cost of the addition will be about \$17,000, and construction will be started in about 10 days.



Above: Pastor Neil Beery (right) and Robert Reed, Sunday-school superintendent.

Left: Pastor and Mrs. Neil Beery with son Mark, and daughters (left to right) Mary, Martha, Miriam.



The building committee. Left to right: Harry Bechtel, Raymond Drushal, Lawrence Grubb, Robert Reed, Rev. Neil Beery, and guest speaker for the ground breaking, Rev. Arnold Kriegbaum.

Whatsoever Ye Do

By Sonya Sauflay

Journalism Student, Grace College

When Paul wrote: "Whatsoever ye do, do all to the glory of God," did he really mean **all**? Somehow we have gotten the idea that if we sing in the church choir or help in BYF or give a testimony in Bible club, we should do that for the glory of God, but "little things" don't matter.

Now, maybe English isn't your favorite subject, but any high-school freshman knows that a-l-l doesn't spell "some." Why then do we act as if it does? You may not have thought about it much, but if you are a Christian that little word is important.

Paul must have thought it was important because he was led by the Holy Spirit to write a similar admonition twice. To the Christians at Corinth he said: "Whether therefore ye eat, or drink, or whatsoever ye do, do **all** to the glory of God," and to the Colossians he wrote: "Whatsoever ye do in word or deed, do **all** in the name of the Lord Jesus, giving thanks to God and the Father by Him."

Sounds as if we are expected to put these words into practice, doesn't it? Both of these verses mention specifically some of the things included in the "do all." Nothing is said about preaching a sermon or going to Sunday school, but notice what is mentioned. "Whether therefore ye eat or drink . . ." Oh, boy, one of a teen-ager's favorite pastimes—eating and drinking!

But seriously now, I know that you don't have to worry about eating meat which had been offered to heathen idols like the Corinthian believers did, and because you are a Christian you'd never think of defiling your body with alcoholic drink. But eating and drinking are still part of the "whatsoever ye do" and are supposed to be done to the glory of God.

Most teen-agers like to eat and Susie Whitehead was no exception (in spite of the fact that she was already thirty pounds overweight). Her young people's group had decided to raise \$25 during the month of May to send to one of their missionaries, and Susie really meant to do her share. At the end of the month she hadn't been able to save a dime. Funny part was that during that time she stopped at the malt shop after school about three times a week for a chocolate milk shake or an ice cream soda. Eating and drinking may be little things in our sight, but perhaps they would be

done differently if they were always done to God's glory.

Those are just two of the many deeds that could be mentioned, but "all things" include more—whatsoever you do in word or in deed. You see, our words are important too. In James we read: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Have you ever said something you were terribly sorry for just a few hours later? Wouldn't it be nice if we could take back those words from the air waves and from the memories of those who heard? It isn't that easy though. "The tongue is a little member," says James. "Behold how great a matter a little fire kindleth."

Carol claimed to be a Christian. She would tell anyone that he had to believe in Christ to be saved, but the other Christian kids wished that she wouldn't talk about Christ. You think that's strange? You wouldn't if you knew that Carol was the worst gossip in school. Her favorite sentence was: "Now this **may** not be true, but I just heard . . ." Her words caused hurt feelings and nearly broke up romances, but worst of all they turned unsaved kids from the Christ she said she belonged to. She talked about God one minute and the next minute she was saying unkind or untrue things about other people. True, your tongue is just a little thing, but it certainly can cause a lot of trouble. If it is not speaking for the glory of God, it can be "full of poison."

One of the most deadly poisons is lying. The Lord hates a lying tongue. He puts it in the same class as shedding innocent blood and commands Christians to "put away lying and speak the truth." Today the idea (even among some Christians) is that "little white lies" are O.K. It doesn't matter if you tell a "little white lie" to your teacher about that unfinished assignment or why you missed class on Tuesday. It's odd that God doesn't make any distinc-

tion between "big black lies" and "little white ones" if they are so different. He puts all liars in the same class, and Christ said that the Devil is a liar and the Father of Lies. If our words are to be to God's glory there is certainly no place for even "little white lies."

Our tongues may be guilty of other things which are dishonoring to God. Gossiping or continual grumbling and complaining grieve the Holy Spirit. How will any one believe that the Lord gives wonderful peace and joy to His children if they are always griping about everything? Our words are important. Christ said in Matthew 12:36: ". . . every idle word that men shall speak, they shall give account thereof in the day of judgment."

"Whatsoever ye do . . ." That certainly includes everything; the way you dress and what you do to your hair; the amount of makeup you wear and the kind of books or magazines you read. It includes the chores you help with around the house and the way you talk to your little brother and your parents. It includes the places you go and the things you



do on a date; the gang you run around with and the homework you do. Even brushing your teeth can be done for the glory of God that you might be a more effective witness for Him.

It is surprising the difference it makes when a person is living for the Lord's glory. Huntington High had a Bible club which met every Tuesday at noon with about 25 kids present. That was considered pretty good for a small school, but the second semester the attendance began to drop for no apparent reason. Then Rev. Jack Wilson came to speak. He based his message on I Corinthians 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." There were only 15 people there that day, but they heard a message from God's Word that was aimed right at them.

Jack Kilray, president of the club, was deep in thought as he straightened up the desk and left the room for his speech class. Sure, everyone knew that he was president of the Bible club and was active in church work, but he never really talked to anyone about his Saviour. "Well, things are going to be different from now on," he thought as he slid into his seat near the front. The class was giving speeches on "My Most Thrilling Experience" and Jack's speech was due Wednesday. As he listened to the others he knew just what to do. "It's a perfect opportunity. I'll change my speech and tell about accepting Christ at summer camp last year." Before the period ended Jack thought of something else he should do. "After baseball practice I'll ask Chuck, that new fellow on the team, if he wants to ride home, and maybe I'll have a chance to ask him to come to Bible club next week."

Jack didn't know it but some other kids were thinking about that message too. Jean English and Janice Stone were known as the "two Jays" because they were always together. After club Janice said thoughtfully: "You know, Jean, Pastor Wilson was right. We really ought to stop and thank God for our food even when we eat in the cafeteria. We wouldn't think of eating at home without asking the blessing." Jean's blue eyes lit up as she replied: "I'm with you! Let's start tomorrow, and let's start doing our homework for God's glory too. I'm

afraid I've just been goofing around lately."

After school Jean had another idea. "Lois Blue was asking about the algebra assignment, so I asked her to come up to my house and study with us tonight." "I'm glad you did," Janice replied. "She always looks sort of lonesome, and I don't think she even goes to church anywhere."

The Holy Spirit was also speaking to another Bible clubber about "doing all" for the glory of God. Songleader Dick Morris went right home after school and didn't even stop in the kitchen before going to his room. He sat down on the bed and his eyes rested for a minute on the picture of his brother Dave who was on the mission field in South America; then he slowly reached for his Bible. There was dust on the cover to remind him how often he'd been skipping devotions lately. He turned to I Corinthians 10:31, but he didn't have to read the words. His mind had been repeating them all afternoon and adding: "You haven't been leading singing for God's glory; you've been doing it for the glory of Dick Morris. You were playing basketball this year in the same way—for your own glory."

When Dick came out of his room half an hour later he felt much better. As soon as dinner was over he called Jack Kilray. "Jack, I've been doing a lot of thinking since club today. I know I haven't been helping with our programs as much as I should, and I was wondering if maybe we could get together for prayer some evening soon and work on the program also."

"Good idea, Dick. How about tonight? I'm working on a speech now, but I'll be finished by eight."

You could have heard a pin drop after Jack finished his speech the next day. He really didn't know what to expect, but he was glad he had told what Christ meant to him. The kids had all listened quietly. They really seemed interested, but he wondered what they were thinking.

After class Miss Anderson said: "Jack, your speech was rather unusual, but it was an interesting experience and it was very well done." Jack sent a quick prayer to God as he answered, "Thank you."

"What church do you attend, Jack?" He told her and she added: "I haven't gone to church since I moved here, but perhaps I will visit yours sometime soon." The next

class was entering the room and Jack only had time to say: "Oh, that would be wonderful. You will really like our pastor, Miss Anderson."

At club meeting on Tuesday there were 23 kids present and four of them were new. The best part was that they kept coming back, and the last two months of school the meetings averaged between 27 and 30 each time. Lois Blue (one of the new members) started going to Sunday school with Janice and Jean, and she accepted Christ in the church service one morning.

After a home baseball game in May, Jack and his new buddy, Chuck Benson, had a long talk about spiritual things. It all started with Chuck's asking about some things Jack had said in his speech, and that night Jack led his first soul to the Lord Jesus Christ. It was hard to tell which one was happier—Chuck or Jack. There was no doubt in his mind that it was worthwhile to speak for the Lord.

In the weeks that followed Dick Morris' decision in his room, he found that he seemed to have more friends. He didn't know that before that day the kids were beginning to think that he was slightly conceited. Now he was different somehow. "He's a real swell guy," they were saying. Dick invited two of the fellows who started coming to the club to go along to a YFC rally showing "Seventeen." When the invitation was given both fellows accepted Christ as Saviour. The testimonies of these new believers seemed to strengthen the faith of all the Christian kids.

By this time Huntington High was feeling the impact of lives lived for the glory of God. At one faculty meeting the science teacher expressed his idea that this Bible Club was going too far. "Why, most of those kids have started carrying their Bibles right along to class with them." His objection was soon overruled by those who said: "If those Bibles are what keeps them from cheating and swearing and causes them almost always to have their homework done, they can carry two Bibles if they like."

How about it, kids? Don't forget, you are not your own. "Ye are bought with a price"—the precious blood of the Lord Jesus Christ. Therefore glorify God in your body and in your spirit, in "whatsoever ye do."

CHICAGO—The latest Youth for Christ film, "The Tom Bennett Story," will have its world premier at the 13th annual Youth for Christ International Convention which will be held at Winona Lake, Ind., June 30 through July 14. Another YFC film called "Seventeen" has been shown in over 3,000 high schools and has been seen by over a million teen-agers.

NASHVILLE, TENN.—J. P. Edmunds, secretary of the Department of Survey, Statistics and Information, of the Sunday School Board of the Southern Baptist Convention, says this: "American business sees the increasing birth rate bringing 4 million new customers every year. They estimate that the babies of 1957 will, in their lifetimes, need more than one billion pairs of shoes, 62 million suits of clothes, 50 billion quarts of milk, 10 million new cars, and on and on. These babies will likewise have spiritual needs to be met. Will we be as alert as business leaders to anticipate their coming and provide for their needs?"

SPECIAL—After several centuries of contact with the "Christian" white man, ignorance and superstition still contrive to hold back many American Indians. The Indian's greatest need, according to L. C. Hartzler, mission editor of *Gospel Herald*, is "a consistent witness to the salvation available through faith in Jesus Christ."

In his editorial, Mr. Hartzler said: "Because his liberties have been repeatedly curbed and because he has again and again been exploited and crowded onto reservations, the Indian often harbors bitterness and resentment in his heart toward his white neighbors. The reservation system has made him a ward of the government. This system combined with racial prejudice on the part of the white American has often squelched native initiative and cast the cold blight of dependency over much of the Indian population."

"Because of the treatment he has received, it is not surprising that the American Indian looks with suspicion on Christianity and clings to his tribal worship. He has so often seen Christian standards disregarded and broken. Yet, earnest Indian Christians are ministering to their fellow tribesmen today . . .



PULSE and POINT
OF CONTEMPORARY
NEWS
Selected by the Editor

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

"Those who have sought to understand the Indian indicate that he needs purpose in life, freedom to develop his own initiative and provide for his own well-being, and a knowledge of the Christian meaning of life. He also needs a consistent witness to the salvation available through faith in Jesus Christ given in the power of the Holy Spirit in order to wean him from his historic superstition and tribal worship. . . ."

FERNANDINA BEACH, FLA.—Transporting parochial-school pupils in county-school buses is illegal under Florida statutes, the Nassau County school board was told by the State Department of Education. The ruling will effect the local practice of hauling students to parochial school in public-school buses.

WINONA LAKE, IND.—Ronnie Avalone, America's foremost gospel dramatic tenor, will headline the musical program during the first three days of the 13th Annual Youth for Christ International Convention to be held here June 30 through July 14, 1957.

In charge of the musical program for the 15-day convention will be Ralph Carmichael, well-known Los Angeles gospel composer and musician. The music, always a high point in the annual convention, will also be provided by such favorites as: Bill Carle, Trombonist Joe Talley, The Visionaire Quartet, Charles Magnusson, Kurt Kaiser, the Palermo Brothers, Teen talent contest winners, and the Chicagoland Youth for Christ band.

BOLIVIA—Missionaries hailed the recent action of the Bolivian government in abolishing a law which imposed 100 percent duty on imported books. Lifting of the tariff will enable the missionaries to bring

greater quantities of Bibles and religious literature into the country. In Bolivia there is complete liberty for all faiths to distribute Bibles and other religious propaganda.

CHICAGO—Harold R. Cook, instructor of missions at Moody Bible Institute, returned from a 10-week study tour of missions in Africa with this observation: "In the French Cameroun two groups will cease to operate as foreign missionary societies next year to give direction and control to national leaders. Missionaries, however, will continue to work with Africans in evangelism. Bible teaching, and the establishment of the native church. A spokesman for one of the groups said that this would actually create a demand for more missionaries rather than less."

* * *

Chandu Ray, Christian leader in Pakistan, calls for "less reliance on techniques and gadgets" in evangelism and more on demonstrations of Christian living. The "best audio-visual aid," he says, is the example of Christian communities and individuals manifesting in their lives the true spirit of Christianity.

RICHMOND, VA.—Dr. Fredrick H. Olert, who resigned as pastor of Second Presbyterian church, Richmond, has accepted a call to the Central Presbyterian church, Kansas City, Mo. Dr. Olert, who was president of the Virginia Council of Churches last January when it criticized Governor Thomas B. Stanley and the Virginia legislature for "their exceeding inept handling of the current racial situation," told newsmen that his disapproval of racial segregation had brought criticism from members of his congregation, and that he had decided to resign rather than "stay there and weather this storm."

In Memoriam

Bertha Hummel went to be with the Lord May 28. She was a member of the West Homer Brethren Church of Homerville, Ohio, for 56 years. Mrs. Hummel was faithful to her Lord and the church.—Robert Holmes, pastor.

Albert Kimmick went to be with the Lord March 31. He was a member of the West Homer Brethren Church of Homerville, Ohio.—Robert Holmes, pastor.

Ted Miller, a member of the First Brethren Church of Long Beach, Calif., was suddenly called home May 13. In his quiet manner, Brother Miller demonstrated his faithfulness both in his regular attendance at the services and in his interest in the spiritual needs of others. He was laid to rest in the Oak Grove Cemetery at LaPorte, Ind., the town of his birth. Loving sympathy is offered to his widow, Bonnie; daughter, Barbara; and son, Leonard.—C. W. Mayes, pastor.

NINE MARKS OF A GREAT TEACHER

1. The great teacher never stops studying his subject.
2. The great teacher establishes a personal, as well as professional, relation with his students.
3. Whatever the great teacher may be teaching, it is for him a window through which he looks out upon the whole universe.
4. The merchandising of information will never seem to the great teacher his main purpose.
5. The great teacher will not think he has failed if one of his students fails, but only if the student has not wanted to succeed.
6. The great teacher will not think it beneath his dignity to pay attention to the art of presentation.
7. The great teacher will never speak of his classroom work as routine teaching.

8. The great teacher will be an inspiration without sacrificing a rigid realism of fact and idea.

9. The great teacher has a gracious spirit and a tonic gayety of mind.—Glenn Frank.

WATCHFULNESS

Watching (1) imports a strong, lively, abiding sense of persuasion of the exceeding greatness of the evil, which we watch and contend against. (2) It imports a diligent consideration and survey of our own strength and weakness compared with those of the enemy. (3) **Watchfulness** implies a close and thorough consideration of the several ways by which temptation has at any time actually prevailed either upon ourselves or others. For himself, every man should know the plagues of his own heart, and what false steps he has made in the several turns and periods of his Christian course, by what means he fell and upon what rocks he split. (4) **Watchfulness** implies a continual, actual intention of mind upon the high concern and danger which is before us, in opposition to sloth, idleness or remissness. (5) **Watching** implies a constant and severe temperance in opposition to all the jollities of revelling and intemperance.—R. South, D.D.

THE BOTTOM OF THE SEA

A professional diver exploring the ocean floor saw an oyster gripping a piece of paper in its mouth. Detaching it, he began to read. It was a gospel tract! "I can't hold out against God's mercy in Christ any longer," he said, "since it pursues me thus." There on the ocean floor he forsook his sins, turned to Christ, and received assurance of forgiveness from God. All because of a gospel tract.—The Prophetic Word.

It isn't necessary to understand things in order to argue about them.

SPIRITUAL ASSURANCE

A beautiful story is told of Mme. Chiang, the wife of the Generalissimo of China. The authoress of a certain book has been in China, and was granted an interview with Mme. Chiang: she writes thus: "They are surrounded with enemies and Japanese agents seeking an opportunity to destroy them, driven from pillar to post with no sure resting place, for every city she and her husband must visit at once becomes a target for bombs. But one statement she made stuck in my mind. 'I know,' were her words, 'that nothing can happen to my husband or me until our work is done!'"

WAITING FOR WISDOM

The late Dr. Jowett said that he was once in a most pitiful perplexity, and consulted Dr. Berry, of Wolverhampton. "What would you do if you were in my place?" he entreated.

"I don't know, Jowett, I am not there, and you are not there yet. When do you have to act?"

"On Friday," Dr. Jowett replied. "Then you will find your way perfectly clear on Friday. The Lord will not fail you," answered Berry. And, sure enough, on Friday all was plain.

One of the very greatest and wisest of all Queen Victoria's diplomats has left it on record that it became an inveterate habit of his mind never to allow any opinion on any subject to crystalize until it became necessary to arrive at a practical decision.

Give God time, and even when the knife flashes in the air, the ram will be seen caught in the thicket.

Give God time, and even when Pharaoh's host is on Israel's heels, a path through the waters will be suddenly opened.

Give God time, and when the bed of the brook is dry, then shall we hear the guiding voice.—The Missionary Worker.



DURING JUNE AND JULY

YOUR PUBLICATION OFFERING

PUBLISHES THE GOSPEL THROUGH THE PRINTED PAGE



Is as a
LIGHTHOUSE

POINTING MEN
TO THE HARBOR
OF
FAITH IN CHRIST
THROUGH
THE PRINTED PAGE

**Your Prayers and Gifts
Are Needed to Subsidize
This Arm of the
Brethren Church**

The BRETHREN MISSIONARY

HERALD



EDUCATIONAL NUMBER

JUNE 29, 1957



1937

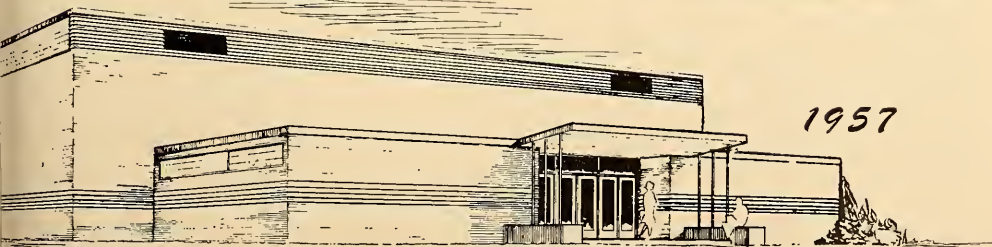
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TWENTIETH ANNIVERSARY YEAR

EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

What God Has Wrought—

Twenty years ago on June 1, 1937, Grace Theological Seminary was born in the home of the late Dr. J. C. Beal at Ashland, Ohio. As we begin our twentieth anniversary year, we have endeavored to portray in picture and in word something of what God has wrought at Grace during the past two decades. The articles by Dr. McClain and Dr. Hoyt, which appear on the next two pages, sketch the story briefly. The report of the graduation services, given by Dr. Kent, also shows something of God's provision and blessing as the nineteenth year of the school's ministry is brought to a close. From month to month, throughout the year we shall make an effort to show some of the interesting details of the school's history. As we examine them, let us join together in praising God for the marvelous way in which He has led the way before us and for the provision He has continually made for the needs of the school. A review of the past should certainly cause us to exercise faith as we face a future which offers in some respects even richer blessings.

Yesterday and Today—

The picture story on the front cover of the magazine this week tells something of the growth of Grace Seminary and College from its infancy to the mature institution it has become today.

Homeless at birth, the school was offered shelter by the First Brethren Church, of Akron (Ellet), Ohio, where classes began on October 4, 1937, just four months after the prayer meeting in Dr. Beal's home. The faculty at the beginning consisted of two members, Dr. Alva J. McClain, president, and Prof. Herman A. Hoyt, dean. There were 39 members in the original student body.

In 1939 the school moved to Winona Lake, Ind., and took up rented quarters on the second floor of the Free Methodist building. Due to the move the first year's enrollment dropped to 28. But the recovery was immediate, and 99 students were enrolled in the seminary by 1949. Grace College had also been organized, and the enrollment in this division was 45. The faculty and staff now numbered 12.

The year 1950 was a memorable one. The Lord had so placed His approval upon the growing school that a construction program became imperative. On August 30, 1951, the administration building was dedicated on a lovely 35-acre campus.

Today, with a combined student body of more than 300 and a staff of 25, Grace Theological Seminary and College faces another major test in its need for expansion. Another building program has become an ab-

solute necessity. On March 21 ground-breaking ceremonies were held for a new athletic building which will serve also as an auditorium. On Wednesday, May 29 (graduation day), the board of trustees awarded the contract for the building to the Fred O. Carey Construction Co., of Warsaw, Ind. On June 12 the preliminary grading was begun, after which construction will begin immediately.

The Present Challenge—

Just now applications for admission are coming to the school from young men and women living in all parts of the United States. While it is too early to present figures or any reliable estimate concerning the number of students to be enrolled when school opens in September, it is evident that there will be a substantial increase in the size of the student body. Will we be prepared for these and for others who will follow during the next few years? The Lord has led us thus far, and we believe He has clearly indicated His will for the future. If He sends us Christian young people of the caliber represented in the two graduating classes pictured in the magazine this week, it is certainly His desire that we should accept the challenge to provide for them, in these days of apostasy and unbelief, an education that is thoroughly Christian. The present building program calls for some sacrifice on the part of each one of us. The load, however, need not be a burden to any congregation. If our churches would give offerings, averaging \$1,000 apiece, a large portion of the construction cost could be met immediately. Let us make this a matter of prayer. Hitherto God has blessed us. Henceforth we have faith to believe He will provide.

Interest Shown in Summer Conference—

Letters have come from coast to coast showing considerable interest and pleasure in the plans of Grace Seminary to sponsor its first summer Bible conference at Red Rock, Pa. One couple is planning to leave Los Angeles two weeks ahead of the Grace Seminary board meetings to attend and at the same time enjoy the pleasure of a vacation. A dozen people from Philadelphia plan to come in a group. Others from Pennsylvania, Ohio, and Indiana have indicated their intention to be there. The conference is being held during the week of July 29 through August 4. Dr. Herman Hoyt and Dr. Paul Bauman will be the speakers, and the Gospel-Heirs and Nancy Weber will have charge of the music. Attractive folders giving full information about the conference are available and will be sent immediately from Winona Lake upon request. Anyone desiring to make reservations should write to the North Mountain Bible Conference, Box 22, Wilkes-Barre, Pa.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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Grace Seminary

and

The Things Which Happened

By President Alva J. McClain



"But I would that ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel" (Phil.1:12).

The verse quoted above was penned by the Apostle Paul; and the "things" referred to were the difficult circumstances of his persecution by his own nation, his arrest, the hazardous journey to Rome and shipwreck, his imprisonment, and the opposition of certain envious "brethren." For the apostle personally these circumstances were not easy to bear, but he wants the Philippian Christians to know that all "the things" which happened had actually turned out for "good" so far as the progress of the gospel was concerned.

The spiritual lesson of the verse is crystal clear: All our losses and sufferings for Christ's sake, as we stand without compromise for the truth of God, can only result in greater gains in the end. Of course, it is easy to look back and discern the operation of this principle. But to look ahead and see its truth, when perchance we are standing alone in the face of intolerable opposition and undeserved persecution, requires no small venture of faith.

Exactly twenty years ago this month a small group of Brethren were gathered together in the home of the late Dr. J. C. Beal at Ashland, Ohio. "The things" which had happened on that first day of June 1937 seemed at the time almost incredible. Control of Ashland Seminary and College had fallen into the hands of a liberal and legalistic coalition. The teachers who had stood

loyally for the institution's own Statement of Faith had been summarily dismissed with no charges and no hearing. The protests of a faithful minority on the board, in the face of a rigged majority, were ruthlessly over-ridden. Leaders of the Ashland College faction had already begun their drive to gain control of the General Conference, with the ultimate purpose of destroying the church's historic congregational form of government. It had also been made clear that the college and seminary were permanently lost, no matter which side gained control of the General Conference. For even if the conservatives won the Conference, the now self-perpetuating college board had already served public notice through its attorney that it was determined to pursue its own way in complete defiance of church control, if necessary. Overtures made by the minority on the board, for the purpose of preserving the seminary and its ideals through an amicable separation from the college, had been contemptuously rejected.

These were some of the "things" faced by the group which met late on the evening of June 1, 1937, at the home of Dr. Beal. Gone were our financial assets, our library, our campus and building. On the credit side, humanly speaking, were an unknown number of students, two teachers, and the loyalty of many friends among the pastors and

churches. As to the latter, however, we did not know how many would be willing to undertake the sacrifices in time and money necessary to build up a new educational institution.

As I recall the meeting that night, there was not a great deal of talk about the future. We were weary and a bit discouraged. In fact, no one knew exactly *what* to say. And so, without knowing how or what to pray for, we went to our knees to wait upon God. When each one present had prayed, as we arose, the late Dr. Louis S. Bauman took out his pen and began to write a check. "This," he said, "is the first contribution toward the new school." Thus Grace Theological Seminary was born. But that was not all. In a very real sense, out of that prayer meeting came a new conference, the National Fellowship of Brethren Churches; a new home-missions board, the Brethren Home Missions Council; a new emphasis and devotion to the cause of foreign missions; a new women's missionary organization; a new magazine devoted wholly to the pure Word of God; and more recently a new and vigorous college; to say nothing of other important phases of our work.

In all this we should have learned—and may God help us never to forget—that God is always "able to do exceeding abundantly above all that we ask or think."

I SAW GRACE GROW

By Cr. Herman A. Hoyt, Dean

A score of years have passed since those memorable days in 1937 when Grace Theological Seminary was born. From the day of inception until this year when the Seminary reaches her majority, twenty years have been crowded with events. As one faces a full future for the school, he casts a glance back over his shoulder to the years of progress already achieved.

When the school was born, it had no certain dwelling place. An invitation from the First Brethren Church, of Akron, Ohio, to share its building led to a two-year sojourn in the Rubber City. The infant school, grown to a lusty child, was relocated in the fall of 1939. Rented quarters in the Free Methodist Publishing House, of Winona Lake, Ind., were to be the place of ministry for the next 12 years. During that time the pressure of a growing student body encouraged the board of trustees to acquire a 35-acre campus and to erect a building for the theological seminary. Grace College, born in 1948, has shared the same quarters with the Seminary for the past six years. Its growth has now made further building necessary.

The teaching staff began with two full-time teachers and has grown to twenty-five. This is the most important part of any school. In the providence of God, the founding

fathers determined to safeguard the young people who attended here. In the opinion of the founders, the first and most important qualification was spiritual. Included in this was the fact that the teachers must be members of the Brethren Church. And finally, they must be intellectually capable of imparting knowledge. In a most wonderful way the Lord has provided a great teaching staff. Every teacher is a genuine Christian in character and conduct. Every teacher is academically prepared to teach in his field, and every teacher belongs to the Brethren Church.

After surveying a number of church schools in the State of Indiana, I am convinced that God has performed a miracle for us in two respects. In the first place, from our small denomination He has raised up teachers who are intellectually capable and academically prepared and have felt the call to service in Grace Theological Seminary and Grace College. In the second place, every one of the teachers in Grace College are not only prepared to teach in the various fields of liberal arts, but they have been through a course of theological training in Grace Theological Seminary. This safeguards Grace College from the infiltration of liberal thought in the fields of the arts and sciences that is so prevalent everywhere. It is doubtful whether another school could duplicate this situation in its teach-

ing staff. To the Lord must go all the glory.

A student body is the next important thing about a school. From the very first a steady stream of wonderful young people have been trained at Grace. This began with a substantial twenty students in 1937 and has now passed the thousand mark. The first student body numbered in the thirties. The present student body numbers in the three hundreds. Within the past five years the school has doubled in size. Perhaps the most encouraging thing is the number of Brethren young people who have been in training. The writer has observed that a greater number of Brethren young people are in Grace Theological Seminary and Grace College than ever before in the history of the Brethren Church.

The future therefore is bright with prospect. The growing student body in college and seminary has made it necessary to mark the twentieth year of the school by the erection of new buildings. The work is now in progress. Another five years, at the present rate of growth, will call for more buildings—perhaps even before. The present student body of three hundred will undoubtedly double in another five years. In twenty years of time there has been a constantly enlarging vision on the part of Brethren people in the education of their young people. It is being realized that the safest and most valuable investment that can possibly be made is in personality educated for eternity.

I believe Brethren people will make this year the greatest anniversary year in the dedication of funds to the cause of Christian education.



The 1957 Seminary Graduating Class

The twentieth annual commencement at Grace Theological Seminary and College came to an impressive conclusion on Wednesday evening, May 29. At that time the graduation services were observed for the sixty-six members of the senior classes of the seminary and the college. A capacity crowd of over 800 overflowed the lower auditorium and adjoining rooms to witness the colorful ceremonies that climaxed the efforts of the young people who composed the graduating classes of 1957.

Graduation Service

The invocation was offered by Rev. Robert W. Markley, pastor of the Grace Brethren Church, of Palmyra, Pa. Special music was presented by two groups from the college in the opening part of the service—the choir, under the direction of Professor Donald Ogden, and the Gospel-Heirs, composed of Randall Poyner, Jeanette Turner, and Shirley Smith who are touring many of the churches this summer. The Scripture lesson, Acts 1:1-11, was read by Rev. W. A. Steffler, pastor of the First Brethren Church, of Dayton, Ohio, and father and father-in-law of two members of the college graduating class. Dr. W. A. Ogden, executive vice president of the school, presented Rev. Paul E. Dick, president of the board of trustees, who gave the annual seminary and college announcements. The highlight of these announcements was the declaration that the board has approved the letting of a contract for the erection of two additional buildings, the first of these to commence at once. Dean Hoyt was called upon to make the academic

TWENTIETH ANNIVERSARY COMMENCEMENT

By Dr. Homer A. Kent, Registrar

announcements which included the statement that the present faculty will continue to serve in their present capacities and that some additional teaching personnel has been secured. Professor S. Herbert Bess, who has been absent for a year in advanced study at the University of Michigan, will return to his responsibility as teacher of Hebrew and Old Testament studies.

The evening prayer was offered by Dr. Bernard N. Schneider, pastor of the Grace Brethren Church, of Mansfield, Ohio.

The graduation address was delivered by Dr. R. Laird Harris, professor of Old Testament at Covenant Theological Seminary, of St. Louis, Mo. His subject was "The Relevancy of Jesus Christ to the Man of the Twentieth Century." He showed in a most convincing manner that seminary graduates of today, as of any day, have a Christ to preach who is sufficient to meet man's every need.

Immediately following the address, the presidents of the two graduating classes presented class gifts to the school. Paul Gehman, president of the college class, presented the school with a luminous sign 16x8 feet in size, which has already been placed in an advantageous spot on the south side of U. S. Highway 30 to direct attention to the school. A miniature facsimile of the sign was

shown to the audience. Robert Shackelford, president of the seminary class, made presentation of a check for \$568.40 for the provision of a concrete tennis court for the pleasure of future students. These gifts were graciously accepted on behalf of the school by Professor Ralph W. Gilbert.

Another presentation was made upon this occasion by Professor Nathan Meyer on behalf of the class of 1955. It was in the form of a colored photographic portrait of President Alva J. McClain. It was fittingly received by Dr. Ogden, and the portrait now hangs in the seminary lounge.

Dr. Hoyt then announced the names of those students who during their academic career had achieved special honors. They were as follows: among the college graduates, Helen Olney and Robert Messner received the *cum laude*. Those who received honorable mention, though not qualifying for an award, were Volle Pyles, Dale Owen, Esther Friesen, Clarence Henderson, Mary Hooks, Nickolas Kurtanek, Clarence Snyder, and Sonya Saufley. In the seminary those receiving the *cum laude* were Robert Shackelford, Darwin Neddo, Emlyn Jones, and Rolland Hein; those receiving the *magna cum laude* were James Sweeton, Robert Clouse, Walter Garland, and Harry Davenport; and



The 1957 College Graduating Class

those receiving the **summa cum laude** were Wendell Kent and Richard McIntosh. Thomas Julien was given honorable mention because of exceptional academic attainment though not qualifying for regular honors. Professor Jesse D. Humberd spoke in recognition of these honors as the above named students remained standing.

Granting of Diplomas and Degrees

Next was the presentation of the candidates for diplomas and degrees by Dean Hoyt. The conferring of these symbols was administered by President McClain, assisted by Vice President Paul R. Bauman and Registrar Homer A. Kent.

Receiving the Bachelor of Arts degree were twenty-two students of the college: James G. Arrington, Glenn C. Byers, Theodore Franchino, Paul C. Gehman, Ronald M. Glidden, Clarence J. Henderson, Mary L. Hooks, Verne F. Hutchison, John T. Johnston, Nickolas Kurtaneck, Gordon Lockwood, Marvin E. Lowery, Robert C. Messner, Dale B. Owen, Volie E. Pyles, Sonya D. Saufley, Clarence V. Snyder, Alva W. Steffler, Charles R. Stoner, Curtis W. Stroman, James S. Sweeton, and Charles H. Winter.

Eight students received the degree of Bachelor of Science in Education: Dawn E. Borota, Esther Friesen, Vivian I. Fuller, Marilyn J. Johnson, Helen I. Olney, Marlene J. Shoemaker, Ruth A. Steffler, and Amy Lou Volovski.

One candidate, Joyce M. Austin, received the Bachelor of Science in Nursing degree.

In the seminary division the graduates were divided into five different categories. Two students received the Master of Religious Education degree: Carl B. Key and Mary L. Miller. One student received the Theological Diploma: Jack W. Lowe. Two received the Bachelor of Theology degree: William H. Albany, Jr. and William M. Kolb.

The largest group, composed of 29 members, received the Bachelor of Divinity degree. They were John D. Brock, Paul A. Campbell, R. Douglas Cassel, Robert G. Clouse, Harry F. Davenport, Vernon D. Duerksen, John J. Gallagher, Jr., Walter F. Garland, Rolland N. Hein, George E. Huffman, G. Forrest Jackson, Adrian H. Jeffers, Charles R. Johnson, George A. Johnson, Emlyn H. Jones, Thomas T. Julien, Wendell E. Kent, Nickolas Kurtaneck, Cecil D. Lewis, Richard T. McIntosh, John W. Miesel, James B. Mulkey, Darwin G. Neddo, John A. Rathbun, Robert E. Shackelford, Ben W. Smith, Edward E. Smith, James C. Sweeton, and William F. Tweeddale.

There was one candidate for the Doctor of Theology degree: John C. Whitcomb, Jr.

The service concluded in traditional fashion by singing "O Jesus, I Have Promised," after which the closing prayer was offered by Rev. Lester E. Pifer, assistant field secre-

tary of the Brethren Home Missions Council. The recessional then took place, and the graduates assembled in the seminary lounge where they were greeted by their many relatives and friends.

Related Activities

On Sunday morning, May 26, the annual Seminary Class Day service was held. The entire service was in charge of the graduating class and Thomas Julien, one of its members, preached the sermon. The baccalaureate service was held in the evening of the same day with approximately 700 people in attendance. The sermon was delivered by Rev. Mark E. Malles, pastor of the First Brethren Church, of Fort Wayne, Ind. He used the words of Paul in Philippians 3:10 as his text and challenged the graduates in particular to make Jesus Christ "the point of focus" in all their living and ministry.

On Monday evening, May 27, the annual communion service was conducted for the members of this year's graduating classes and their relatives. There were about seventy who sat about the tables of the Lord and through the appointed symbols had their attention vividly focused upon the threefold ministry of the Saviour. The Middle-Senior banquet, always looked forward to each year, was held on Tuesday evening, May 28, in the spacious banquet room of the Honeywell Memorial Auditorium at Wabash, Ind. The 188 people in attendance enjoyed a varied program which was highlighted by the address of Dr. Ralph Stoll, pastor of the Calvary Baptist Church, of Altoona, Pa. He spoke on the subject "How To Be Good Ministers of the New Covenant." The college Junior-Senior banquet had been previously held on Friday, May 10, at the Hobby Ranch House in Fort Wayne, Ind.

Thus the curtain has fallen upon another year of activity at Grace Seminary and College. God's blessings have been evident in a multitude of ways. We have been especially blessed at this commencement as we have reflected upon God's good hand upon us during the first twenty years of our school's existence. Truly, "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). With this confidence we look forward to even greater things in the future.



Professor John C. Whitcomb is congratulated by President Alva J. McClain upon the reception of his Th.D. degree. Dean Hoyt is looking on.

Sandy Gift to Library

A recent addition has been made to our college library. Rev. Conard K. Sandy, of Harrisburg, Pa., has graciously given us 125 books from his personal library. These books, added to a previous contribution by Brother Sandy, make a total of 500 books he has given to the library in the last few years.

These books cover a variety of subjects but are mainly in the field of history. Since Brother Sandy had studied extensively in this field, having done his resident work for a graduate degree in Claremont College in California, and has taught history at Grace College, he has accumulated a very fine library in the field of history. Grace College is the benefactor of his generosity at a time when books of this sort are highly valuable in building our library to the required status to meet our present needs.

In addition to the books just mentioned, three volumes were included bearing the bookplate, "Private Library of H. R. Holsinger." These books are made up of sermons, lectures, and articles on subjects ranging from religion to politics. Some of the early publications of the Brethren movement in America are bound into these books. Some of these are dated as early as 1867. These will be added to our special collection of books relating to the history and literature of the Brethren Church, and may be seen by our people while visiting the school.

We extend our sincere thanks to Brother Sandy for this generous gift. Our library grows as we purchase needed new books, or as they are received as gifts from friends, as in this case.

The following statements were commonly used by the late Dr. L. S. Bauman during his earthly ministry.—A.R.K.

It's in the Book, what are you going to do about it?

* * *

The man who swears turns speech into a curse, and before his time learns the language of hell. Swearing is not only sinful but senseless.

* * *

A kind word often does more than a large gift.

* * *

You cannot save a soul, but you can bring a soul to Christ, and He will save it.

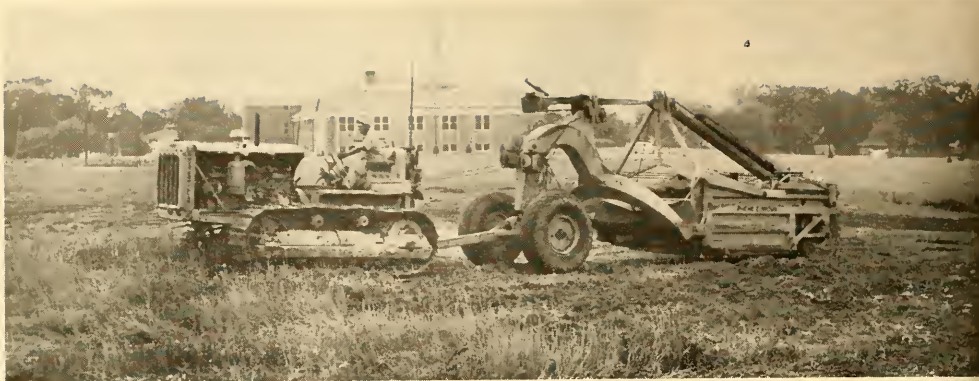


The above portrait of President McClain, a gift of the Class of 1955, was unveiled by Prof. Nathan Meyer at the commencement service.

GIFTS TO GRACE THEOLOGICAL SEMINARY

April and May, 1957

	General Fund	Building Fund		General Fund	Building Fund
Aleppo, Pa.	\$2.00		Middlebranch, Ohio ...	170.00	
Alexandria, Va.	34.00		Modesto, Calif.		
Allentown, Pa.	14.55		(LaLoma)	71.12	
Altoona, Pa. (First) ...	24.50	3.50	Modesto, Calif.		
Altoona, Pa. (Grace) ...	9.00		(McHenry)	18.00	17.81
Anaheim, Calif.	126.00	20.00	Monte Vista, Calif. ...	31.50	10.50
Ankenytown, Ohio	8.50	51.00	New Troy, Mich.	47.00	
Beaumont, Calif.	108.00	78.75	Norwalk, Calif.	254.35	117.00
Bellflower, Calif.	57.10	53.00	Oseola, Ind.	45.50	25.50
Berne, Ind.	61.50	8.50	Palmira, Pa.	96.50	20.00
Boston, Mass.		200.00	Peru, Ind.	159.30	1.00
Camden, Ohio	5.00	1.00	Philadelphia, Pa. (First)	89.30	61.11
Canton, Ohio	80.17	57.50	Philadelphia, Pa.		
Cheyenne, Wyo.	130.35		(Third)	308.00	5.00
Chico, Calif.	49.60	7.50	Portis, Kans.	149.51	10.00
Clay City, Ind.	20.00		Rittman, Ohio	64.65	21.50
Clayhole, Ky.	14.90		Roanoke, Va. (Ghent) ...	193.40	85.00
Clayton, Ohio	51.50	37.00	Roanoke, Va.		
Compton, Calif.	46.47		(Washington Hgts.) ...	12.00	53.25
Conemaugh, Pa. (Pike) ...	44.00		San Bernardino, Calif. ...	114.75	13.50
Cuyahoga Falls, Ohio ...	5.00		San Diego, Calif.	7.00	
Dallas Center, Iowa	2.00	25.00	Seven Fountains, Va. ...	16.00	6.00
Danville, Ohio	24.00		Sidney, Ind.	10.00	
Dayton, Ohio (First) ...	21.00	26.00	South Bend, Ind.	10.00	5.00
Dayton, Ohio			South Pasadena, Calif. ...	35.50	38.00
(North Riverdale) ...	358.50		Sterling, Ohio	37.59	5.00
Dayton, Ohio (Patt. Pk.)	10.00		Taos, N. Mex. (Canon) ...		12.22
Los Angeles, Calif.			Temple City, Calif.	185.96	18.86
(Community)	3.00		Tracy, Calif.	54.02	5.00
Everett, Pa.	30.00	2.00	Warsaw, Ind.	18.00	10.35
Elkhart, Ind.	1.00		Washington, D. C.	226.57	381.54
Fillmore, Calif.	192.10		Waterloo, Iowa	177.05	739.00
Flora, Ind.	122.50	46.50	Waynesboro, Pa.	135.70	31.50
Fort Lauderdale, Fla. ...	46.00	17.00	Wharton, Ill.	25.00	
Fort Wayne, Ind. (First)	1.00		Whittier, Calif.		
Fremont, Ohio (Grace) ...		1.00	(Community)	321.31	
Glendale, Calif.	71.00	4.00	Whittier, Calif. (First)	642.68	1,637.32
(Grace)	15.43		Winchester, Va.	56.00	97.00
Hagerstown, Md.			Winona, Minn.		
(Calvary)	9.00	31.00	Winona Lake, Ind.	258.91	129.55
Hagerstown, Md.			Isolated Brethren	49.65	28.50
Harrah, Wash.	46.00	50.00	Non-Brethren	262.54	93.00
Harrisburg, Pa.	12.00	20.86	Baccalaureate and		
Hollidsburg, Pa.	55.25	163.00	Commencement	309.03	24.75
Homer, Ohio			Student Body		75.65
Homer, Ohio	22.25			10,876.47	8,301.48
Inglewood, Calif.	254.98	97.00			
Johnstown, Pa. (First)	255.72	722.28	Designated Funds:		
Kittanning, Pa. (First)	63.00	142.50	Fort Wayne, Ind. (First)	\$122.50	
Kokomo, Ind.		7.00	Leng Beach, Calif. (First)	100.00	
Lake Odessa, Mich.	3.00		Mansfield, Ohio (Grace) ...	25.00	
LaVerne, Calif.	118.88	10.00	Martinsburg, Pa.	77.69	
Leamersville, Pa.	45.00	35.00	Philadelphia, Pa. (Third)	20.00	
Leesburg, Ind.	53.08	194.00	Roanoke, Va. (Ghent) ...	258.56	
Leon, Iowa	2.00		Washington, D. C.	29.50	
Listie, Pa.	22.25	77.00	Waynesboro, Pa.	10.00	
Long Beach, Calif.			Winona Lake, Ind.	273.50	
(First)	2,314.00	1,945.85	Non-Brethren	240.00	
(North)	144.50		Seminary Senior Class ...	568.40	
Mansfield, Ohio (Grace)	978.00	219.00	College Senior Class	50.00	
Meadsdale, Pa.		25	National WMC	1,502.05	
Meadsdale, Pa.			Student Body	123.01	
(Summit Mills)	17.50	13.25		3,400.21	



Grading at the site of the new Physical Education Building

Building Contracts Approved

By Dr. James L. Boyer, Building Committee Chairman

Contracts for the construction of the new buildings have been agreed upon by the building committee and approved by the board of trustees.

The general contractor selected is the Fred O. Carey Construction Co., of Warsaw, Ind., whose bid, taking

into consideration certain alternates selected by the building committee, was \$133,717 for the first unit and about \$260,000 for the complete job. Plumbing, heating and ventilating contract goes to the W. E. Lancaster Plumbing and Heating Company, of South Whitley, Ind., whose bid for the first unit was \$49,237 and for both units \$70,885. The electrical contract has not yet been let pending some further investigation, but the bid figures are approximately \$11,000 for the first unit or \$19,000 for both. Total contracts thus will run about \$194,000 for the first unit and \$350,000 for both. These figures include all except some grading and the archi-

tect's fees which will add about another \$20,000 to the total cost.

The contracts are being let now for the full program with the provision that the second unit may still be reconsidered by the board of trustees at their regular session in August when the full board will have opportunity for open discussion of the financial situation. The first unit, construction on which is now getting under way, includes the athletic building plus a portion of the classroom building in which the boiler room for both buildings is to be located, as well as all the necessary service connections for both new buildings and their tie-up with the present building.



William Tweeddale, seminary senior, an employee of D. H. Lessig, Inc., surveys at site of new buildings.



Members of the building committee and representatives of the D. H. Lessig Engineers Inc. open contract bids. Left to right: D. H. Lessig, Jr.; James L. Boyer; Homer A. Kent, Sr.; D. H. Lessig, Sr.; Lowell Hoyt; W. A. Ogden, and Alva J. McClain.

KEEP THESE THERMOMETERS RISING THROUGH THE SUMMER MONTHS

Most of us do not like to see a thermometer rise very high during the hot summer months. In the case of the two pictured here, however, we are sure that all of us would rejoice to see them really "blow their tops"!

Although classes are ended for the school year, it should be remembered that many of the school's expenses go right on through the summer months. Unfortunately, these do not take any vacation.

THE GENERAL FUND

A study of the thermometer on the left will show that on June 1 the school was just one month behind (\$6,666) in its schedule of budget needs. In addition to this, there was a deficit in the general fund of \$10,000 at the beginning of the school year. The month of June is now almost history. Although it is not possible to say what the receipts for the month have been, we do know that if the school is to even meet, apart from the deficit, its budgeted needs for the fiscal year, gifts for the vacation months of June and July must be substantially larger than those of the average month throughout the year. Will you join in praying for these needs?

THE BUILDING FUND

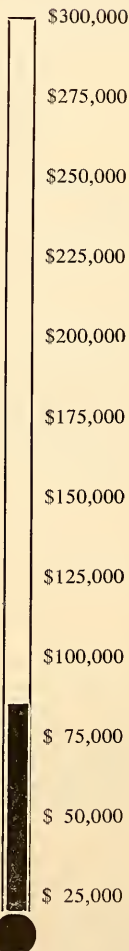
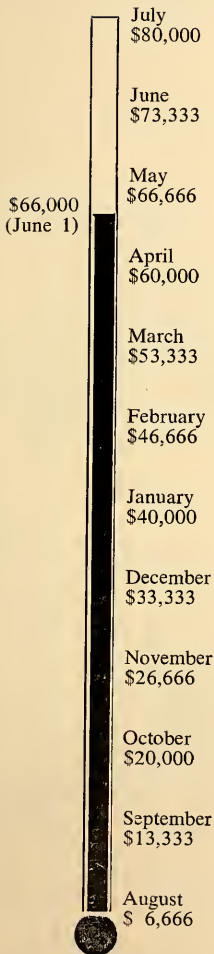
The total amount in the building fund, it should be noted, is \$80,641.88. This means that approximately half the cost of the new Physical Education Building has been raised.

Many have told us they would be prepared to give more substantially when we are actually ready to build. Now that the construction program is actually under way, it is time for all of us to put our shoulders to the wheel and push forward.

Let us so give that the entire cost of the new building will be more than met even before the time of its completion. Upon the success of the present program depends the possibility of continuing through to the completion of the whole project—the construction of the Educational Building for the college. This, too, is a "must" in the present program of education for our young people. Will you make this also a matter of definite prayer?

Classroom Building

Physical Education Building



**1956-1957
Budget Needs**

**Grace College
Building Fund**



NEWS

MODESTO, CALIF. Mrs. Marvin Goodman, Sr., died in Glendale, Calif., Saturday, June 8. Mrs. Goodman, with Brother Goodman, had been serving as missionaries to India under Child Evangelism Fellowship. They are the parents of Marvin Goodman, Jr., missionary in French Equatorial Africa, and Mrs. Edward (Eileen) Miller, missionary in Brazil. Mrs. Goodman was a member of the LaLoma Brethren Church. Christian sympathy is extended to the husband and children.

CUYAHOGA FALLS, OHIO. The Grace Brethren Church, Richard L. Burch, pastor, continues to set new Sunday-school attendance records. There were 179 present May 12; 180, May 26; and 228, June 2. This church competed with the First Brethren Church, of Middlebranch, Ohio, Wesley Haller, pastor, during the six-week Loyalty Campaign. The two pastors surprised their congregations on the evening of May 26 by trading pulpits.

WINONA LAKE, IND. Bill Smith has terminated his evangelistic ministry as of June 1. He is waiting the leading of the Lord in the acceptance of a pastorate.

MARTINSBURG, PA. The First Brethren Church redecored the parsonage for the coming of their new pastor, Richard Grant. The family was given a reception and a surprise shower of gifts, food, and money. More than 175 persons were in attendance. Brother Grant assumed his new duties June 1.

ALEXANDRIA, VA. Forrest Jackson was recently examined by the Ministerial Examining Board of the Mid-Atlantic Fellowship of

Brethren Churches and was licensed to the Brethren Ministry by the Commonwealth Brethren Church. Brother Jackson has assumed his duties as pastor of the First Brethren Church, of Dallas Center, Iowa.

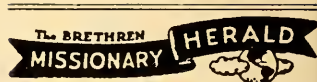
WHITTIER, CALIF. Mr. and Mrs. Mac Lopez, members of the First Brethren Church, are assisting the Brethren foreign missionaries in their work in Mexico during the summer months. They began their work with the Roy Howards in Calico.

CHANGES. Rev. Dean Risser's new address is 200 E. Chilhowie Ave., Johnson City, Tenn., and his telephone number is now 847JM. Mr. James Martin is the new church clerk of the First Brethren Church, Glendale, Calif. New telephone numbers of Dr. White and the church office of the First Brethren Church, of LaVerne, Calif., are respectively: Lycoming 3-1204 and Lycoming 3-4052. Please change Annual.

FRESNO, CALIF.—Delegates to the Seventh International Child Evangelism Fellowship set as their goal for the coming year the doubling of the organization's personnel and the number of places in which it conducts its work. The Rev. Fred F. Ellis, director, said there are now 620 city and county directors of Child Evangelism Fellowship. Their aim is to find and develop Bible classes for children in private homes.

SACRAMENTO, CALIF.—The California Senate, by a 20-7 vote, killed a bill which would have made "In God We Trust" the official motto. Opponents of the bill said California already has a motto—"Eureka," which means, "I have found it." This motto was put on the State seal one hundred years ago as a symbol of the discovery of gold in California.

SPOKANE, WASH.—The Rev. Wilbur G. Antisdale, pastor of Fourth Presbyterian church in Spokane, announced that the church had withdrawn from the Presbyterian Church in the U.S.A. for theological reasons. He said the withdrawal action had the unanimous endorsement of the 500-member congregation. The Spokane Presbytery, however, claims the withdrawal was not done in accordance with the church's constitution, and it filed suit in Su-



Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

perior Court to acquire title to the property and to obtain its records, including the roll of members and contributors.

WINONA LAKE, IND. Putting out a student newspaper is exciting business. The **Grace Sounding Board** staff wants to share with you some of the scenes from their biweekly endeavors in journalism. Add a mental whiff of correction fluid and printers' ink as you read the picture story of the **Grace Sounding Board** and you will agree with the staff that newspaper work is exciting.

The pictures on the next page may be identified as follows:

1. The staff meets every Monday noon in the prayer tower to ask God's blessing on their publication.

2. Elener Norris, the editor, makes assignments to staff members and edits the copy before it is typed.

3. Reporting is interesting work. Here Reporter Phil Landrum interviews Prof. Ogden.

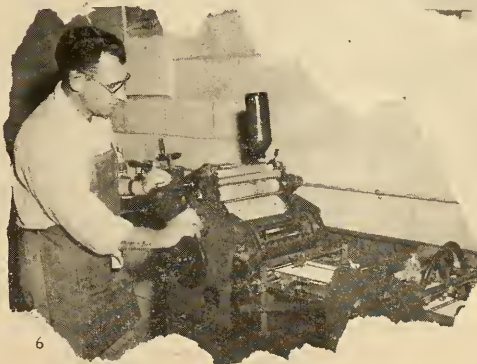
4. Chuck Winter, art editor, is putting an illustration on a stencil. He does the layout of the front page too.

5. Ed Mensinger, the staff typist, types both the "dummy" copy and the stencils.

6. Sherwood Durkee runs the front page of the **Sounding Board** on the offset press at the Missionary Herald.

7. Pat Griffith runs the other five pages of the paper on the mimeograph machine in the National Sunday School office.

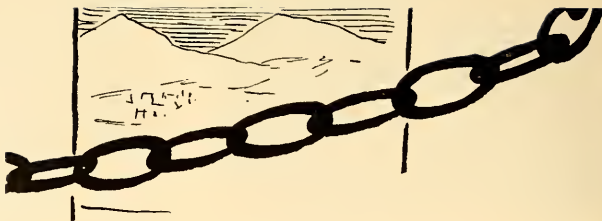
8. Staples, stamps, and labels are under control as Mary Jane Keyser, circulation manager, prepares the paper for mailing to the more than 200 subscribers outside the school.



Two Chains

By W. F. Hartwig

Student in Journalism, Grace College



Ron Bishop turned away from his mother and tramped up the stairs to his room. Dejectedly, he draped his sixteen-year-old frame across his bed and stared into the yard below. Through the haze his breath formed on the windowpane, Ron could see Zipper, his dog, leaping and straining at the end of his chain. A dirty white cat was strolling down the alley just beyond his reach.

"That's the way it goes, old boy. We can only go as far as our chains will let us," Ron said, although he knew Zip couldn't hear him.

A loud twang returned his attention to the scene below. The rusty nail which had long held the chain to the doghouse gave under the strain and both dog and cat disappeared. The long chain, streaming back from Zip's collar, whipped through a pile of fresh ashes, leaving a pale gray cloud as the only sign of his hurried departure.

Ron rolled off the bed. His feet tingled when he stood up from lying too long in the same position. He had made up his mind. He would ask his mother once more, and, if she still refused, he would have to break the chain as old Zipper had done.

Before he got to the kitchen he could tell that his mom had baking powder biscuits in the oven. The moist, fresh aroma grew stronger as he stepped into the kitchen. His mom looked up from the oven and placed the flat pan on a cold burner. "Wash your hands for supper, Ronny. It'll be on the table in a few minutes."

Mrs. Bishop always fixed a special meal on Saturday afternoon. During the week she worked in Dr. Fowler's office and couldn't prepare more than soup and sandwiches. She often remarked upon God's goodness in directing her into nurse's training before she had married. It had made it so much easier to see that Ron received a good education after his father died.

Ron washed his hands and re-

turned to the kitchen. Except for an occasional remark on the events of the day, the meal passed in silence. Ron stabbed the last bite of pumpkin pie and dropped it into his mouth. He chewed it slowly, not wanting to ask his mother again about the trip. He was almost certain she would say no.

"What are you so quiet about, Ronny? You've hardly spoken a word since you came downstairs," his mother said as she began to clear the dishes from the table.

"Remember that trip I told you about this afternoon?" he asked.

"You mean that business about spending a week with your two friends, camping?"

"Yes, Mom. Otto said he'd close the station three days for inventory, and that his brother would come in from the farm to help pump gas the other three days."

"That's nice of Otto, but you know that's not the reason I don't want you to go."

She eased the small pile of plates and cups into the hot, sudsy water in the sink.

"You haven't known Ken and Jim very long and you said yourself you didn't think they knew Christ as their Saviour."

"Maybe I can witness to them on the trip," Ron replied. The thought had just occurred to him, and he hoped it would add weight to his argument.

His mother turned from the sink and said quietly: "Have you said anything to them before?"

Ron lowered his head a little and didn't answer. His mother had a way of stopping all his arguments and making his logic look silly.

The cloud of steam rising from the dishes drying in the rack reminded him of the puff of dust Zipper's chain had lashed from the ash pile. "If Zipper can break loose, so can I," he muttered as he pushed his chair back.

"What?" Mrs. Bishop took a small

step forward, sensing a tenseness in Ron's voice.

"I've made up my mind. I'm going anyway," he blurted as he strode from the kitchen and quickly returned to his room.

His mother stayed in the kitchen finishing the dishes and clearing the table all the while Ron was packing. He folded his clothes and stuffed them into the suitcase. Not wanting to go to the linen closet which was near the kitchen, he pulled the bedclothes off his bed and rolled them inside one of the blankets.

When he had finished, he hoisted the roll of bedding under one arm and picked up his suitcase in the same hand. He had to carry his fishing tackle and his new 16-gauge shotgun his mother had gotten him last summer in the other hand. It was too bad his mother had disagreed with him, but Ron felt that at his age he no longer should be tied to her apron strings.

Bumping and maneuvering, he made his way down the stairs. As he walked through the living room he couldn't help glancing back into the kitchen. His mother was sitting at the table, her head in her hands, but she wasn't crying. Ron saw her lips moving silently and felt a lump rising in his throat. He stepped quickly onto the porch; the front door slammed shut behind him.

The six blocks to Jim's house seemed longer than usual. Ron figured it was because he was carrying such a heavy load. As he rounded the last corner he could see patches of light piling up in the two cottonwood trees alongside Jim's driveway. The length of his stride increased at the sound of his friends' voices.

"It's about time you got here." Jim's round, ruddy face was flushed with the excitement and exertion of packing.

Ken, bent over in the rear of his

car, called: "Dump your stuff back there. Let's get rolling."

"Okay, Ken, here comes my suit . . ." Ron stopped short, and after a moment continued: "What's that on the floor?" He knew what it was before he asked.

"Haven't you ever seen a case of beer before, Boy?" Ken chortled in anticipation: "That's what puts kick in a camping trip."

Ron didn't answer. What was he going to do? Could he go along and let them drink if they wanted to? He knew his mother wouldn't want him to go now, more than ever. He had broken the chain, but, just like Zipper, it was still dragging behind him.

"Well, hand me your suitcase if you're going," Ken urged impatiently.

"You fellows finish packing your stuff. If I'm not back when you get ready, go ahead and leave without me," Ron said as he wheeled and walked off down the sidewalk.

Jim came around to the side of the car and asked: "What's with him? Isn't he going?"

"I don't know," Ken shrugged. "Let's finish loading the car and get out of here. He said he'd be right back if he were going."

Ron walked down the sidewalk not knowing or caring where he went. He thought about the trip and his two friends. He thought about how far he had gotten from the vows and decisions he had made when he had given his life to Christ.

Suddenly the high-pitched squeal of tires skidding on the street ahead startled him. As he looked up he saw a small dog running directly into the path of a car. The front wheel narrowly missed the frightened animal as the driver swerved and braked the car violently. The dog vanished under the car. Ron knew immediately that it was Zipper, and he knew also that he must have run under the rear wheel. He had heard a muffled thump and the rattle of a chain as the car finally came to a stop.

Ron rushed to the inert form of his dog. "Zipper!" he spoke his name without knowing it.

Hearing Ron's voice, Zipper crawled into his arms, quivering from fright.

"Isn't he hurt?" asked the almost equally frightened driver of the car.

Ron shook his head slowly, "I guess not."

"He probably got a sore neck. The



Old Jake Price used to say: "You can grow more corn in a crooked row than in a straight one." However, his harvest never agreed.

Jake had a couple of old nags that somehow managed to elude the glue factory and old Nell was the lead horse. Every spring the whole village heard the curse words punctuate the hoarse commands while he tried to scream Nell into cooperating. Apparently the horses were never certain of his directions because every few yards they would stop, flip their ears back, and listen to be sure Jake hadn't yelled "whoa."

What kind of a character do you think a man would be who cared nothing about his personal appearance nor the quality of work that he did? who munched tobacco and got his ruddy complexion from a hard cider barrel?

His character was as crooked as his corn rows and just as weedy. For old Jake's crooked rows just couldn't be cultivated; the "wheat" had to grow up with the "tares." His stunted crops were all snarled and entangled with weeds. So was his life.

Dad's three sons didn't remember Jake's crop failures. They only

front wheel must have run over the chain and stopped him short before he could run under the rear wheel."

Ron nodded, still sitting on his heels, his toes bent double against the time-smoothed bricks of the street.

The little man stood up and took a step toward his car. Turning back, he added: "That chain sure saved his hide this time. You'd better take him home and make certain it's fastened securely."

Companion Pieces

By Ernest H. Bearinger

Student in Journalism, Grace College

thought that his idea was a lot simpler than going to the elaborate set-up Dad required to make the straightest garden rows in Franklin County. He would set one stake at the end of the garden. Then one-third the length of the row he would set another stake, measuring each from the edge of the lot. Dad would sight along the stakes, then walk toward them with never a backward glance. His mark was straight.

We boys would get anxious to see how we were doing. We would walk with our eyes on the marker all right, but we would stop, look back, then go again. The row zig-zagged at every stop.

The straight garden rows were comparatively easy to cultivate, and few weeds ever robbed the fruit of its strength.

Dad's life was like his garden rows, straight and easily cultivated. It has been fruitful, too, like the perennials that yield a consistent harvest year after year.

Old Jake Price never did get straightened out. He became so entangled in the crookedness of his own life that it, like the crooked corn rows, had to be plowed under. He took his own life.

"Yes, we'd better go home," Ron said softly.

It was late when Ron tied a much subdued Zipper to his doghouse once more. He quietly climbed up the stairs with his bedding under his arm. As he unrolled the blankets and sheets, his eyes became accustomed to the dark and he noticed that his bed was already made. Just then his door opened. His mother stepped into the room and smiled: "I thought you might want your bed made for tonight."

WATERMELON



By Charles H. Winter

Student in Journalism, Grace College

(The following story is based on a true incident. It has been related to show the providence of God as it can work in the life of an unsaved individual. Each seemingly insignificant incident in our daily lives may be an important part of a greater pattern the Lord is working out either for our own good or that of someone we have never even seen.—Editor.)

Watermelons are difficult to find in the dead of winter, but Mr. Cooney wanted a watermelon, and he was dying of cancer. Fred Cooney had suffered with cancer of the stomach for fourteen months. Now the doctors told him that he had no more than a week to live. Mr. Cooney told his wife that a watermelon would surely taste good. Patient, Ella Cooney told her husband that there weren't any watermelons. Would a cantaloupe do? But Mr. Cooney, with his days numbered, wanted a watermelon. A telephone call was made to the local radio station and the night newsman saw a chance for a human interest story. He told Mrs. Cooney he'd see what could be done. The newsman contacted a friend of his—an amateur radio operator—a "ham." He relayed the story and stressed that Mr. Cooney didn't have too long to live. The radio operator told the newsman: "I'll see what can be done." He hung up the phone and turned to his transmitter. He flipped a few switches and soon bulbs began to glow and a soft hum came from the set.

It was a few minutes past six o'clock (EST). All across the state other "ham" operators were plugged into the State Phone Net. Everybody could hear everybody else. Our operator depressed a key and his voice cut into the far-reaching Phone Net. "This is WX497. I have a signal fourteen message." Everyone stopped talking. Earphones were readjusted and "hams" across the state fine-tuned their receivers to pick-up this signal fourteen—this urgent message. "How do you read me?"

asked WX497. "Good," "O.K.," "We read you O.K.," came the reply from a dozen operators. "There is a Mr. Cooney—a Mr. Fred Cooney—living in my community. He is dying of cancer. His last wish is for a watermelon. Can you find one for us?" Dials spun as "hams" checked other frequencies and repeated the plea. "Call the fruit markets in your city—try to locate a watermelon—man dying of cancer."

Mr. Cooney rolled over on his side, coughed, and said: "I wish I had a watermelon." Ella Cooney held her husband's hand and said: "They're looking now. The man at the radio station said he'd call as soon as they found one. The dehydrated figure on the bed smiled: "I hope they find me one soon . . ."

In a small town in the far southwestern corner of the state a radio receiver crackled into life and Wesley Swihart heard the word "Man—watermelon—cancer." He opened the microphone and requested: Repeat. Repeat please." A voice at the other end of the radio lanes gave the full story. Wesley looked toward the kitchen table to assure himself and "died back: "I have a watermelon. Will bring it north by car. Pass on the word!" The radio voice answered: ". . . O.K. Will relay. Over and out—and thanks!"

"Anyone who knew Wesley Swihart would wonder "what in the world" he was doing with a melon. From his childhood Wesley had been allergic to watermelon. He didn't dare cut one open for fear of breaking out in a rash. His brother Walter knew this well enough, and for that reason had sent Wesley the watermelon from his home in Florida. Wesley recalled the four dollars and some cents postage it had required to send the melon north. A pretty expensive practical joke. Now there was the chance to make good use of the melon. It would mean a long

car trip north to the bedside of the cancer-stricken man, but then he didn't need the melon—and that man died.

Farther north Mr. Cooney tried to cough, but his mouth was so dry. A watermelon would surely taste good—sweet—juicy—cool — but even the thought couldn't bring moisture to his dry, swollen tongue. Mr. Cooney was counting the hours now—not long until even the flicker of life would fade away.

The sun had dropped in the west when Wesley pulled into the city. He asked directions of a newsboy on a corner, and, following the directions given, soon arrived at the small frame house on Poplar Street. Ella Cooney answered the knock. She looked first at the watermelon in Wesley's arms, then at his face, and then back at the melon. "Oh excuse me," said Mrs. Cooney. "Please come in." "They called from the station and said a watermelon was on the way—but Dad's slipping fast and I didn't think you'd make it. I didn't mean to make you stand out there on the porch." In the other room Mr. Cooney coughed, and Mrs. Cooney called out: "The melon arrived Fred. I mean the man with the melon is here!" She carried the melon as if it were made of gold. In the other room Wesley Swihart met the man he had traveled 200 miles to deliver his watermelon to. Fred Cooney tried to sit-up. "Ellie—fix me a—I so want a bit of melon!" Mr. Cooney reached a hand toward his wife. "The melon," his voice croaked, "the melon." But it was too late . . . Mr. Cooney never had the piece of watermelon.

Mr. Wesley Swihart went home. Ella Cooney cried. The "ham" operators talked across the state.

The newsman at the station wrote —30—at the end of his human interest story.

BATTER UP

By Mary Jane Keyser

Student in Journalism, Grace College



"Batter up!" rings through the air and once again baseball fans everywhere glue their attention to another thrilling episode of America's favorite pastime. From Grandpa right down to Wheaties-eater Junior, all dream of what it'd be like actually to be in the game themselves.

"Strike one!" marks the opening of the game.

"Look, Gramps," cries the freckled-faced boy on the edge of his seat; "Who's that batting? I don't know him. When'd he start playing for our team?"

"Don't know, Son. Let's see how he does."

Whether the new player becomes a hero or a failure in the eyes of the fans depends a great deal on his success on his first performances.

The player knows this too, and doesn't think his knees aren't a little shaky. Will he be able to hit? a line-drive single right over second? or maybe a double? or a high fly into deep left center way, way back? in fact, right up and over for a free ticket home?

"Strike two," from the umpire changes the golden dream to harsh reality, and he awaits the third opportunity. Again the mighty swing. But this time, too, he fails to connect.

"What'd I do wrong?" he mutters. "I aimed right for the fence and I did just what I was told in training."

The side was soon retired and he took his place in the field. There, too, he had many lessons to learn. "I sure wish I were more of a pro-

fessional," he thought. They all play the ball so effortlessly. Yet, when it comes my way, all I seem to do is miss it and get an error chalked up to my credit."

"You're doing okay, Kid" from his fellow teammates and: "Keep trying, Son" from the manager were his only encouragements.

However, as the game continued, his uneasiness became less acute and soon he felt as if he belonged with the rest, and that he, too, could do his part toward the desired end. He did, that is, until the last of the ninth rolled around.

On deck with a tied score, one on, and one out, he realized a crucial moment for him lay ahead.

"Now, I've got to come through. Not for my sake, not for the fans, not even so much for my teammates, but for the manager. He's counting on me. He isn't going to send a substitute in for me. He says I can do it. Oh, that does my flipping-a-bit-too-hard heart good. Yes, if he says I can, then I just must for him."

The crowd's roar descended to him like a mighty intruding ocean wave as he rose to take his place in the batter's box. Heading back to the dugout was his teammate. "He's done his part. If I could do as well as he, I'd be satisfied. Only that wouldn't be good enough. The run would never get in. He sacrificed him to second. The manager expects me to bring him in."

Would you like to step in with him, Christian youth? You know you have said you could do better your-

self. Don't deny it! Both Gramps and Junior heard you.

Perhaps you could do better. You know, the Lord's called you to play for His team. He has a position for you to fill, but you can't stay in the stands and play the game.

Our player in the batter's box was once just where you are. He, too, was a fan, wishing he could score in God's book. What'd he do? He left the stand to develop his potential in training.

How about you? Will you stay in the stands, just watching the game, or will you be enrolled in a Christian college or Bible school next fall? If not, it is because you're unwilling to take that initial step?

Student, are you returning to the stands this season when you should still be out playing? You say you're not ready to be a full-time player yet—you wouldn't do well enough—you'll watch a little longer?

Did our rookie hit his first time at bat? Did he put out the Devil's man his first try?

No, but will he now in the crisis? Yes.

What makes the difference?

His second step—yieldedness to his manager's command: "You can do it."

"I can do all things through Christ which strengtheneth me."

For us all waits the opportunity to bring that one waiting on second home to chalk up a victory for God's record.

Victory or defeat? It's up to each of us, and victory can't come from the stands.

Oriental Customs

By Esther Friesen

Student in Journalism, Grace College

The customs of the people in the Western Hemisphere differ from those of the East. In the Orient, people put a covering on their heads and leave their feet bare when they go to church. They write from right to left. Their signature appears on the top of a document instead of on the bottom. Women wear the trousers and men the skirts; and women keep their father's name in marriage. The Bible was written in this oriental land, and a consideration of some of these customs will explain certain passages that seem obscure.

The land is still the same as it was in Bible times. The soil is red-brown and stones are very plentiful. These stones are used as markers to show where one person's land begins and ends. God's curse rests on anyone who removes these markers (Deut. 19:14 and 27:17.) The land has only two seasons in a year: Genesis 8:22 speaks of summer and winter, seed time and harvest, cold and heat.

The people live in villages with their houses close together. The streets are under the houses. When Christ talked of the coming judgment and the approach of the enemy, He warned the people not to come down from the housetops but to flee out of the city. Such a flight is possible because they can step from one housetop to another. While the enemy is coming into the city through the streets, which are under the houses, the people can escape from the housetops.

Under the houses are cave-like places dug out of the earth. These were used for the family's livestock. When there was a convention in the city, these caves were used as hotel space. This is the place where Mary and Joseph found shelter when Jesus was born.

The cities were surrounded by walls and the only way into the city was through the gates. When the gatekeeper wasn't there, the gate was closed so that no one could enter. Sometimes the people would be in a hurry to get in. This was the case when a robber was trying to seize a man and his camel that he might take them and use them for hard labor. The camel owner would rush to the city gates to try to bring his camel into the city where he would be safe. When he came to the gate and found it closed, he would have to unload the camel so it could get through a small door in the gate called the "eye of the needle" (see Matt. 19:24. The needle we know was invented by the Romans in A.D. 400.)

The clothing of a man had many purposes. The cap could be used as a headdress or as a barley measure. If nothing else was handy, it was used as a nosebag to feed the donkey. The coat was used as a coat when a man was walking, as a rug when he was sitting, and as a mantle or bed at night. When Jesus said: "Take up thy bed and walk," it was easily done, as far as the bed itself was concerned. The Pharisees had laws they imposed on the people in addition to the law of God. One was about the bed or coat: "If you call your coat a bed on the Sabbath Day, it remains a bed all that day and a man must not carry it or use it as a coat."

Jesus was a master teacher who used the things familiar to His audience to illustrate spiritual truths. When a young man decides to be a farmer, this is a life-time decision and he does not change. "No man having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

The people of the Orient are hospitable people. The chief's house is always available to guests, no matter what time of night they arrive. On their arrival the host will give them something to eat. If the host has nothing in the house, he will borrow from the neighbors. It is the duty of the host to protect the people in his house even if they are his enemies.

As Jesus sent out the seventy, He instructed them to greet no one. This doesn't mean they couldn't say hello as in our country, but the Oriental greeting was a forty-five minute ceremony of embracing.

Christ put a curse on the fig tree in Matthew 21:19. The tree He was talking to would naturally grow leaves and fruit at the same time. When He saw the leaves and not the fruit, He knew it would bear nothing.

The wedding day is a time of great rejoicing in the Orient just as it is here. It is preceded by the match-making of the parents and the paying of the dowry to the family of the bride. On the day of the wedding the friends of the bride lead the bride in a procession to the groom's house. When they get to their destination, they must wait for the groom because he must not be there at the arrival of the bride's procession. About midnight the cry goes forth: "The bridegroom cometh" (Matt. 25:6). After a large feast with many friends the parents have a ceremony. Then the groom uncovers the face of his bride for the first time. After the feast the couple settles down in the home of the bridegroom. He is exempt from military duty for a year so that he can stay around the house to cheer his wife (cf. Deut. 24:5).

The BRETHREN
MISSIONARY

HERALD



FOREIGN MISSION NUMBER

JULY 6, 1957



"RIO CUARTO"

our headquarters city in Argentina is named for this river

For Your Information--

By Russell D. Barnard

Support the Brethren Missionary Herald!

The Brethren Missionary Herald Company is meeting a real need in all departments of our Brethren Church. First of all, it serves as a publisher of news of the work being done. Through the columns of the **Missionary Herald** we are all kept up to date on the activities in the churches and the various boards. Each of us needs to know what the other is doing. This is possible through the Missionary Herald. Then, too, the Brethren Missionary Herald Company is sending forth the Gospel through the printed page. It is providing good books, quarterlies, pamphlets and tracts. These are proving a help and a blessing in reaching the lost and in building up Christians. Also, by purchasing cooperatively through the Herald Company the different boards are able to effect considerable savings.

Since the Herald Company is giving us such a wonderful Christian magazine, is supplying us with good religious books and gospel literature, and since it is working so unselfishly to build the Brethren Church and advance the cause of Christ, we should go all out to support it. Therefore, let us all give generously to its support, and pray regularly for it. Let's boost the Brethren Missionary Herald Company!—CKL

Reinterment—

At the time of his death the body of our dear brother, Dr. Clarence L. Sickel, was buried in the beautiful cemetery at Rio Cuarto, Argentina. With the passing of the years, however, it became evident that it was advisable that the body be brought to the United States. Mrs. Sickel and others arranged this with the assistance of our Society, and the reinterment was made in the beautiful Rose Hills Cemetery at Whittier, Calif. The graveside services were at 2:00 p. m. on Wednesday, May 29, with Dr. George O. Peck in charge, assisted by Dr. Charles W. Mayes and Dr. Russell D. Barnard, our Society's general secretary. The Sickel daughter who lives in Long Beach, Calif., Mrs. Clifford Yocky and her family, a number of immediate relatives of Dr. Sickel, and a goodly number of friends gathered for the service. Of course neither Mrs. Loree Sickel, the life's companion, nor the other daughter, Mrs. Jack Churchill and her family were able to attend, since they are now serving as missionaries in Argentina. We are again reminded of the privilege that is ours of knowing personally the One who is the resurrection and the life!

Missionaries for the summer—

Mr. and Mrs. Maclovio Lopez, Jr., candidates for our missionary work in Mexico, have offered to assist in our work for this summer and our board has felt it wise to accept their offer. They are now living in the Calixico, Mexicali area and assisting Brother and Sister A. L. Howard. We ask that you include these fine servants of the Lord in your praying.

Edmiston to Leon, Mexico—

Brother Sibley Edmiston is now doing some exploratory work in this city of 200,000 people in the interior of Mexico. Some dozen or more have already accepted Christ as a result of the witnessing of our Brother Edmiston. He will return to Southern California about July first after having rented quarters in Leon, and soon thereafter he and his family will leave for residence in Mexico. They will be living in Mexico with tourist permits. This is a very fanatical part of Mexico, hence we urge that you bear these dear ones up in prayer **daily**, since they will face very great daily problems.

Tijuana church relocating—

Since the beginning of our work in the city of Tijuana, our believers have worshiped in rented quarters. The building was actually built as a large two-truck garage. The plan had been that large water trucks would be housed in this building—trucks which would deliver water to the homes in the area. But plans failed, and through the years the Water of Life has been going out from this old garage. Now the owner is demanding possession. There is no alternative but that the believers must move. The believers purpose to purchase lots and build their own place of worship. But this takes time. Pray that the believers will have suitable worship arrangements until some permanent plan can be arranged.

To the Denmark conference—

As this is being written, Rev. and Mrs. Fred Fogle and probably Rev. Don Hocking are in Denmark as guests of the conference of the Christi Menighed (The Assembly of Christ), our Brethren in Denmark. The Brethren work in Denmark has had a continuous history since 1737 when Simon and Soren Bolle migrated to Denmark from Germany. We trust to have some re-

(Continued on page 424)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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Missionary Song-Chorus Contest Results!

We wish to express our sincere thanks to all who cooperated so wonderfully with us in the song and chorus contest. The response was very fine, with a total of 25 entries in both divisions. Entries came from almost all sections of the Brotherhood. As was announced in the **Brethren Missionary Herald**, our judges selected four in the song classification and four in the chorus division for awards. This does not mean that all were not good. Actually, all of them were good. We wish that all could have received awards!

Here is a listing of the top four songs and choruses as selected by our judges:

Songs:

"Christ's Command"—Miss Miriam Cover, Modesto, Calif.

"Go Quickly and Tell"—Mrs. Esther Cale, Uniontown, Pa.

"Pray—Give—Go"—Mrs. Eva Kool, Buchanan, Mich.

"Missionary Song"—Mrs. Sterling P. Smith, Wooster, Ohio.

Choruses:

"Pray and Give or Go"—Mrs. Mary L. Hammers, Seattle, Wash.

"A Missionary Helper"—Mrs. Esther Cale, Uniontown, Pa.

"Help Me, Lord"—Mrs. Mary L. Hammers, Seattle, Wash.

"We Gladly Will Go"—Mrs. Eva Kool, Buchanan, Mich.

Missionaries on the Move

During the past year we have had one of our largest groups of missionaries home on furlough. However, most of these have returned to their fields of service. So, for most of the missionaries whom you have been seeing the past year it has been "Operation Travel!"

Mr. and Mrs. Donald Spangler have left France and are now on the field in Africa. Just a few days before Rev. and Mrs. Robert Williams left Tours, France, where they were studying French, Misses Mary Ann Habegger and Marian Thurston arrived there to start their study of the language! We have received word of the safe arrival in Africa of the Williams family. The Harold Mason family sailed from Hoboken, N. J., on June 3 on the **SS Johan Van Oldenbarnevelt**. They visited the Charles Tabers in Paris and then proceeded to Lyon where they visited with the Fogles and the Hockings. They consulted with the doctors in Lyon who have been

cairing for David Hocking. A cable telling of the Masons' safe arrival in Africa was received at the FMS office June 19.

Rev. and Mrs. Carson Rottler, and their children, Lee, Ray, and Rosalie, and Miss Bertha Abel are now back on the field in Argentina.



The Rottlers on board the **SS Brazil**

The Dowdys, sailing on the **SS Argentina**, should be in Argentina

by the time we go to press. Word was received from Barbados that they had had a fine trip up to that point. Rev. and Mrs. Lester Kennedy and family, the Martin Garbers, and Mrs. Minnie Kennedy sailed from Montreal on June 24. They are scheduled to fly from Paris on July 6 to arrive in Bangui July 7. In this country Miss Edith Geske has moved from Norfolk, Nebr., to Washington, D. C., where she will work in a hospital during the month of July.

Some missionaries are traveling from the fields to the homeland. The Bill Burks from Brazil already have arrived in this country. Dr. and Mrs. Floyd Taber are scheduled to arrive in New York August 7. They will make their home at Winona Lake. Rev. and Mrs. Lynn Schrock and family should be leaving the field in Argentina some time in July for home. Pray for all of our missionaries: for safety of travel and for the blessing of the Lord upon their service.

Amazon Travelog

By Bill Burk

(Second installment)

Six hours on upstream brings us to the fair-sized city of Santarem at the mouth of the Rio Tapajos, a river mixing beautiful clear blue water with that mud of the Amazon. Although I understand that there are other rivers equally clear, this is the first that I have seen where diving goggles would be practical.

Because a barge was tied up to the only delapidated dock, the *Lobo* was obliged to anchor not far offshore. Immediately the ship was swarmed by genuine rowboats with oars instead of the far-more-common Indian-type paddles. To that time I'd never seen so many rowboats in Brazil, so there was no hesitation in paying the 14-cent adult fare ashore in one of them.

Incidentally, Santarem is the gateway to Henry's Hobby, the expensive rubber plantation called "Fordlandia." Although the Ford company has left, the name has stayed and I understand that the plantation still produces.

The sun was the hottest that I'd seen in Amazonia, and we immediately stopped in a little general store to buy three straw hats for thirty cents. Dad, Art and Linda won the hats since Mom already had her umbrella.

We made two more purchases

ashore, the first being a box of one hundred packages of Brazilian-made Adams chewing gum. That gave two hundred pieces and enough to last all the children on the ship for nearly the entire trip. The other purchase was a four-pound Honeydew melon. We shared it aboard the ship with a couple of single fellows and found it quite excellent.

At 4:00 p. m. we stopped for a brief visit at the local "lighthouse" (as our four-year-old Linda refers to any local power plant. Her brother, Art, is currently counting two years of age). We found them just loading firewood into a 25-year-old German-built boiler which at 6:00 p. m. would drive the 250 KW generator. However, since the town of Santarem with its population of around 40,000 offers the "lighthouse" a load of 500 KW, 6:00 really didn't bring much light—just a dim glow from the bulbs in the houses, on the streets and on the pier. The engineer at the power house was awaiting the arrival of a new 6,000-volt generator along with step-down transformers to scatter around the town, thus modernizing and making more efficient the lighting of the night. Interesting is the fact that this "rebirth" of the illumination of these little Amazon towns found its initiation in our own

vila of Icoraci. The Altigs and the Zielaskos returning from the States were amazed at the "brilliance" of the heretofore deplorable lighting system. A year before their return, the 240-volt line to our house brought never more than 60 volts, often only 5 or 10! Now the 110-volt line varies only about 20 volts, a wonderful rebirth of a town from physical darkness to light.

The *Lobo* brought the manufactured product of cement for Santarem, definitely of the interior of Brazil and therefore needing manufactured goods. The 100-pound sacks were unloaded in the usual manner: two men lifted a sack squarely onto the head of a third who carried it thus to the warehouse! Eventually one of the sacks broke, leaving a pile of cement on the dock. Later, loading the raw product of rice (to be discharged in Manaus), one of these sacks also broke over the scattered cement. Immediately the people on the dock began scooping up the spilled rice to take home. In so doing, naturally they scooped up quantities of cement. One passenger said that the cement would be the seasoning in the rice soup that night eaten in these poor homes. Another comment was that the soup would come out of the pan a little thicker than usual.

I sent a radiogram from Santarem to assure the folks in Icoraci that we were having a most enjoyable trip. After paying my dime, I was told by the operator at the post office that there might be some delay in sending the message. He had been calling Belem (the nearest city to Icoraci) for two days without response but felt that the condition couldn't continue more than three days!

Were it not that the skipper of the *Lobo* didn't hesitate to leave passengers ashore, we would have tried to make the trip outside the city to see the large Baptist school. As it



Rowboat at Santarem brings aboard young souvenir salesman

(Continued on page 423)

The Brethren Missionary Herald

THE CHILDREN'S PAGE

Recently we announced that the new Missionary Helpers Club membership cards had arrived. Also, kids desiring to join the club were invited to write in for a card. The response was good! Thanks, kids, for writing. The offer is still open. Why not write today for your membership card? Just say that you want to become a member of the Missionary Helpers Club. Write to: Missionary Helpers Club, Box 588, Winona Lake, Ind.

Clyde K. Landrum, Director

JUNIOR MISSIONARY OF THE MONTH—



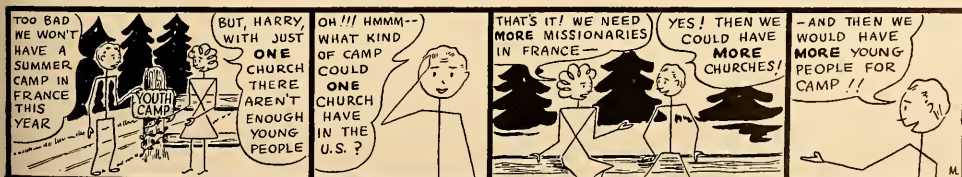
It's fun to meet our Junior Missionaries! This month we want you to meet Steve Altig. He used to live in California but now lives in Brazil. His parents are missionaries there. Steve is 13 years old and his birthday is February 20. He lives at Icoraci, at the mouth of the great Amazon River. He sees many ships and smaller boats. I imagine he goes for a ride with his dad sometimes. They have many opportunities to reach people for Christ as they travel on the river by boat. Steve would be glad if you would pray for him and his parents. Also, don't forget the other missionaries who are in Brazil!



If you were in Africa you would see lots of animals. By solving this puzzle you will see _____. Well, I had better not tell you what you will see! Just trace from dot to dot beginning at number 1, and you'll get some idea about African animals! Some of our missionaries hunt the animals in Africa. The natives are good hunters and they teach our missionaries many things about hunting.

Have you prayed for our missionaries today?

MARY MISSIONARY—



Eduardo Was a Year Old in October

By Mrs. Ricardo Wagner
Huinca Renanco, Argentina

PART II

After Eduardo's decision for Christ, a series of severe testings followed. It was not easy for him to make a clean break with all of the evil habits which had already taken quite a hold on his young life, but God graciously helped him to understand that he could not walk with the world and with the Lord at the same time, and gave him the victory. This involved giving up smoking, drinking, shows, dances, the orchestra and even friends. He was now employed in an electrical supply and repair store, and his change in conduct and regular attendance at church services attracted the attention of his employer and fellow employees. He became a target of not only ridicule and sarcasm but also of dark insinuations as to the possible motive of his coming here.

At the same time home relations became strained. Feeling that his family did not understand him, he spent very little time at home. Although the Lord was in His mysterious way working a change in the heart and mind of his mother, making it much more tolerable for her to see this second son break away from the religion of his fathers, nevertheless this strange change in him made her puzzled and anxious. It did not seem to her normal for a boy his age to separate himself so entirely from worldly amusements, and she especially feared that he had lost his affection for the family. The older brother was of little help to either one. He had never entirely gotten away from his old life, so was in no condition to make any explanations to his mother nor to give any moral support to his brother. Yet the Lord did use him indirectly to bring to Eduardo's attention the fact that he could be a little more considerate of his loved ones. After many long weeks the tension relaxed and the misunder-

standings gradually disappeared.

By far the biggest temptations came in connection with severing relations with the dance orchestra. Christmas found Eduardo engaged in very contradictory activities. His growing interest in spiritual things and his willingness to be helpful made it possible for us to use him on the Christmas program, as well as in the preparations for it, both here and in Laboulaye. But he discovered that the orchestra had been contracted for several dances during the holiday season and that, through some misunderstanding, they were depending largely on him. He felt that the date was too far advanced to let them down then, but made it perfectly plain to the director that he could never count on him again. After fulfilling these engagements, the orchestra dissolved.

However, the carnival season was coming on and one of the orchestra members was planning to make a lot of money in a short time in the carnival dances. To do this he needed Eduardo and his instrument. He began by presenting plans and then continued urging and coaxing as Eduardo steadily refused to take any part in his program. Eduardo had not been able to go to young people's camp, but he was counting strongly on going to Conference, which is always held on the three days of carnival. This helped to put firmness into his refusal. But his friend was not going to give up without trying every possible means of gaining his cooperation. He finally told Eduardo that if he would play only on the Sunday night he would pay him 400 pesos (almost half of Ricardo's **monthly** salary) and fly him to Rio Cuarto early Monday morning so he would miss only one day of the Conference. Eduardo refused, realizing that "just once more" would be repeated over and over if he didn't make his decision final. The temptation had been great, but what left his heart sore was the

caustic "Well, I wish you joy" flung at him when his friend left. Is it any wonder that we felt real emotion as we listened to him play his trumpet and sing, "Shall I Crucify My Saviour?"—an instrumental and vocal duet on the young people's program at Conference?

During the months which followed, the young Christian continued to feed upon God's Word and to learn the value of daily communication with his Lord. During the winter a class was formed for the men for the purpose of receiving instruction along the lines of personal work and preparing messages. Eduardo attended, and several weeks later had the unbounded joy of leading his own mother to the Lord. Coming directly out of Catholic practices, it wasn't strange that his mother should suffer doubts, fears and conflicts in her early Christian experience. It was very difficult for her to assimilate Bible truth, either in meetings or in private Bible reading, so Eduardo arranged to have Bible study with her at home whenever possible, using the lessons and methods followed in his Sunday-school class. This proved to be a great blessing to both. To this was added the new privilege-responsibility of reading Bible stories to his four-year-old sister.

In the early part of September God placed in Eduardo's hands a copy of a book entitled "The Understanding Heart." As he read, God spoke, and by the time he had finished the book a new decision had been made. One evening he came to me with a glowing face and said: "Aunt, do you know that I'm going to the Bible institute next year?" When I asked if he was planning to prepare for the ministry, he replied that he did not know but that he would be taking the five-year course. The next time I saw him he told me that now he knew—the Lord was calling him to work in His vineyard!

It was not an easy decision to make. Several things had had to be taken into consideration. How would Nora react? Their friendship had developed into courtship. Would this decision make a difference to her? Would she be willing to wait through these years of training for him? Well, he could leave the matter in the Lord's hands. Also, what would his mother say? She had always been accustomed to consider the material advantages in determining any course of action. There were no material advantages in going to the institute—this would be a walk of faith. Eduardo waited for the Lord to give him the opportunity to mention the matter to her. When this opportunity came several weeks later, we all rejoiced to see how the Lord had answered our prayers in preparing her heart so that she was not only willing but also glad that the Lord was calling one of her boys to serve Him.

Eduardo's work, too, would have to be given up. In June he had been offered the position of assistant shop instructor in the Manual Training School; he would receive 1,000 pesos a month to start with. For some reason his appointment was not approved by the school board in Cordoba during this school year, but there was every possibility that it would be by next fall. It was certainly a most attractive offer for a fellow so young, especially so since he would be able to continue in his present employment on a part-time basis. For Eduardo it was just another bridge that would have to be burned behind him, and he has told both the director of the school and his employer of his plans to study next year so they can be looking for someone to take his place when he leaves.

We know that Eduardo would like to have all readers rejoice with him in the victories and joy that the Lord has given him in his first year of Christian experience, and, most especially, to ask each one to pray earnestly that this same Lord may lead him on to greater victories and richer experiences in all of the years that may lie ahead to the end that he might become a humble, faithful servant for the glory of God.

WHAT Would You Do If...?

By Mrs. George E. Cone

What would you do if upon arriving at a certain village a native approached you, indicated an aching tooth, and asked you to pull it? Well, you would look through your truck toolbox, find a pliers, wave it menacingly before the victim's face to see whether he was sincere in his desire, and then with his consent, yank the member out.

What would you do if the malaria bug had gained control in your system and you found yourself shaking in bed like a human vibrator? This answer is simple. Pile on more covers (and, by the way, take all of doc's remedies).

What would you do if you heard that leopards had killed two women in a nearby village? First, you would never go out at night without a very bright light. Second, you would keep a good eye on the children.

What would you do if your night's rest was disturbed by the piercing shrieks and hopeless wails of those mourning the dead? You would spend those restless hours praying that God would use you to show them how to "comfort one another with these words" (1 Thess. 4:13-18).

What would you do if you were young, strong, Spirit-filled, and read God's words, "Go ye into all the world, and preach the gospel to every creature"? That, young person, is the question you must answer.

AMAZON TRAVELOG (Continued from page 420)



Unloading sacks of cement at Santarem

turned out, we had ample time, but his original estimate of the time in this port was very restricting.

The **commandante** had promised to blow the whistle half an hour before sailing, but no such warning was given. The crew didn't even have sufficient warning to take in the gangway—which fell into the water as the ship pulled away from the pier and had to be hauled up with a rope. One unintentional stow-away was caught aboard the departing ship and began calling ashore for a canoe at the beach to come to take him off. This having been done, a passenger caught ashore did his share of yelling on the beach

until the same canoe got him, paddled at full speed, aboard the ship and back to his good friends and lost baggage—possibly also his family; I never heard. Later in the evening, leaving my sleeping youngsters and wife (she's from the country, always has gone to bed with the chickens), and watching the stars from the fantail, I heard passengers talking of the skipper of our ship. Seems that his chief delight is in leaving passengers ashore. He had left three in Monte Alegre, too, who managed to catch the departing **Lobo** with the aid of an outboard motor on a dugout canoe!

(To be continued)

Greetings from

Bangui, F.E.A.
May 1957



Dear Office Staff:

Greetings to **all** in the name of our wonderful Lord!

It is not possible to express our great joy and happiness—we are in **Africa!** It just seems impossible! And without the Lord it would have been, but isn't He wonderful! We do earnestly pray that we will never lose the vision that first called us into a consecrated full-time service for Him—any place—and we thank Him over and over again for our experiences in France and now a safe arrival in **Africa!** We love it already—even though the thermometer stood at 88 last night when we went to bed and is already at 82 this morning at 8:00 a. m. It's a **hot** hot after the **cold** mildness of France.

We did not take the plane from Paris as planned, but took the same plane from Marseille. Bro. Williams needed to break in the new "station wagon" for Africa, and the folks at Lyon wanted to see us before leaving, so we were driven to Lyon. (We wanted to go, too! Hockings' baby was still in the hospital.) We enjoyed the weekend in Lyon, took the train Tuesday morning for Marseille, and the plane at 8:30 p. m., arriving in Bangui at 8:30 a. m. May 1. Such a reception committee! Bro. Jobson said it was the largest ever to greet incoming missionaries. (But that was because there was to be a pastors' meeting at M'Baiki this week and everyone met here first!) All the African pastors were at the airport, as well as most of our own! Don went on to M'Baiki with the other men (in the afternoon), so I spent the first night in Africa alone in Klievers' house, as they are hosts to the meeting. Mrs. Jobson is right next door, and I'm beginning to learn a little from her about native fruits, etc.

Do pray for us—especially in regard to learning another new language—that our minds and ears may be quickened and our tongues loosened so we will soon be able to speak to the natives and be effective in our tasks and in our testimonies! Also that our health will continue to "hold up"—I certainly feel very lazy—don't even want to move fast as is my normal nature! Pray too for the Hockings' baby—they have been so brave, but he is still full of infection. He had his adenoids removed Monday before we left, and seemed to be progressing normally Tuesday morning. Pray for our trip up to Bozoum the 7th or 8th and that our goods might soon arrive from Doula so we can get partially settled until the dorm is built.

Always with joy in His service,
Margaret and Don Spangler

FOR YOUR INFORMATION—

(Continued From Page 418)

port from this conference in an early issue of the **Missionary Herald**.

Trip to Hawaii—

At the request of our board of trustees, the general secretary plans to visit Hawaii, leaving Chicago in

the early morning of July 6. He will return about ten days later. According to present plans, Dr. Glenn O'Neal will make the trip with the general secretary by the courtesy of many interested members of his church in Inglewood, Calif. Our board has arranged that Brother and Sister Tresise shall go on full missionary support for one year, hoping that with this visit to

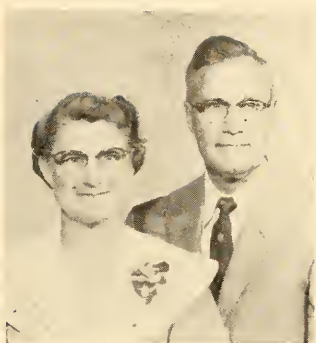
the field, and with the full activity for a year, some real progress can be made. Be much in prayer for this trip and this work.

Offerings are encouraging—

We have just completed a ten-week trip to the Northwest, California, and the Midwest, and are most encouraged by the many enthusiastic pastors presenting foreign mis-

missionaries--

Tours, France
May 1957



Dear Ones, fellow-laborers with us in the glorious Gospel
of our Lord and Master:
Greetings in His name.

Many times during our furlough travels and visits we were faced with such questions as: "Are you going back?" "Do you have to go back?" "Isn't your work about finished?"

We had a nice furlough—a wonderful furlough in many ways. You were all so good to us. We enjoyed the hospitality of your homes. You said: "Come in and make yourself at home," and you meant it. And we did that, and were blessed by your fellowship. But we must go back; necessity is laid upon us.

No doubt we go back to changed conditions. As we tried to tell you (and we didn't tell you half the story), Africa is changing. The African is coming into his own. One African colony has just become independent. The sentiment, "Africa for the Africans," is growing. In our own territory the people are moving toward self-government, and **fast**. How long will we be received and welcomed by the African peoples? How long will we be able to stay and work among them at all? Our Father only has the answer. We must put forth our best effort while the door is open.

As we go out we are depending on you. We are depending on you to support us **continually** and **completely** by your prayers and by your gifts. We are expecting our church, the Brethren Church, to make her good missionary record better until we attain the best that God has planned for us. We are praying and expecting our church to arrive at the place of blessing which is the fruit of sacrificial devotion to our Master.

Brethren, we believe the Bible, the whole Bible; and one important part of it is the commandment of our Lord and Master: "Go ye into all the world . . ." May it not be said of us that we call Him Lord! Lord! and do not the things that He commanded.

Your fellow-servants,
Robert and Lenora Williams

sions. As I think back over the trip I only remember two or three pastors who doubted that they would equal or surpass last year's offering. The general feeling is that we will realize our full 17 percent increase in annual offering. Offerings are rather slow in coming in following the Easter season, and we are of the opinion that the reason is that pastors and people are pull-

ing hard to be sure they have that 17 percent increase for this work which is so dear to the heart of our blessed Lord.

Momentarily we expect it—

All materials have been in the hands of the printer for some weeks now, we have had the proof sheets, and daily we anticipate the delivery to our office of the new printing of

our Foreign Missionary Prayer Booklets. Everything is ready for delivery of these to the pastors as soon as we receive them. Our victories are prayer victories. We believe these booklets will be a great encouragement and a great assistance in effective prayer. We want every interested person to have one of these prayer booklets as his very own—then, that he will use it.

WOOSTER, OHIO. The local radio station and daily newspaper refuse to carry any liquor or tobacco advertisements.

HAGERSTOWN, MD. Rev. Warren Tamkin assumed his duties as the pastor of the Grace Brethren Church on June 16.

PERU, IND. Dr. Alva J. McClain was the guest speaker at the June 16th mortgage burning service at the Peru Brethren Church, Everett Caes, pastor.

LOS ANGELES, CALIF. Curtis Mitchell, assistant pastor of the North Long Beach Brethren Church, received his bachelor of arts degree from Biola Bible College; and James S. McClellan, pastor of the Fremont Avenue Brethren Church, South Pasadena, Calif., and Arthur L. Pekarek, pastor of the First Brethren Church, of South Gate, Calif., received their bachelor of divinity degrees from Talbot Theological Seminary on June 11.

LONG BEACH, CALIF. There were 49 graduates from the Brethren High School, and 46 graduates from the eighth grade on June 8. These schools are sponsored by the First Brethren Church of Long Beach, Dr. C. W. Mayes, pastor.

INGLEWOOD, CALIF. Howard Vulgamore, principal of the elementary Christian day school, and associate pastor of the First Brethren Church, has resigned to become the principal of the Brethren Indian Mission School at Counselors Post, N. Mex. He assumed his new duties on June 27.

WEST COVINA, CALIF. Dr. Vernon McGee was guest speaker June 30 at the first anniversary of the West Covina Brethren Church, Dr. C. H. Ashman, pastor.

SAN DIEGO, CALIF. Construction of the new edifice of the Grace Brethren Church has reached the stage where the concrete floors have all been poured, and the building program is progressing nicely.

CEDAR RAPIDS, IOWA. Robert Clouse, a graduate of Grace Theological Seminary ('57), has assumed his duties as pastor of the Grace Brethren Church.

Newspage

BUENA VISTA, VA. Carl Key, graduate of Grace Seminary, was guest speaker June 16 at the First Brethren Church. Edward Lewis, pastor, was engaged in evangelistic services at the Grace Brethren Church of Riner, Va., June 10-23.

SPECIAL. The World Gospel Crusades Bulletin tells us that anthropologists from the Royal Museum of Ontario recently discovered a tribe of about 1,000 Ojibway Indians in the District of Patricia, living as primitively as did their ancestors some 300 years ago when the white man first penetrated that territory. Not one Ojibway speaks English, but all of them believe in God and even own Bibles! And they can read them, thanks to a linguistic system taught them by a Methodist missionary more than 100 years ago. A reminder that even after the missionary has gone, the printed message remains and continues its vital ministry of reaching men and women for Christ—(Fifth and Cherry Light). Remember the value of the printed page in your gift during July to the work of the Missionary Herald.

HAGERSTOWN, MD. The Calvary Brethren Church had their ground-breaking service on June 16 for the proposed Sunday-school annex. Rev. William Gray, pastor of the First Brethren Church, of Waynesboro, Pa., was the special speaker. Jack Peters is pastor.

SPECIAL. The new address of Rev. Richard DeArmey is Box 305, Winona Lake, Ind. Phone: 406-R. Please change Annual.

LOS ANGELES, CALIF. Norman Rohrer, graduate of Grace Seminary ('56), assumed his duties July 1 on the editorial staff of the King's Business magazine.

ALTOONA, PA. The East Fellowship of Brethren Churches will convene at the Grace Brethren Church July 22-25.

PINE GLEN, PA. Three acres of land has been purchased here by the district mission board of the East Fellowship of Brethren Churches in cooperation with the Brethren Home Missions Council. The plot of ground is the proposed building site for a new Brethren church in this area. Services will be held temporarily in a community building across the street from the new property.

HOPEWELL, PA. Sheldon Snyder, pastor of the Grace Brethren Church at Yellow Creek, supervised the community VBS. There was an average attendance from the five churches of the area of 152 with 25 teachers.

WASHINGTON, D. C. Mr. and Mrs. Brook Gilbert celebrated their 55th wedding anniversary on June 16.



Wedding Bells



All announcements for this column must be mailed to the Missionary Herald.

Marie Roe and Edward Boas, May 23, at the Grace Brethren Church, Fort Lauderdale, Fla.

Rose Rega and Oren Cole, June 1, at the Grace Brethren Church, Fort Lauderdale, Fla.

Judith Arlene Egan and Paul Alan Ross, June 8, at the First Baptist Church, Downey, Calif.

LaHoma Gosett and David James Sundstrom, June 15, at the First Brethren Church, Long Beach, Calif.

Gladys Irene Rathje and Bob J. Lasiter, June 16, at the First Brethren Church, Long Beach, Calif.

Phyllis Nettrouer and Leo Boyer, June 23, at the Winona Lake Brethren Church, Winona Lake, Ind.

Janice Weber and Alva Conner, June 8, at the Grace Brethren Church, Hagerstown, Md.

Barbara Simmons and Iain MacFarlane, June 14, in Washington, D. C.

The Risen Christ and the Christian Life

By George Cripe



The rapid spread of Christianity in the first century following the death of Christ was due primarily to two factors. First, the message of the Gospel met and answered the deepest questions in the human heart: How shall I be cleansed from my sins?" and "How can I be sure of immortality—of life everlasting beyond the grave?" Secondly, the presence of the Holy Spirit regenerated the hearts of the hearers and empowered the messengers of that Gospel with physical endurance and boldness of utterance that would have been impossible apart from Him.

Both of these elements in the phenomenally successful spread of the Gospel were due to a more basic cause. They were both the direct result of the bodily resurrection of Christ from the dead. On the one hand the resurrection validated the message of the Gospel, affording unmistakable evidence of God's satisfaction with the sin-offering of His Son and proving Christ's authority over man's mortal enemy—death. On the other hand the resurrection and ascension made possible the coming of the Holy Spirit with His empowering, convicting, and regenerating activity.

It is, of course, impossible to single out one Christian doctrine and

say: "This one is more important than anything else." And yet because of the tremendous central importance of the bodily resurrection of Christ from the dead, the resurrection has sometimes been called the capstone of the Christian faith. Just as all of the stones in an arch depend on the capstone for their strength and cohesion, so all of the Christian doctrines depend on the resurrection of Christ for their ultimate validity.

We need only to read the Book of Acts to realize what a tremendously important place the resurrection played in the preaching of the Apostles. "You crucified Him, but God hath raised Him from the dead" is the refrain that echoes again and again in the proclamations of these first Christians. One of the qualifications of the man who was to take Judas' place with the twelve was that he must have seen the risen Lord. And he was to be a "witness of **His resurrection!**"

The Apostle Paul, in giving a summary of the Christian Gospel, says in I Corinthians 15:3-4: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that **he rose again** the third

day according to the scriptures." Paul includes the resurrection in the list of things "by which ye are saved," and says in Romans 10:9-10 "That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that **God hath raised Him from the dead**, thou shalt be saved."

So important, in fact, is the resurrection that St. Paul says in I Corinthians that "if Christ be no risen then is our preaching vain, and your faith is also vain . . . ye are yet in your sins . . . ye are of all men most miserable."

Yes, the resurrection was more to these early Christians than just an abstract doctrine. It was a historical fact which reached down and revolutionized every vital area of their lives. A knowledge of the risen Christ produced the vitality of their faith and the assurance of their salvation. The risen Christ dominated their devotional life, and compelled their worship. The risen Christ empowered their lives, and sent them out to the ends of the world in Christian service.

Nowhere in Scripture is this compelling impact of the risen Christ upon the most vital areas of human personality more clearly seen than in the twenty-eighth chapter of Matthew's Gospel. For in Matthew

28 we see the fact of the resurrection operating first in the intellectual area or the realm of faith; then in the emotional area or the realm of devotion, and finally in the volitional area or the realm of obedience. The whole man: emotion, intellect, and will, is arrested and transformed by contact with the risen Saviour. The evidence of the risen Christ compels belief. The presence of the risen Christ compels devotion. The command of the risen Christ compels obedient service. Let us now focus our attention on Matthew 28.

This chapter is like a symphony in three movements or a drama in three scenes. The first scene takes place at the garden tomb as two women approach to do homage to their dead Lord. The second takes place on the road to Jerusalem as the risen Christ appears to them. The third scene takes place on a mountain in Galilee as the risen Christ gives His disciples the great commission to take the Gospel to all the world.

This chapter begins in tragedy and ends in triumph. It begins with death and ends in triumphant life. It begins in darkness and ends in a glorious blaze of light.

Our first scene opens in total darkness. It is just before dawn in a garden outside Jerusalem as two women approach the tomb where Jesus Christ had been buried only three days before. The blackness of the Judean sky is mirrored in their hearts, for their friend and Lord is dead. They had known Him, trusted Him, loved Him, and followed Him. They had believed that He was going to deliver their nation from Roman bondage. Although they only dimly understood some of the things He said, they had nevertheless committed their souls to Him and believed that He would give them everlasting life.

Now all of their hopes, faith, loyalty and aspirations lie crushed and broken by the steel fist of death. Even in their deep sorrow, however, their love for their Lord is undimmed, and they are coming to pay Him homage.

Suddenly, as the first faint flush of dawn lightens the eastern sky, an

event occurs which sets off a train of evidence which transforms their despair into joy and convinces them that their Lord is not dead, but alive again. Let us examine the evidence for the resurrection which compelled their belief. We will consider four evidences.

First, the earthquake convinced them that the power of God was involved in this event. I do not know whether they actually saw the stone being rolled away from the door of the tomb. I am inclined to think that it was too dark yet for that. But they felt the earthquake. And they knew what that meant. Now to Californians an earthquake would be nothing unusual. But to an Israelite in those days an earthquake was proof that God was taking a personal hand in the affairs of men. You will recall that at the crucifixion there was a tremendous earthquake which was so severe it broke open many graves. In the Book of Revelation, we are told that in the last days when God pours out judgments on the earth, great earthquakes will be one of His methods of judgment. Yes; this earthquake was a clue that some supernatural event was taking place.

But the earthquake alone probably would have signified little without the presence of the holy messenger—the angel. This angel convinced them that a message from God was involved in this event, and that the earthquake had a meaningful significance. Angels frequently announce important events in Scripture. You will remember that the birth of Christ was announced by these heavenly messengers. Surely these women anticipated a message from God when they saw this angel.

Thirdly, the empty tomb convinced them that a supernatural resurrection had taken place. There have been various ridiculous theories concerning what took place at that tomb. Some have suggested that our Lord did not really die at all; he merely swooned, and when His body was placed in the cool of the rock tomb, that he revived and came forth. Others have said that probably His disciples came and stole His body away at night. This is the lie we read about in this chapter. But

there was no doubt in the minds of those who looked in that morning that Jesus Christ had been resurrected from the dead. The Gospel of John says that the linen clothes were lying in place just as they had been wrapped around His body, and that the napkin that had been wrapped around His head was lying in a place separate just as it had been placed in His burial. In other words, the outline of the graveclothes lay in the tomb exactly as they had been wrapped around His body, but the body was gone. It had literally passed through those pieces of cloth without disturbing their arrangement.

If this were not enough, the angel reminds them of the words of Christ predicting both His death and resurrection. "He is not here. He is risen as he said." I can imagine that their minds went back to the six different times in the week preceding His death when He had predicted both His death and His resurrection. These words of Christ—so dimly apprehended then—now came back with startling clarity explaining the empty tomb and sealing the conviction in their minds that Christ was risen from the dead.

Yes; these four evidences provided rationally convincing proof that our Lord Jesus Christ had been bodily resurrected from the dead. The evidences produced intellectual conviction.

Of what value to us today is the resurrection of Jesus Christ?

First, it assures us of a Saviour who triumphs over all human problems. Surely He who conquered death itself is able to triumph over our personal, family, and social problems, and cause us to be more than conquerors through Christ.

But in a more particular sense the bodily resurrection of Christ takes the sting out of our greatest enemy—death. Every man fears death. Ever Voltaire, the great French atheist, who went up and down Europe denouncing God, when it came time for him to die, said: "I am taking a fearful leap into the dark."

I think there are two main reasons why man fears death. First, he

(Continued on page 431)

Anointing With Oil for Healing

By Miles Taber
Pastor, Grace Brethren Church
Ashland, Ohio

In the fifth chapter of the Epistle of James we are told what Christians should do in case of illness. These instructions are so generally disregarded today that God's people are missing many blessings that the Lord would delight to give them. As James said in the fourth chapter of his epistle: "Ye have not, because ye ask not."

On the other hand, many, having missed the blessing of the Lord have turned to so-called faith healers and have been led to accept false doctrines in the hope of being healed. We take it as axiomatic that whatever divine healing there is must be in harmony with the Word of God. So we turn to the Bible to learn the truth on this subject, and we find it summarized in this fifth chapter of the Book of James.

A few introductory remarks should be made. First, these instructions are for Christians, in this present dispensation. The epistle was written by a Christian, and he addresses his readers as "brethren." One of the specific instructions for healing is to call for the elders of the church. That certainly places this teaching within the church age.

The second remark is that the end in view is the recovery of the one who is sick. The anointing with oil in the name of the Lord is not a "last rite" for dying men, it is a means of bringing about the recovery of sick men. It looks to healing, not death.

A third introductory remark is that these instructions are for Christians, not unbelievers. If the reader has not yet received the Son of God to be his own personal Saviour from sin, he needs to recognize that he deserves nothing from God but wrath. Not being a child of God by faith in Christ, he cannot claim the promises of God to His children. For any unsaved person, the first step toward healing of the body must be healing for the soul. That heal-

ing we can promise instantly the moment you believe on Christ, for God has said: "Believe on the Lord Jesus Christ, and thou shalt be saved." There is no question as to the will of God here, for He is "not willing that any should perish." Sinner friend, just take God at His word, and you can be saved this moment. That is far more important than healing for the body.

Assuming that the reader has taken this all-important step of trusting Christ for salvation, we approach God's instruction book for physical healing. And we learn that the first step is to learn a lesson in patience. In James 5:10-11 we are instructed: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

If the prophets suffered affliction, if Paul had a "thorn in the flesh," then it may be that our affliction is God's will for us at present. Like Job, we may need to learn to wait patiently until God's time comes to send deliverance. If so, then we will not get healing by fretfulness, anxiety, and impatience. The first lesson we must learn is to bear patiently the afflictions that a loving Father chooses for us. Remember, it is the prayer of faith that will save the sick, and faith is trust. We cannot begin by distrusting our Heavenly Father. We must begin by believing in God's love and care—that whatever answer He sends will be dictated by His infinite love and mercy. If we "count them happy which endure," we must learn to find our greatest happiness in being in the center of God's will, even if that involves patient endurance. True happiness comes when we have

learned to be content where God wants us to be.

The second step toward healing is what another has called "practicing the presence of God." James states it in verse 13: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." That is a brief description of a life that shares all of its joys and sorrows with the Lord. If there are afflictions, problems, difficulties, they are taken to the Lord in prayer. If the heart is filled with joy, it is most naturally expressed in singing praise to God. Don't expect God to hear your prayer when you are down, if you don't live for His praise when you are up.

This is not the desperate call for a church rite on the part of one who has found his pleasures in the world. It is but the natural expression of a heart that takes everything to the Lord, joy as well as sorrow. We once heard of a businessman who said to some church solicitors: "The only time I see you folks is when you need money." The Lord must find it necessary to say to many of His children: "The only time I hear your voice is when you are in trouble." In I Corinthians 6:13, Paul says: "Now the body is . . . for the Lord; and the Lord for the body." That is the right order—first your body must be wholly for the Lord before you can expect the Lord to heal your body. Give Him your body when it is well and strong, share with Him your pleasures, and you may expect Him to hear your prayers when you need Him most.

Having prayed for himself, the sick Christian is not to stop there. The next step is in verse 14: "Is any sick among you? let him call for the elders of the church." This is in itself an act of faith. There is no need to call for the elders unless it would do some good. So the very calling for the elders is evidence of faith on the part of the sick one.

For this reason, he himself must do the calling. This is not something that the family does for him after he is unconscious; it is his own act of faith in the value of united prayer. It is faith in the Lord's special promise: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). It is obedience to the command in the sixteenth verse of our chapter in James: "Pray one for another, that ye may be healed."

However, before the elders pray for the sick one, there are two things that they should do in preparation for the prayer. First, they should anoint him with oil, for the fourteenth verse reads, literally: "Let them pray over him, **having anointed him with oil.**" The prayer is the main thing, but the anointing with oil is a part of the divinely given procedure. Why God commanded this, we may not be able to say. It may be as an aid to faith. It may be a symbol of the anointing of the Holy Spirit. But regardless of why God commanded it, the simple fact is that He did command it. And since faith is the readiness and willingness to act in obedience to God's revealed will, the one who would pray the prayer of faith cannot reject God's clear command.

To say that this anointing is useless, unnecessary, and to proceed to pray without it, is to brand the prayer as an act of unbelief. Faith will obey, even without understanding why. So it is immaterial whether we understand the full reason for the anointing or not. The sick are not healed by our understanding, but by our faith. Effective faith issues in obedience, and obedience, by putting us in the place of blessing, increases our faith that the answer will come. That is why the ministers of the National Fellowship of Brethren Churches anoint the sick with oil in the name of the Lord before praying for them.

A second thing that the elders must do before praying for the sick is stated in verse 16: "Confess your faults one to another, and pray one for another." Before entering into a season of prayer for healing there



Miles Taber

must be a time of confession of sin. The elders in charge of the service must see that this is done. For since all sickness is at least indirectly the result of sin, and since many diseases are the direct result of the individual's own sin, it is foolish to pray for healing until the sin has been dealt with. For if the sickness is the chastening of the Lord on a Christian who has been sinning, the chastening will not be removed until the sin is confessed.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). It is on the basis of this confession that the promise is given in verse 15: "If he have committed sins, they shall be forgiven him." No man's sins will be forgiven simply because the elders have prayed for his healing. But if the prayer has been preceded by genuine confession of every known sin, then forgiveness is certain, and the healing also is sure if the sickness was in the nature of chastening for those sins. Both the anointing with oil and the confession of sin are necessary in order to make possible the prayer of faith.

That leads us to inquire, What is the prayer of faith? For the promise of verse 15 is: "And the prayer of faith shall save the sick, and the Lord shall raise him up." Let it first be noted that while all of the foregoing preparatory steps are necessary, all of them together will not bring healing. They only prepare the way for the prayer of faith; it is in answer to that prayer that the Lord raises up the sick one. Next, note that while it is said that the prayer of faith shall save the sick, it is really the Lord who raises him up.

But the Lord makes the definite promise, without exception, to raise him up in response to the prayer of faith. Manifestly then, the most important question of this whole discussion is, What is the prayer of faith?

Certainly it is not every prayer for healing. Nor is it every prayer offered by the elders of the church after due preparation. Nor is it anything that we can work up in ourselves by wishing hard enough. Faith is the gift of God. And only God can work in our hearts in any given case the valid conviction that He will heal. The prayer of faith is not simply faith that God can heal but is faith that God **will** heal.

This assurance is not the result of autosuggestion; it must be God-given. It is God speaking to us as He spoke to Zacharias through an angel: "Fear not, Zacharias; for thy prayer is heard" (Luke 1:13). If God gives the faith to believe that He will answer, then it is certain that He will answer. It is not enough to pray; we must learn to wait for the answer, the assurance that God has heard.

Lest we be tempted to think that this kind of praying is too high for us, James gives us an Old Testament example in closing the chapter. He says that Elijah was a man "subject to like passions as we are"—just an ordinary man. He prayed for three and a half years of drought and got it. Then he prayed for rain, and it rained. The Lord is saying that when a godly man prays in dead earnest, God delights to answer that prayer, and He will do it unless there are reasons which make it impossible. God challenges us to meet His conditions and claim His promises to supply our every need.

"Is any sick among you?" If so, we urge you to read carefully the fifth chapter of the Epistle of James, following every instruction carefully, and trusting God to do what He has promised. If you begin with patience, continue in obedience, and end in faith, God will hear and answer.

God answers prayer in the morning.
God answers prayer at noon,
God answers prayer in the evening.
So keep your heart in tune.



NORWALK, CALIF.

It was the privilege of the writer to labor recently with Pastor and Mrs. Henry Rempel in a two-week revival and evangelistic effort in Norwalk Brethren Church. From the beginning there was genuine spiritual interest in the giving out of the Word. Week night attendance was very good and interest grew throughout the meetings. We were especially thankful to the Lord for the fine prayer ministry, faithful visitation and personal work on the part of the pastor and a number of others. Pastor Rempel is a faithful servant and had far more prospects to contact than it was possible for us to reach. We believe that the Lord has great things ahead for this pastor and people in this new and heavily populated area.

Special appreciation is due the Notes of Grace men's quartet from the First Brethren Church of Whittier which sang on several different occasions. Their ministry was not only one of beautiful music but of spiritual power.—John M. Aeby.

RADFORD, VA.

Eternity alone will reveal the results of our recent revival at the Fairlawn Brethren Church with our Brother Bill Howard as our evangelist. We want to thank the Clearbrook, Va., church for the ministry of their pastor, and for the fine delegation that came one night, and especially for their prayers.

Our Father God gave us beautiful weather and though the attendance was not what we had hoped for, we feel that those who came regularly received a great blessing.

The first night of the meeting 14 came forward on the invitation to dedicate themselves for personal work. There were several other decisions, five of these were confessions of faith in the public services and one confessed the Lord in the home.

Brother Howard brought us some wonderful messages from the Word of God. He loves the Lord and has a real passion for souls.—K. E. Richardson, pastor.

Let us praise the Lord, for His mercy endureth forever. I would like to praise the Lord for His blessings on the revival at Radford. God has put a hard working soldier of His on that field, a man who loves the Lord and is really burdened for lost souls, and is vitally concerned over each member of his church.

Each morning Brother and Sister Richardson and the evangelist would meet together for Bible reading and prayer; praying for those who had been visited and witnessed to and praying for guidance into homes for that day.

Brother and Sister Richardson have been doing a lot of visiting along the highways and byways of Radford and the regions beyond. There were 215 one Sunday.

The Lord blessed this evangelist with the pleasure of laboring with the Richardsons, meeting and fellowshiping with the fine members of his church and having a small part in guiding and pointing people to Jesus Christ as Saviour and Lord, and a closer walk with Him.—William E. Howard, evangelist.

THE RISEN CHRIST

(Continued from page 428)

is not sure of what lies beyond the grave. Read the literature of ancient civilized peoples and you will find, as in the Egyptian book of the dead, that every precaution was taken to prepare for what might lie beyond the grave, but that it was never certain, and that men did indeed take a fearful leap into the dark. The resurrection changes all that, for we know that if our earthly house of this tabernacle is dissolved, we have an house not made with hands, eternal in the heavens.

Then, too, most men fear death because of their sins. They are afraid to meet a holy judge. The resurrection of Christ proved once forever that the sacrifice of Christ for our sins was satisfactory to God, and that there is no longer any need to fear the wrath of God, for all of our sins were atoned for in His death on Calvary. There is no longer any enmity between God and man. Full and free pardon is offered to man on the basis of the fact that Christ died for our sins. As G. Campbell Morgan has said: "The deepest question of all for the heart of man is not whether he [man] is satisfied, but whether God is satisfied." If Christ had not risen, we would never have known whether the sacrifice of Christ was acceptable to God. By raising Him, God answered that question for all eternity. Yes; the resurrection removes the fear of judgment.

But there is still another reason why the resurrection takes the sting out of death. One of the things man fears most about death is that it severs all earthly ties. The soul of man hates to leave its body. But by His resurrection Christ became the first fruits of all who sleep. Because He lives He can assure us with absolute authority that one day our soul will be reunited with our body, and we shall live forever in a glorified body. Man also hates to leave His loved ones. But the resurrection assures us that if our loved ones are in Christ we will be reunited and with them for all eternity.

(Continued next issue)

\$15,000

During

June and July

for the

**BRETHREN
MISSIONARY
HERALD**

"O Lord, how manifold are thy works! (Ps. 104:24).

MISSIONARY HERALD—

Pray that during this month God's people might be constrained of the Holy Spirit to sacrificially contribute to the needs of the Missionary Herald.

Pray that the book "Conquering Oubangui-Chari for Christ" shall prove to be a blessing to thousands of hearts.

Pray that Christians across the nations shall be awakened to the importance of fine Christian literature in the home.

HOME MISSIONS—

Pray for the Grace Brethren Church of Berrien Springs, Mich., especially for their new building plans and sale of their old property.

Praise God for the location secured by the Virginia Beach, Va., group, for it will provide a meeting place and a parsonage for the pastor, Harold Arrington.

Pray for the vacation Bible school and camp work and workers at Clayhole and Dryhill, Ky.

Pray for the need of investments in the Brethren Investment Foundation to meet the need of our home-mission church building program.

Pray for the effective use of the home-mission offering materials being provided during the home-mission offering period starting August 1.

Pray for the board of directors of the Brethren Home Missions Council that will be meeting before another prayer day to make plans for year of 1958.

GRACE SEMINARY—

Praise God for the glorious commencement on May 29 and for the 66 young people who graduated.

Pray for God's selection of students who will attend the seminary and college in the new school year beginning in September.

Pray for the building project which has been authorized and which is under way.

Pray for the summer activities of both students and faculty.

Pray for the supply of operating funds during the difficult summer months.

WMC—

Pray that God will rule and overrule in the election of officers in the local, district and national WMC.

Pray for all the WMC ladies who will be working in the vacation Bible schools and camp work this summer.

Pray for a deeper prayer life in each of our WMC members' lives.

Pray for Mrs. Benjamin Hamilton, our WMC editor, as she attends summer school at Indiana University.

SUNDAY SCHOOL—

Pray that every speaker and workshop leader in our national convention may be led in the messages and conference work.

Pray that our Sunday schools may catch the vision of the National Sunday School Convention, Aug. 18-19, and make it possible for their pastor and superintendent (at least) to attend the convention.

Pray for our new office secretary, Miss Bobbette Osborn, as she takes over the duties of the office.

Pray that the increases of the past year may be permanent through the efforts of every Sunday school and that from these we might build for larger schools this fall.

Pray for the SSEC during October and November, that we might have a minimum increase of 20 percent in attendance.

SMM—

Pray that many Sisterhood girls



will plan to attend district camps and national conference.

Pray that the girls who graduated from high school will be led by God into a Christian college, preferably our own Grace College, the Lord willing.

Pray that those who will not enter college will bear a good Christian testimony in the jobs they take up.

LAYMEN—

Pray for all the Brethren men who are leaders of Boys Clubs and teachers of boys classes in our Sunday schools that they will live their lives right in God's sight and be spiritually enabled to lead the boys to a real relationship with God through Christ.

Pray that more Brethren men will plan to attend national conference and cooperate in the laymen's meetings to the glory of God, as well as their own spiritual enrichment.

FOREIGN MISSIONS—

Pray that the trip of investigation in Hawaii will prove helpful to the future planning of the work.

Praise the Lord for answered prayer in the illness of Manuel Cuevas, one of our Mexican Bible institute students.

Pray that God will give us at least 100 souls saved in France in 1957.

Pray for the Floyd Tabers and the Schrockes as they travel home.

Pray for the tent campaign in Capanema, Brazil, beginning July 15 with national pastor Raimundo Cardoso as the evangelist.

The BRETHREN MISSIONARY

HERALD



VMC NUMBER

JULY 13, 1957

AMERICA'S ATLAS



ANOTHER REMINDER

The Brethren Missionary Herald is performing a missionary ministry that reaches every arm and work of The Brethren Church. This endeavor needs your prayerful and financial support. Pray earnestly, and then present your gift to the Lord for publications during the month of July.



"Open thou mine eyes"

Psa. 119:18

National Women's Missionary Council ~ 1956-1957

The How of WMC Programs

By Mrs. Thomas Hammers

"What in the world are you up to, Hilda?" exclaimed Mrs. Bale as she entered the nursery where her six-year-old daughter was stuffing broken toys, headless dolls, ragged clothes, and general debris into an open box.

"Why, Mother," cried Hilda, "Can't you see? I'm packing a missionary box just the way the ladies do; and it's all right," she added reassuringly. "I haven't put in a single thing that is any good at all!"

We are so happy the women in our WMC groups do not pack that kind of missionary boxes. Likewise we are happy to tell you that the monthly devotional program packets which come to your council each year are not prepared in such a haphazard manner. They are not the result of last minute, hasty, prayerless activity, but rather they come to you after several years of consecrated work on the part of the committee which was prayerfully and carefully chosen by the national WMC board. It almost seems to me that each year as these packets are placed in the mail that there should be a note for the postman reading thus: "Handle with care. This package contains vast treasure—the unsearchable riches of Christ."

Those of us who were privileged to prepare the programs which you will receive this summer have many times spoken of the untold blessings we have known in these two years. It was in August of 1955 that we were given instructions for our work. Little did we dream of all that was involved in those few lines we read on that sheet of paper that day. Had we known the full task before us, we would surely have quaked at the thought. Mrs. Hamilton, our editor, has asked that I try to give to you in these lines something of an idea of all that is involved in the planning and preparation of the national devotional programs which you use in your council meetings each month.

At the first meeting of our committee in October of 1955 in Spokane, Wash., we had each come with a suggestive outline and theme for the year's program. Prayer was our first necessity, and there have through these two years been many hours spent in prayer as we traveled step by step toward the final goal. Nothing we had brought to Spokane seemed to be the thing needed. We were thrown completely upon the Lord for wisdom and direction. Several weeks later the Lord put within the heart of one of the ladies the

present theme and outline, "We Are the Lord's." As we studied the material she had spent hours to prepare, we were made to praise the Lord repeatedly for answering our prayer with such a thrilling list of studies for our councils through this next year. It was in mid-winter that we drove across the Cascade Mountains to Harrah, Wash., to meet again until late at night to complete the final outline of Bible studies, and mission topics, and to choose a writer for each of these 24 articles. This outline was mimeographed and sent to the national WMC executive committee for their approval in February 1956.

In May of that year we met at Yakima, Wash., to assign responsibility for choice of monthly Scripture portions, hymns and special musical numbers, poems, introduction to the topic, program and invitation ideas, skits, consecration service, installation service, and the year's Bible reading schedule. Involved in each of these assignments were hours of searching of the Word of God and other sources as well. The one who gave suggestions for the monthly Scripture portions borrowed a large concordance and read thousands of references, checking and rechecking them with each month's theme. Before the final copy was prepared these references were again read by the chairman to make sure every reference was correct. The year's Bible reading schedule was prepared by one not on the committee but who has taught the Bible for years. Each month the readings follow the same theme as the program materials. Thus we urge you to follow them faithfully. Special music suggestions were chosen not from the index but by study of the verse content of the songs. These were likewise checked again by the chairman before final typing of the programs. Never to be forgotten are four or five days spent in reading poems and choosing just the right ones to be used with each month's theme. It is impossible to tell all the time and devotion these ladies put into this work at the Lord's disposal in order that we might present to you a program impressing upon your minds that "We Are the Lord's."

In August 1956, the national WMC board gave its final approval of all this material and the writers who were chosen. Then came the task of writing each individual who was to prepare a Bible study or mission study. Each was given instructions as to content, purpose, and length of article, as well as the deadline date

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 19, NUMBER 28

Entered as second-class matter April 16, 1943 at the post office at Winona Lake, Ind. under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$3.00 a year; 100-percent churches, \$2.50; foreign, \$4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive Committee; Gene Farrell, S. W. Link, Mark Malles, Robert E. A. Miller, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

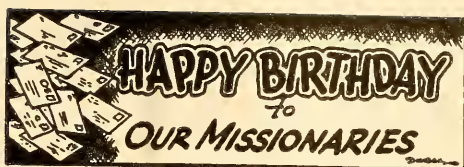
for its completion. Each writer was sent a copy of the year's outline to help them in fitting their material into the year's theme. It was necessary to make three contacts with some in order to get their material on time. One had to be replaced at the last minute. One had to be used as a Bible study instead of a mission study because instructions were not followed. One was three times too long and had to be cut. One writer was never heard from at all. But the blessing received from the articles sent in far outweighed the trials. Well do I remember the day Mrs. Sickle's article, "We Are the Lord's in Death," arrived in the mail. I read it immediately and such peace came over me that I shall never forget. None of my family were at home at the time, but I thought if the Lord should take one of them at that moment, I would have been at perfect peace after the blessing she had sent to me from Argentina. I say again that there are treasure and riches in the programs you are planning on now.

On February 12, 1957, we met in Seattle, Wash., and it was our husbands who broke up this session about 2:00 in the morning. This brought the final preparation of each month's program outline to a close. A complete copy of all materials except Bible and mission studies was typed and sent to the national executive committee for their final approval on March 22 at Winona Lake. This was the third time the executive, or the national, board had given their approval to portions of the year's program materials for 1957-1958.

Inquiry proved that to have the 58 stencils cut would cost the national WMC anywhere from \$60 to \$180 if done at stenographer's wages. I tell you this so you will realize what has been done in the past as a labor of love for the Lord. This year's stencils were cut by a young couple in the Seattle church for a small love gift. The mimeographing, packaging, and mailing was done by ladies of the WMC of Sunnyside Brethren Church. There will be 500 copies made from each stencil. This year there are quite a few more new councils than last which increases the number. Since this article was written before the mimeographing was done on this year's programs, Mrs. Evelyn Bell, chairman of last year's committee, has given me the following facts: It took 1½ hours to cut and mimeograph each stencil; 30 hours to prepare the original copy for the one who cut the stencils; 7 hours to address the envelopes; 8 hours to stick address labels; 36 hours and sore hands to staple and sort programs; 5 hours to count Bible markers designated for specific councils, and 8 hours to package materials for mailing.

In order that you might have some idea of the financial side of the picture we mention the following: Each year the appropriation for the printing of your monthly program materials is \$200. As the costs of paper, office supplies, printing, and mailing increases, it has been more of a problem for the committee each year to stay within the budgeted amount. Since this article was written before the mimeographing and mailing of this year's packets was complete, I give you the expenditures for last year (1956-1957): Mimeograph paper, \$67.13; envelopes, \$22.60; stencils and ink, \$10.98; postage, \$48.94; love gift for use of equipment and office, \$50.00; Bible markers, \$19.65; total, \$219.30.

You may ask the question, "Are these programs worth all this?" (The work of no less than four dozen people over a two-year period at an expense of more than \$200). Let me ask you a question. How worthwhile



MISSIONARY BIRTHDAYS FOR SEPTEMBER

Africa—	
Miss Rosella Cochran	September 1
Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.	
Miss Ruth Snyder	September 8
Bozoum via Bangui, French Equatorial Africa.	
Mrs. Donald G. Hocking	September 11
Bozoum via Bangui, French Equatorial Africa.	
Mrs. William J. Samarin	September 19
Bellevue via Bossangoa via Bangui, French Equatorial Africa.	
Mrs. Charles R. Sumey	September 22
Bozoum via Bangui, French Equatorial Africa.	
Mrs. George E. Cone, Jr.	September 23
Bossembe via Bangui, French Equatorial Africa.	
Argentina—	
Mrs. Loree Sickle	September 10
Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, South America.	
Miss Bertha Abel	September 12
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, South America.	
Brazil—	
Ann Lenore Ziclasko	September 11, 1950
1630 Sebastiao Fretas, Capanema, Para, Brazil.	
Mrs. Edward D. Miller	September 18
Macapa, Terr. Federal do Amapa, Brazil.	
France—	
Neal Lee Fogle	September 1, 1951
79 Chemin de Vassieux, Caluire et Cuire, Rhone, France.	
Mexico—	
Mrs. Walter E. Haag	September 11
439 Sunset Lane, San Ysidro, Calif., U.S.A.	
Sandra Rebecca Haag	September 16, 1952
439 Sunset Lane, San Ysidro, Calif., U.S.A.	
Richard Marvin Edmiston	September 22, 1949
Lista de Corresos, Leon, Guanajuato, Mexico.	
In the United States—	
Sylvia Fern Hill	September 1, 1943
c/o Mr. and Mrs. Albert E. Ossen, 5360 Aprian Way, Long Beach 3, Calif.	
Mark Stephen Schrock	September 12, 1953
P. O. Box 588, Winona Lake, Ind.	
Rev. Lynn D. Schrock	September 23
P. O. Box 588, Winona Lake, Ind.	

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 Patroness of SMM—Mrs. H. Lealie Moore, 112 Beachley St., Meyersdale, Pa.

do you make these programs in your own council? Their final value depends on the plans and preparation each leader and each council makes in using what the Lord has so generously and wondrously given in answer to the prayers of all who helped in their preparation. May they bring an abundance of blessing and enrichment in the lives of our WMC ladies each year is our prayer.

Women's Missionary Council

18th Annual Conference Program, August 19-25, 1957

Winona Lake, Indiana

Conference theme: "We Are the Lord's."

TUESDAY

- 8:00-8:15
In prayer—Mrs. Frank Lindower
- 8:15-8:25
Inspirational singing
- 8:25-9:45
In business
 Credential report
 Election of committee on committees
 Recommendations of the executive board
 National officers' reports
 President
 Vice President (projects)
 Financial Secretary-Treasurer
 Secretary
 Literature Secretary
 Editor
Offering
- 2:00-2:15—Singing
In devotions—Mid-Atlantic District
Report—special music, Scripture, prayer
- 2:15-2:45
"We Are the Lord's"—President's message
- 2:45-3:10
Report of National Prayer chairman
Report of Devotional Program chairman

WEDNESDAY

- 8:00-8:15
In prayer—Mrs. Frank Lindower
- 8:15-8:25
Inspirational singing
- 8:25-9:45
In business
 Credential report
 Secretary's report
 Election of officers
 Report of committee on committees
 Report of Michigan District president
 Report of East District president
Offering
- 2:00-2:15
In devotions—Allegheny District
Report—special number, Scripture, prayer
- 2:15-2:45
"In Foreign Service" (forum)
Mrs. Benjamin Hamilton, presiding
- 2:45-3:10
Display awards presented—Mrs. Miles Taber
Report of election
Offering

THURSDAY

- 8:00-8:15
In prayer—Mrs. Frank Lindower
- 8:15-8:25
Inspirational singing
- 8:25-9:45
In business

Credential report
Secretary's report
Presentation of objectives and recommendations
Offering

- 2:00-2:15
In devotions—Northern Atlantic District
Report—special music, Scripture, prayer
- 2:15-2:45
"In Missionary Nursing"—Miss Gail Jones, Africa
- 2:45-3:10
Birthday Recognition Service
Report—Iowa District
Offering

FRIDAY

- 8:00-8:15
In Prayer—Mrs. Frank Lindower
- 8:15-8:25
In inspirational singing
- 8:25-9:10
District presidents' reports
 Midwest
 Southeast
 Northern Ohio
 Northwest
"Pondering Pertinent Problems in WMC"
Panel—Mrs. Harold Painter, presiding
- 9:10-9:45
In business
 Credential report
 Secretary's report
 Approval of SMM Patroness
Offering
- 2:00-2:15
In devotions—California District
Report—special music, Scripture, prayer
- 2:15-2:45
"In the Homeland"
Isobel Fraser, missionary to the Jews
- 2:45-3:10
SMM recognition
Offering

SATURDAY

- 8:00-8:15
In prayer—Mrs. Frank Lindower
- 8:15-8:25
In inspirational singing
- 8:25-8:40
In devotions—Southern Ohio
Report—special music, Scripture, prayer
- 8:40-9:10
Report—Indiana District
Skit—"Mrs. Turmoil's Family"
- 9:10-9:25
In business
 Final credential report
 Final secretary's report
Offering
- 9:25-9:45
Installation Service by Mrs. Kenneth Ashman, retiring president.
Presentation of president's pin
 Mrs. Harold Etling
Final Benediction

Don't Fence Me In

By Dr. Bernard Schneider

(We are reprinting this article from a former program packet because so many WMC members have not heard it—ed.)

One of the song hits of the world a few years ago was entitled "Don't Fence Me In." Man has an inborn desire to be independent; he wants to be free. Man wants to do as he pleases. The prodigal son must have hummed an ancient version of that song.

Here in America we do a great deal of talking about freedom and liberty. Behind the Iron Curtain or behind the so-called Bamboo Curtain the people do a great deal of wishing for freedom and liberty. But what is freedom? Most people have the idea that freedom means to be able to do as you please. That is nonsense. That is not freedom, but chaos. Nero did as he pleased. Hitler did as he pleased. If such were freedom, then we certainly do not have it in America. We have a thousand laws which are designed to keep people from doing as they please for the safety and good of all. There is a law that says that I can't drive as fast as I sometimes may want to. There are **one way** signs in our town which tell me I can't go the way I please. I may own a lot in town and it may please me to raise goats or hogs or chickens, but even though the lot is mine and all paid for, the law says I can't raise those animals there. I can't do as I please, for it would offend my neighbors. The only man who had absolute freedom in the sense that he could do as he pleased was Robinson Crusoe—until he saw the footprint in the sand. The moment there are other people living near us, we must consider the rights of others. Just think what a terrible place this would be if everybody could do as he pleased!

Freedom is not just a matter of our rights but of **doing right**. True freedom is to have the desire and the privilege to do what we know to be right. Such freedom may be divided into two classes: political freedom, and spiritual freedom.

POLITICAL FREEDOM

To have political freedom means to be free to think, speak, vote, worship, and act as one believes is right, within the limits of the common good and welfare of our fellowmen. Such freedom is ours in America. Contrary to some very noisy speechmakers, we still have political freedom in this country. No one has interfered with my right to vote as I believed I should, or with my right to think, act, etc.—the only restrictions being made upon my actions are those which our government found necessary in order that we might retain this freedom.

In a very large portion of today's world, people do not enjoy this kind of freedom. Instead of working where they please, they are told where and how they must work. They cannot go where they please, they cannot vote as they believe they should without exposing themselves to serious dangers. Their privilege to worship as they believe is right is greatly restricted by a government which desires to stomp out true Christianity the same as we desire to stomp out polio. While in Europe a couple of years ago I talked with many who had escaped in great peril from behind the Iron Curtain.

Their stories were very much the same, all telling of unbearable conditions brought about by the forces of intolerance.

TWO IMPORTANT APPLICATIONS

First, we should never cease to thank God for the unspeakable privilege of political freedom. Most Americans take it for granted the same as they do their refrigerators and telephones. But it is certainly one of the necessary foundations for the possibility of happiness on earth. As Christians, let us not fail to thank God for it.

Secondly, political freedom involves definite responsibilities. All worthwhile freedom has been bought at a terrible price. Our political freedom was bought with the untold sacrifices of the Pilgrim Fathers and with the blood of those men who laid down their lives under such leaders as George Washington. This freedom has cost the lives of hundreds of thousands of men since the United States became an independent nation.

This freedom will not remain ours very long unless we practice it and live by it. Perhaps we should say, unless we live up to it. Half the population of the world is organized to destroy this freedom for us. Will they succeed? They surely will unless we take our responsibilities seriously. **For the Christian this responsibility means passionate devotion to the strongest bulwark of this freedom, which is the Gospel of Jesus Christ.** Of course, it also means to give strong support to the other foundations of this freedom such as voting, etc. But let us never forget that the strongest aid and support of political freedom is the Gospel of Christ. This is what caused this land to be as free as it is. Only the application and propagation of the Gospel will keep us free, or gain back freedom for any part of the world which already has become enslaved (John 8:32).

SPIRITUAL FREEDOM

Spiritual freedom is the freedom of the soul from the bondage which the Devil has imposed upon it. This bondage is worldwide—just as true in America as in Russia, for "all have sinned."

1. Spiritual freedom is far more important than political freedom (Matt. 16:26). It therefore should be obvious to every Christian that our first interest in our fellowmen both at home and abroad should be their spiritual freedom.

2. The cost of spiritual freedom is very, very high (1 Pet. 1:18-19; Rev. 5:9). Neither silver nor gold, in fact, no earthly price—not even the blood of man—could purchase our redemption, or spiritual freedom. It took God's Son down from heaven to the awful experience of death on the cross to purchase our spiritual freedom.

3. The only way by which man can have this spiritual freedom is through the person of Jesus Christ (John 8:36). The worst mistake of this world is its trying to gain spiritual freedom and happiness while bypassing Christ, the only One who can set men free. The result is more and more misery every day. The world is like the Prodigal. He did not want to be fenced

in by the benevolent provisions of a loving father. He thought that supreme happiness was in having his own way. So he had his own way. The more he had of it, the less he wanted it. Fortunately, he got miserable enough to think of home. If only man would come back to God through Jesus Christ. Man is so miserable away from home.

4. The results of spiritual freedom are many and wonderful. These include:

a. Freedom from sin, its condemnation, and its power (John 8:34-36 with Rom. 8:1-2).

b. Freedom from the Law (Rom. 6:14 with 7:4-6).

c. Freedom from fear (Rom. 8:15 with Heb. 2:14-15).

d. Freedom from the power of Satan (Acts 26:18).

5. The obligations of spiritual freedom are twofold:

a. A complete yielding of our lives to him who set us free (I Cor. 6:19-20).

b. Zealousness in good works (Titus 2:14). Christ has redeemed us to be a "peculiar people." This phrase actually means that we are to be His very own people. That is what is peculiar about us. We have been redeemed out of this world to belong to Christ. Because we belong to Him, and because our whole destiny is inseparably linked to Him, we should bestow our greatest zeal upon the promotion of His interests. What more could be more reasonable? (See Rom. 12:1-2).

Conference Committees

Conference program 1957—

Mrs. Robert Boone, Mrs. Scott Weaver, Mrs. Jesse Deloe

Devotional program 1957-1958—

Mrs. Thomas Hammers, Mrs. Ernest Morrell, Mrs. Harold Painter

Nominating—

Mrs. W. A. Ogden, Mrs. H. W. Koontz, Miss Marcia Lowe

Credential—

Mrs. Chester McCall, Mrs. Earl Cole, Mrs. Richard Sellers, Mrs. John Griffith, Miss Ann Seitz

Missionary Residence furnishings—

Mrs. Russell Barnard, Mrs. Clyde Landrum, Mrs. Harold Etling

Objectives and recommendations—

Isobel Fraser, Mrs. Adam Rager, Mrs. George Peek

Ushers—

Mrs. Vernon Shrock, Mrs. John Brown, Mrs. Edison Yoder, Mrs. Charles Turner

Pianists—

Mrs. Mary Fisher, Mrs. John Aeby, Mrs. Paul Dick

Songleader—

Mrs. Russell Ogden

JUST A REMINDER—

Local statistical blanks should be in the hands of the district presidents by July 15.

District reports should be in the hands of the national recording secretary by July 31.

If you should need additional report sheets please notify the national recording secretary immediately.

Be sure credential blanks are properly signed.



Please do not forget that during this final quarter of our WMC year our regular offering goes to the fund for the growth and expansion of our WMC. Our offering this quarter is used to defray the expense of our WMC **Missionary Herald**, our devotional program packets, promotional materials, and the many little expenses involved in the smooth-running of a large national organization, such as WMC. This offering does not pay officers' salaries. Your national officers serve, even as your district and local officers, because they love the Lord and feel that He has given them this avenue of service. So do not forget during this period of vacations that WMC can go forward only as we all do our part in our General and Publication Offering.

Mother's Letter

(Sixth of a series)

Dear girl of my heart,

I'm just getting back into the routine after your whirlwind visit over Thanksgiving. Oh, I know I should have long before this, but it was so exciting having you home again, meeting your roommate, fixing your very special dishes, and trying to have a little private conversation with you in the midst of dates, parties, and friends dropping in. Do I spoil you, Dear? I suppose so, but I believe you have enough of the preservative salt of commonsense not to let anything spoil you. If you can keep an even keel, a level head equally as well when everyone is loving and praising you as when everybody is blaming and criticizing, you will be a strong woman. See "If" by Kipling.

The thing I want to say is this: You know that I'd love to give you just everything "your little heart desires," don't you? At Christmas and all the time for that matter, but I just heard of someone who, I feel, has needs that exceed ours, real bread and butter needs, not just silk hose and lingerie and nail polish. I won't tell you the details now, but when you come home before Christmas, I want you to help me make lists for someone else's comfort and happiness. After all, the giving at Christmas is in honor of Him who came to give himself for us, and the giving which expects no return is the only kind that fulfills the spirit of Christ.

Speaking of lists, one might think of life as a continuous making of them. It seems but yesterday that I was making a list of baby needs. Then came a list of your first school clothes, books, tablets, and pencils. Then a list of things for your graduation. How adorable you looked (fond Mother speaking!) A list of things to take to college, maybe someday a list for your wedding, and then my little girl's making her own lists, just as I did.

And don't forget to list your blessings as you go along, and thank Him who is the Author of every good and perfect gift. With all my love,

John 3:16; Matthew 25:40

Mother



"VESSELS of HONOR"

II TIM. 2:20-22

SISTERHOOD THEME 1956-1957

French Equatorial Africa
Bossangoa par Bangui

Dear Sisterhood Girls:

This last year while in the home of a missionary friend I admired a beautiful pottery vase. My friend laughed and said she'd gotten it for less than twenty-five cents. They had been missionaries in the Near East. En route, they spent a few days in Ankara, Turkey. In the confusions of a strange city they had boarded the wrong bus and found themselves in the humblest part of the city. It seemed to be a pot-making area. They strolled about in a large open market full of utility vessels. There in the midst of water jugs and cooking pots she found this beautiful vase. The merchant asked only the price of his other pots. The market folks were not aware of its beauty; yet the missionary claims it as her most treasured possession.

Sara is a vessel of such beauty. In her humble African surroundings no one may ever realize or appreciate the miracle that God has performed in her life. Yet to her Lord she is a vessel of honor.

You may look at your own life and wonder just how you can ever be a golden vase in the house of God. You may pray: "Oh, God, if I could only sing, if I could only speak in young people's, then I could do something for you." Just remember that when God lists the things that make a life beautiful, He never mentions those. Let me suggest just one adornment I think is the most important if you wish to become more than just an "earthen pot." This adornment is love.

Dick Hillis, a missionary to the Orient and my missions teacher at Biola, once went to the blackboard and wrote all the attributes he could think of that a Christian should possess. Then he drew a line under them and totaled them as zero. For, as he pointed out, I Corinthians 13 says that none of these can be used unless love is there.

Let me be the first to say that I don't mean a "super sweet," artificial love. As a high-school girl, I always envied sweet, quiet girls. Some girls found it so easy to be like the heroines in Grace Livingston Hill's books. Besides not having "lavender eyes," I also could not obtain the airy sweetness that we sometimes mistakenly call the gift of love. You may be the world's worst tomboy or so shy you can't even shake hands properly; yet you can have the gift of God's love fill your life. This is the love that begins to see good in your friends. It's the gift that makes us content with our own clothes, house, and friends. It's the power that shames us when we're rude and makes us speak as we should. When filled with love, we're never glad when our girl friend gets in trouble, but we're happy when good things come to her. Love makes it possible to live under the most trying circumstances. A love-filled vessel is a vessel of honor (I Cor. 13:4-7).

So many things about us we are just born with. Discouraging, isn't it? And because you were born the way you are, you may sit back and let others enjoy God's best—like that Turkish merchant who did not know a vase from a pot. Just give God a chance to form the clay and fill it with love. Then don't worry if the beauty of your life is not immediately seen. In every part of the world pottery vessels must be first shaped and then baked. In Africa this takes days. In China the delicate process takes longer. It may take time, but God can do it!

This afternoon in our grass-roofed, mud-block classroom my group of teenage African girls gathered for their "Sisterhood meeting." Looking them over, I saw cute girls, dumb girls, silly girls, mature girls. I saw girls that were better dressed (although you'd never guess it); I saw some girls with Christian parents, and some without. I saw shy girls and rowdy girls. Yet among them I saw vessels of honor for God. And as always, God had taken no notice of outward things. He had blessed and honored those with willing hearts.

Most sincerely yours,

Sara's friend, Ruth Samarin



Sisterhood girls, who are vessels of honor for God, meeting with Mrs. William Samarin in Bossangoa, French Equatorial Africa.

CHECKUP

By Mrs. Max Brenneman

Now that another year has passed, has it been one lived for Jesus? From the previous lessons, see how many of these you can answer.

1. Quote I Timothy 4:12.
2. What two things will do wonders for your skin if you use them daily?
3. Complete the saying, "Idle hands are the _____."

4. According to II Corinthians 5:20 we are _____ for _____.

5. Why should we pray?
6. Explain "QT."
7. Complete the saying, "No B____, no b____."
8. Explain in your own words I Thessalonians 5:17.
9. Quote Psalm 119:18.
10. Complete the verse, "Do all things _____ and _____."

_____ (Phil. 2:14).

11. Name three things you can do around the house to help make your home happy.
12. Our bedroom needs daily cleaning like our _____.
13. What does Psalm 51:10 say?
14. What in this world has no man been able to tame?
15. How can SMM girls be missionaries right here at home?
16. Fill in the missing words: "I was _____ when they said unto _____ go into the _____ of the _____." Where is the reference found?

17. Name three things you enjoy in the morning service?
18. Habakkuk 2:20 says: _____.
19. Name at least three things we should remember as Christian girls while we are in school.
20. Never say anything about someone unless what you have to say can go through three gates. Name them.
21. What does Mother mean when she says to "be a lady"?
22. Quote I Corinthians 10:31.
23. In your play, how can you please God?
24. In Proverbs 18:24a, what does it say about a friend?
25. Is it worth while to "live for Jesus"? Why?

(All these answers can be found in the eleven preceding Junior SMM program lessons.)

Alys Haag Takes the Gospel South of the Border

By Mrs. Don West

Alys Anne Haag comes from Pennsylvania, the Keystone State. She was born in Altoona, Pa., but born again in Chicago, Ill., at the age of 22. She was very interested in the Youth for Christ movement which greatly influenced Alys in spiritual matters. She had chosen nursing as her career with plans to be an instructor to nurses. She felt the call for full-time service for her Lord and Saviour and did not struggle against God's will, but yielded to His call realizing the need because of the corruptness of modernistic teaching in her field.

Immediately after the Lord entered her life, He led her to Puerto Rico and to a young man with the same desires for service.

In 1950, Alys Haag came into the Brethren Church and five and one-half years ago began service for Him in Mexico.

As a small child Alys Anne said "l" instead of "r"; consequently, she is constantly reminded that her favorite dish is "lice and laisins." Since her missionary service in Mexico she has become more acquainted with lice (the real thing) and wonders how they could ever have been her favorite dish.

Mrs. Haag would challenge us as Sisterhood girls to live by Colossians 3:1-2: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."

SISTERHOOD OFFICIARY

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Pondo Sees the Light

By Miss Mary Emmert

Synopsis

After several years Pondo completed his training and married Zonggo. They did not get along very well together because she was not born again and desired the worldly things while Pondo cared more for the things of God. Pondo underwent a very great trial, but through the prayers of his Christian friends he was delivered. This experience brought him closer to the Lord than he had ever been before.

* * * * *

Pondo's wife, Zonggo, had run away again. So Koly decided to give his son some advice. "Why do you not let her go? Then you could get your dowry back," he suggested. "You can easily get another wife."

"No," said Pondo. "They say a child of God must keep the same wife."

"Well, I suppose as long as you stay at the mission you shall have to keep her. But pick out another girl, and I shall start buying her for you. They won't know it at the mission. Then when your work fails you there, you can take a second wife."

"Oh, no," said Pondo. "I want no one but Zonggo, if she would only behave."

"But you have no children," argued Koly. "You have been married quite a while now. You will never be happy without children. Who will bury you when you get old?"

"I am a child of God now, Father," said Pondo with some conviction. "I am beginning to see how God feels when we do not obey Him. He loves us and bought us with a great price. When we run away from Him, or sin against Him, His heart is very sad."

Koly looked at his son with new attention. Pondo had never talked like this before. Perhaps there was something to this affair of God after all.

A few months later, however, Pondo nearly lost all the ground he had gained.

"Zonggo has run away with a chief's son," he was told one day.

He was on his way to a neighboring village with a group of the "Fishermen's Club" which was going out to do personal work in the villages. He said nothing, but he could feel his anger rising. Suddenly they rounded a corner and came upon Zonggo and her new friend wabbling drunkenly down the road ahead of them, arm in arm.

Pondo lost his head entirely. He grabbed a cane out of someone's hands, and blind with rage, he started after his drunken rival. Murder was in his heart. But,

fortunately for him, his friends grabbed him and held him back by force. The drunk hustled off the scene, and Zonggo was led back to the station.

Much humiliated, Pondo went to his friend, the missionary, the next day for prayer. In the long talk that followed, he sobbed out his whole heart's burden. They took it to the Lord in prayer, and Pondo left with a new conception of God's mercy and a new faith in His power.

"I am resolved to be faithful to the Lord unto death no matter what Zonggo does," he told his father firmly. "It is settled forever."

Koly looked at him but said nothing.

Again Zonggo ran away. But instead of becoming enraged, Pondo set himself to pray. All night he pled with the Lord for Zonggo's conversion. In the early morning hours he was still wrestling in prayer for her with strong crying unto his Heavenly Father.

Zonggo, who had for some unexplainable reason come back home while it was still dark, stopped outside the door, arrested by Pondo's voice raised in prayer. Through the thin mat door she could hear all he was saying as he poured out his heart to God in her behalf. It went through her like a sharp knife.

She opened the door. "I have come home," she said simply. "I want you to forgive me for all I have done."

Pondo opened his arms and pulled her down beside him. "Do you really mean it?" He could scarcely believe his eyes and ears.

"Yes," she said, "I want to be a child of God like you. Tell me the way." There followed a happy hour of confessions and prayer. Zonggo was a new woman in Christ Jesus.

When Koly heard about it and finally understood it, he said: "If God can make a good wife out of Zonggo, I want Him to give me a new heart, too."

"You mean you will become a child of God also?" questioned Pondo joyously.

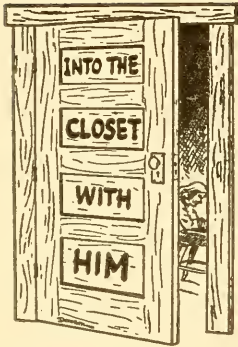
"Yes, and I rather think that Nana will follow, too," said his father.

"Oh, how happy my heart is!" said Della, the twin who had been present at the conversation. "Now you will not sell me to that old man who has so many wives already."

"Doesn't a Christian sell his daughter into polygamy?" asked Koly. "There are many things to learn; you will have to teach me, my son."

How happy Pondo was! He had found the Light and had believed unto the salvation of himself and his household. He felt that the Lord was calling him definitely to become an evangelist, and he was now ready to give himself wholeheartedly to that call.

PRAYER REQUESTS



Pray for the SMM sessions in progress this month at Camp Bethany.

Pray for the National SMM board meetings which are held in connection with national conference, that the many decisions concerning our Sisterhood organization will be ordered of the Lord.

Pray for each national officer and district officer as she completes each task for this year.

Pray that the Lord's choice will be made for

new national officers.

Pray for each writer of this month's articles.

SUGGESTED PROGRAM FOR AUGUST

OPENING—Sing the theme song "Channels Only" and repeat the year's verses.

SINGSPIRATION—Include favorite requests from the group.

PRAYER CIRCLE—Use prayer suggestions from the prayer corner.

SCRIPTURE—Read together James 2:1-13.

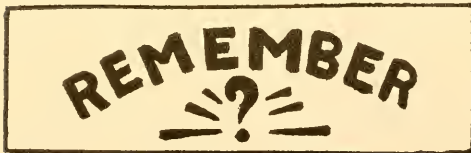
DEVOTIONAL LESSON—Middlers and Seniors read "Mrs. Samarin's Letter." Juniors review the year's lessons in "Checkup."

SPECIAL NUMBER—

MISSIONARY LESSON—Middlers and Seniors study the life of Alys Haag. Juniors conclude the Pondo story.

BUSINESS MEETING—Read the president's reminders, and then finish the year's business.

BENEDICTION—Psalm 145:1-2.



By Marie Sackett

All offerings are past due; however, if you haven't sent in your offerings yet, please do so as soon as possible. All funds are still open and we are just a little short of our goals. Do your part so we can meet these goals!

Remember the national board meetings to be held Friday, Aug. 16, at 9:00 a. m. Be sure to have your district president or a representative present.

What have you been doing? Remember to have a display from your district to be presented at national conference as a report from your district.

Patronesses! Be sure that you attend the patroness meeting held at national conference this year. It will help you understand the goals of Sisterhood and the program for the coming year.

SQUIBBLES

By Jeanette Turner

Your editor has received interesting post cards or letters from almost every SMM organization this year. Although there were too, too many for each one to be mentioned in these pages, here are just a few more items about Sisterhood activities over the U. S.

Akron, Ohio—Our girls have been busy this year. The Junior group visits regularly an old people's home. The Middler girls also give programs there and have given gifts to their former pastor's family and to former SMM girls who are now married.

The Junior SMM of **Osceola, Ind.**, has grown this past year. They had a hanky shower for one missionary and a soap and washcloth shower for another.

Junior girls from **Whittier, Calif.**, had a slumber party where they rolled bandages and worked on wordless books for missionaries.

Modesto, Calif., girls of the McHenry Avenue Church presented a skit at a WMC meeting where they also displayed stuffed animals they made for the Navajo Mission. Recently they had a Mexican dinner after which they rolled bandages.

In **Iowa**, the **Waterloo** Middlers made washcloth dogs and filled them with soap, pins, combs, etc., to send to the Navajos for Christmas. The **Cedar Rapids** girls sang for opening exercises in church one Sunday morning. At **North English**, the spring cabinet meeting began with a chili dinner followed by some rousing games. After business was completed, the meeting ended with an old-fashioned taffy pull. At a "Special Guest Day" they invited all girls who will be eligible to join SMM in the fall to see what regular meetings are like.

Juniors in **Sunnyside, Wash.**, prepared and served a dinner for the aged people of their church and made scrapbooks for the church nursery.

A Senior SMM was organized this year in **Lake Odessa, Mich.** The Junior WMC entertained them in December and helped them rip and sew bandages. At the spring cabinet meeting they made valentine hearts to fill with coins for the national project.

Mother's Work

By Geneva Showerman

I have a work! God-given!

Right here. Right by my side!

A little soul to teach of Thee—

Two little feet to guide.

A heart to teach of Jesus.

Two lips to teach to speak.

Two hands to teach to work for Thee—

What greater could I seek?

Oh, help me, Father, help me

To do this work of mine

The very best that I know how;

For this, my child, is Thine.

NEWS

LAKE ODESSA, MICH. The Grace Brethren Church has recalled Rev. Homer R. Miller as pastor for another year, and he has accepted the call.

COVINGTON, VA. Rev. Paul L. Mohler has tendered his resignation as pastor of the First Brethren Church.

CLAYTON, OHIO. Rev. Clair Brickel has resigned as pastor of the First Brethren Church and has accepted the call to the pastorate of the First Brethren Church, of Cleveland (Lyndhurst), Ohio.

AKRON, OHIO. Dr. Raymond Gingrich has been invited to be one of the speakers of the International Congress of Youth for Christ in Copenhagen, Denmark, Aug. 4-11. He and his wife will leave by plane Aug. 1. Dr. Gingrich is the president of the Cornus Hill Bible College.

WHEATON, ILL. The new address of Rev. James Sweeton is 318 E. Franklin, Wheaton, Ill. Please change Annual.



ROANOKE, VA. Mrs. H. J. Debo and Mr. William Fisher, members of the Ghent Brethren Church, Kenneth Teague, pastor, were among those who graduated from the Roanoke Bible Institute in their first graduation service. In the picture above Rev. Morris Brodsky is presenting the diplomas to Mrs. Debo and Bro. Fisher.

WINONA LAKE, IND. Larry Poland, son of Mr. and Mrs. Frank Poland, was named top senator in the National Student Congress at Lexington, Ky. He was chosen winner in the final session of the National Forensic League speech tournament over contestants from

throughout the United States. Larry is a member of the Winona Lake Brethren Church; his father is business manager of the Brethren Home Missions Council, Inc.

ALTO, MICH. The Calvary Brethren Church held a dedication service for their new pews and the remodeling of their building on June 23. Rev. Earl Funderburg was the guest speaker. William Johnson is pastor.

LEON, IOWA. Rev. Miles Taber, pastor of the Grace Brethren Church, Ashland, Ohio, was the speaker at the Iowa District Conference of Brethren Churches, June 26-27.

INGLEWOOD, CALIF. A farewell was tendered Rev. and Mrs. Howard Vulgamore June 23, at the First Brethren Church. Brother Vulgamore has assisted in the ministry at this church and will now assume his duties at the Brethren Navajo Indian Mission School at Counsellors Post, N. Mex. Dr. Glenn O'Neal is pastor.

LONG BEACH, CALIF. Rev. Curtis Mitchell was ordained to the Brethren ministry at the North Long Beach Brethren Church, Sunday afternoon, June 30. He is serving as assistant pastor at this church of which Dr. George Peek is pastor.

WHITTIER, CALIF. Construction on the new two double and four single apartments for the teachers of the Christian day school of the Community Brethren Church is now under way. Ward Miller is pastor.

LOS ANGELES, CALIF. Rev. Phillip A. Gaglardi, Canadian politician and preacher, will be the closing night speaker at the twin National Sunday School Conventions, both at Los Angeles, Oct. 11, and Grand Rapids, Mich., Nov. 1. He is Minister of Highways for British Columbia, and formerly pastor of Calvary Temple, Kamloops, B. C.

WATERLOO, IOWA. Rev. and Mrs. Vernon Schrock, members of the Grace Brethren Church, celebrated their silver anniversary, June 30. Brother Schrock is the Iowa director of the Rural Bible Crusade and serves as interim pastor for many of our Iowa churches when needed.

FORT WAYNE, IND. The brickwork on the Grace Brethren Church at 4619 Stelhorn has been completed. Thomas Julien is the pastor.

STOYSTOWN, PA. Necessary funds for a parsonage for the Reading Brethren Church have been made available. Arthur F. Collins is pastor.

SPECIAL. Meetings being conducted by the Crusade Team during the summer months are as follows: July 14-26, Grace Brethren Church, Beaver City, Nebr., Dayton Cundiff, pastor; July 28 through Aug. 11, First Brethren Church, Cheyenne, Wyo., Russell Williams, pastor. Dean Fetterhoff is the evangelist.

In Memoriam

Mrs. May Catron, 92, charter member of the Grace Brethren Church, Flora, Ind., and an exemplary Christian lady, passed away to be with her Lord on June 14 at Winchester, Ind. She was survived by one sister, three daughters, 10 grandchildren and 14 great-grandchildren.—John Evans, pastor.

Mr. Curtis C. Long, 78, went to be with the Lord on June 9. Death was caused by a heart attack. He was a faithful member of the First Brethren Church of Clay City, Ind. for about 53 years.—Edward Bowman, pastor.

Mrs. Annie E. Reed went to be with the Lord June 11. She was a faithful member of the Grace Brethren Church, of Yellow Creek, Pa., for many years. She had been failing in health for several years; yet she was present at all services when possible. Her faithfulness was an inspiration to all.—Sheldon W. Snyder, pastor.

SPECIAL. A \$5 purchase order on the Missionary Herald Bookstore will be granted to each pastor present at the 1957 national conference (Aug. 19-25) with a full representation of delegates from his church. Help your pastor win this token by attending the conference this summer.

LAYMEN—UNITED FOR SOULS



Palmyra, Pa.—Mr. and Mrs. Rollin Sandy, our national laymen's president and family, were recently given a surprise farewell party and were presented very useful gifts by members and friends of the local church. Brother Rollin Sandy and family have moved to Winona Lake to establish residence in preparation for entering Grace Seminary and College. Ninety-eight people were present at the farewell, and Rev. Russell Weber was the guest speaker. Rev. Robert Markley is pastor of this growing home-mission church. Shown above, left to right, are: Jeremiah Kauffman, committee chairman making the presentation; Mr. and Mrs. Rollin Sandy, Dean and Brent.

SUGGESTED PROGRAM FOR AUGUST

Opening Hymns—"All Hail the Power of Jesus Name"; "Is It the Crowning Day?"

Scripture Reading—II Peter 3.

Prayer Time—Pray for your officers at national conference this month as they formulate plans, goals, and projects for the coming year.

Hymn—"There'll Be No Dark Valley When Jesus Comes."

Business Session—Make plans to send a large delegation to national conference and urge all to attend the laymen's meetings each morning in the Rainbow Room of the Westminster Hotel. May we meet you there?

Bible Study—"Our Precious Earth and the Lord's Return."

Closing Hymn—"The Way of the Cross Leads Home"; closing prayer.



Penn Grove, Pa.—Eighty-five men from the Northern and Mid-Atlantic Districts had a very enjoyable all-day meeting here Saturday, May 25. Rev. Clair Hitz, registrar of the Philadelphia Bible Institute, was the speaker. Plans were made to have an all-night retreat early in September. The above picture shows some of the early arrivals registering for the Penn Grove conference.

THE LORD'S RETURN

Compiled by Roy H. Lowery

Every exhortation to Christian living is bound with the promise of Christ's second appearing, as, for example, attending public worship (Heb. 10:25); consistent living (I Thess. 5:23); parting with loved ones in this life (I Thess. 4:16-18); and the strife between capital and labor (James 5:7). People's indifference to our Lord's second appearing (II Pet. 3:3-4)—like the indifference to His first coming (John 1:11)—is due to preferring man's word to God's Word.

If Christ does not come again there can be no resurrection of the righteous (I Thess. 4:16-18), no rewards for them (Rev. 22:12), and no prospect of peace for this earth (Mic. 4:3).

God raised up Jesus to be the righteous Judge of all the earth (Acts 17:31), but if He should not return, there would be no judgment nor day of reckoning for the ungodly (Matt. 25:31; II Thess. 7:9; Rev. 20). Without His return there could be no hope for the conversion of Israel (Zech. 12:10; 13:6). Satan will never be bound until the Lord himself shall come (Rev. 20:2-3).

Christ is coming personally—"the Lord himself shall descend . . ." His coming is not "spiritual" through reform movements throughout the world, but literal (I Thess. 4:16). Christ prophesied that it would be an unconverted world to which He would return (Matt. 24:37-42). He will return when His bride, the church, is ready. It is our part to help to get it ready (Matt. 24:14). Let all who know these things be looking for Him (Heb. 9:28; Rev. 19:7-9). There can be no Millennium until the Devil is bound. The Millennium is the answer to our Lord's prayer (Matt. 6:10). It is to be to a millennial world that Christ shall bring His victorious church (Rev. 20:1-6). After the union of Christ and the church (the Rapture) comes the Revelation. The Rapture precedes the Tribulation because Christ may come any moment (Matt. 24:42-25:13). If He came after the Tribulation we would know when He was coming to rapture the saints and there would be no need of watching nor any element of surprise.

Because of the possibility of His immediate coming we ought to look well to our own hearts (I John 3:3)

The Risen Christ and The Christian Life

By George Cripe

PART II

Let us look now at the second scene of our chapter. This takes place on the road to Jerusalem. The women are hastening to tell the disciples about their tremendous discovery, when they suddenly find themselves face to face with their risen Lord. What took place there on that dusty road outside Jerusalem is one of the most significant things in all of Scripture. It says when they "saw him, they worshiped him." The presence of the risen Christ compelled their worship.

The word "worship" as used here means to pay homage to one of superior rank. It signifies the emotion of awe and respect in the presence of a superior power. I believe it means that when they came face to face with this One who had conquered death, they realized as never before that they were in the presence of Deity. Here was the Master of sea and earth and sky—yea of death itself. Here was the great Creator of the universe, the One who spoke and the worlds in space leaped into being. And they owned Him that morning in a way that they never had before as Master and Lord of their lives.

A lot of us have a lot of strange ideas about worship. We think it is getting a sentimental feeling as we hear the grand pipe organ play on Sunday morning. I heard a woman say once that she just couldn't worship properly unless there were stained glass windows in the church. Others think that the romantic feeling aroused by contemplation of nature is worship. Well,

that may be worship of nature, but I believe when we worship God in Christ, it means that we are very conscious of His authority, His power, and His greatness, so that our wills are subservient to His and we say, like Paul on the Damascus road: "Lord, what wilt thou have me to do?"

This does not mean that emotion was entirely absent from their worship. I believe the emotion of love was mingled with that of awe. It says that "they held Him by the feet." I think this indicates a strong feeling of love and loyalty, coupled with reverence. They loved Him.

Some of us seem to be afraid of emotion in our religion. But let us not forget that emotions play a very important part in our lives. Only that which touches a man's deepest feelings is going to lead him to the greatest feats of sacrifice and exertion. And love is the strongest and most compelling motive in all the world. This is forcibly illustrated in the realm of human leadership. Men will obey a leader whom they fear—but only as long as they have to. But, given a leader whom they love, men will sacrifice and go beyond the call of duty, and literally give their lives for him. The story is told of an infantryman in Napoleon Bonaparte's army who lay seriously wounded with a bullet in the chest after a battle. The doctor had no anesthetic, and as he probed for the bullet he was talking with the soldier to keep up his morale. "Young man," he said, "you are very lucky to be alive. This bullet is very close to your heart." The soldier looked up at him with an expression of utmost seriousness.

"Dig a little deeper, Sir," he whispered," and you will find the Emperor." The love of money drove John D. Rockefeller to feats of mental and physical sacrifice that amassed him a fortune and made him the richest man in the Western World. Love of country drove George Washington, in the autumn of his life, to endure danger and hardship that no lesser motive could have compelled him to endure. Edward the Eighth of England gave up an Empire because of the love of a woman. And yet we sit in our cold, formal pews and let our neighbors—to say nothing of the heathen—go to hell because we don't want to be emotional about our religion! This is not a valid reason at all. It is a cover-up. It is an excuse. Because deep down in that heart of yours you do have a controlling emotion. There is something you love more than anything else. And it governs everything you do. Whether it be power, or reputation, or family, or money, or a fleshly lust, there is something that you cherish, and that drives you on to do what you do. It is time we learned what it means to love the Lord.

This emotion was not something which they worked up. They did not shout and dance and stir up their baser emotions. Nor was it the syrupy sentimentalism that passes for devotion with some. Dr. Ironside, in his *Lectures on the Levitical Offerings*, tells the following incident. He said that early in his Christian experience he used to have what he felt were very holy feelings. So as not to lose these precious

(Continued on page 447)

Reaching Our Youth

By E. H. Bearinger
National Youth Director

American college and university trustees are rushing expansion plans in order to accommodate the rising influx of students. Since 1948 college enrollment has increased 27 percent and it is rocketing higher each year. Buildings are being erected, additional teachers employed, courses of study enlarged and improved, and new teaching methods tested.

However, there is another group of students outgrowing existing educational facilities. High-school enrollment is up 35 percent over this same period. In 1948, slightly over four million high-school graduates didn't go to college. But in 1956, nine years later, this figure increased nearly 40 percent, for over five and a half million high-school graduates said farewell to formal academic development. For each two high-school graduates who pursue a higher education, five go out into society directly from the nurtured atmosphere of the high-school classroom. Are these teen-agers prepared psychologically, physically, mentally, and morally to meet the demands that will be made upon them?

Less than one-tenth of one percent of this group are Brethren young people. Are our young people better prepared than the unchurched to face the realities of life?

Mary's memory cannot go back to her earliest Sunday-school attendance because from the time she was only a few weeks old she was taken every Sunday. Sunday-school and youth activities were as much a part of Mary as her rosy cheeks and innocent smile. But though Mary's mother did want her to be a little religious for her own good, she didn't want her religion to interfere seriously with her social popularity. Compromise for expediency was the standard practice during her adolescence. Circumstances didn't favor

Mary with a college opportunity. But her attractive personality and above average intelligence won her an excellent office position.

Musical talent was one of God's gifts to Mary and for several years it was used in His service. But little by little, as the social whirl gradually spun her into its web, the Lord was relegated to a lesser place in her life. Only the older church members remember Mary. Occasionally she goes to church, but her rosy cheeks are artificial and her smile is cool and forced. The vivacious youthful Sunday-school girl has faded into a fearful, sorrowful woman who knows what happiness could have been hers.

To the problems our young men have on leaving high school is the added obstacle of military service. Many of our young men go into the service only to be lost forever to the cause of Christ. Other young men go into the business world and become lost in the forest of competition or misled on the road to "success." Nevertheless, here and there out of the same basic background and exposure to the Gospel comes a preacher, a missionary, or a civic leader who accepts responsibility and acts according to the dignity of his position to the glory of God.

Our young people, who are tossed on the rough waves of reality on their own for the first time, ought to know what to expect and how to navigate in the midst of the "contrary winds" of contemporary life. God commanded parents to bring up children "in the nurture and admonition of the Lord" (Eph. 6:4). According to His plan, the home is to be the first center of training both in religion and in general knowledge. Unfortunately, however, not all homes have followed this plan, and not all young people have professing Christian parents. It becomes the

task, therefore, of our Sunday-school, church, and young people's groups to lead the spiritually weak into the pleasant paths of obedience to God.

Juvenile delinquency is not modern. Long before Plato (400 B. C.) men warned that the young people were rebellious and disobedient. They refused to think, were lazy, and displayed disrespect for their elders. This same cry echoes across our land today; young people are scatterbrained, uncouth, unlearned, frivolous, and hopeless. And so they are. They are because the adults they have admired are; they have followed and imitated the wrong leaders.

Still, out of these young people **must** come the leaders of their generation. Young people have received plenty of criticism; they don't need more. But they do need understanding, instruction, and encouragement. They need leaders who are dedicated to the Lord, who will be examples to them, and who will acquaint them with the Power to overcome.

The Brethren Church has a youth council that is dedicated to the accomplishment of the task of reaching youth for Christ. The Brethren Boys Clubs are designed to satisfy the gang spirit in junior boys; the King's Men, for the older boys, encourages individual ingenuity and creativeness; and the Sisterhoods challenge girls of all ages to become "vessels of honor," serving as testimonies to His redeeming love. Brethren Youth Fellowships bring all of these groups into an organization which explores and brings out the talents of young people; then develops and refines them for the Lord's use. From these groups come most of our missionaries, pastors, Sunday-school teachers, and Christian workers—the future Brethren Church.

(Continued from page 445)



Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

times of devotion, he decided to keep a diary of these experiments. For a period of months he faithfully recorded what he felt were his holiest emotions. Years later he happened on to this diary, and opened it. He said he was shocked and repulsed by the egotistical and self-centered emotions he found described therein. No, this was something that was real. It was when they "saw the Lord" that they worshipped Him. And if we today are going to get our ardor and holy emotion kindled, it is going to be by seeing the Lord. And the only way we can do this is on our knees with an open Bible. For it is in the pages of God's Word **and only there** that we find our Lord Jesus Christ revealed today. Any experience of Christ apart from the Word is dangerous and misleading, and probably the result of our own depraved imagination—our neo-orthodox mystics to the contrary notwithstanding.

There are two things that will keep us from an effective vision of Christ today. One is the lack of time. Our lives are so busy we never have time to draw aside to spend an hour or a day or a night in contemplation and communion with Christ. Really, when reduced to its lowest common denominator, this amounts to a lack of interest because we find time to do the things that we really **want** to do. I have never found a man yet who was just too busy to eat. Christ never made this mistake. He took time, in the midst of His very busy life, for communion with the Father.

Another thing that will keep us from seeing the Lord is a wrong motive. Some of us hear others say we should have a devotional time, and so we attempt it because someone told us to, rather than out of a sincere desire to know Christ. Some of us, when we do get a half hour alone, are so preoccupied with our problems, plans, and needs that we have no eyes to see the Lord.

Let us should be discouraged, however, let us remember that Christ desires our fellowship as much or more than we desire Him. It was He who took the initiative and came and greeted these women in the road. If there is real desire, He will meet us more than halfway.

(Continued next week)

HARRISBURG, PA.—The legislature passed a bill to prohibit the sale of automobiles on Sunday in Pennsylvania and to provide stiff fines for violators of the law.

STAMFORD, CONN.—An attorney here announced he would seek the nomination for the mayor of the city on the Republican ticket with a major plank in his campaign the obtaining of free bus service for children in parochial schools. He is Martin F. Armstrong, Jr., 34-year-old son-in-law of the late author, Fulton Oursler.

Mr. Armstrong's announcement of his candidacy came on the heels of an action in the State Legislature authorizing municipalities to provide, on a local option basis, the same bus transportation for non-profit private and parochial schools as they furnish to public schools.

TORONTO, CANADA.—The Peoples Church, which has long been noted for its generous contributions to missions, set a new record last month by giving \$300,000 in cash and pledges. The gifts were received from approximately 2,000 people during the annual missionary convention which lasted a whole month.

Rev. Oswald J. Smith, pastor of the church, said the record offering will make it possible to support new missionaries in addition to the 350 who are already being supported. A number of nationally-known speakers were heard during the convention, including Ernest E. Manning, Prime Minister of the western Canadian Province of Alberta; Robert G. LeTourneau, the industrialist; and the Claus Indian Family. Many foreign missionaries appeared in costume, and colored films of missionary work were shown.

CHICAGO, ILL.—The National Safety Council has given a citation to "the clergy of New Jersey" for their "outstanding contribution in 1956 to traffic safety." An official commended the 3,000 ministers, priests, and rabbis who gave sermons and addresses on individual

moral responsibility, placing the weight of their leadership behind official efforts. He said this active cooperation and support from the clergy was "a major factor in determining New Jersey's favorable traffic safety record for 1956."

LONDON.—A Gallup Poll of the British people reveals that 28 percent of Britons go to church at least once a month. Formerly it was estimated that only about 10 percent of the British people went to church.

SALT LAKE CITY, UTAH.—Inmates of the Utah State Prison will construct their own chapel for religious services, according to plans approved by prison officials. When prisoners rioted last February one of their 43 grievances was lack of a chapel.

PHILADELPHIA, PA.—American television viewers learned something about the skill, courage, and devotion of modern missionaries when TV emcee Ralph Edwards honored Missionary Rachel Saint on his nationwide program, "**This Is Your Life**," on June 5.

Miss Saint is working in Ecuador with the savage Auca Indians who last year murdered her brother Nate and four other young missionaries who attempted to reach the Aucas with the Gospel.

DAYTON, OHIO.—The First Lutheran church was installing a new \$42,000 organ. Parts of the instrument had been stored in the church building. When time came to put the organ together, it was discovered that seven pipes were missing. The discovery meant that inauguration of the instrument would have to wait. But three days later, seven carefully wrapped pipes were found outside the church. The police investigated and traced the theft to a 26-year-old workman and part-time auto mechanic who said he returned the pipes after discovering that he couldn't use them. He had intended to put them into his car as exhausts.

A LITTLE CHILD

It was June 19, and Mother sat in pensive mood. She had tried to study—there is always more of that than she can handle—but her mind wouldn't function along the lines of math or biology. Twenty-one years ago this day her first-born child had been placed in her arms and had taken over her heart. The memory of that day and that joy will never fade. But just three months short of his twenty-first birthday, God saw fit to take Bobby home to be with himself.

Total grief overtook this mother. Blinding, bitter tears ran down like rain as her heart echoed the cry of thousands of mothers before her: "Why did it have to be my son?" Even as she asked the question Mother knew it was not hers to ask. Bobby had been a loan from the Lord, a tender plant to nurture and cherish for a few years.

Perhaps basting the zipper in that nearly-finished skirt would divert the thoughts of her heart. Although Bob's physical birthday was a day of importance to Mother, she knew his "second" birthday was a day of importance. It was because of Bob's birth into the family of God by personal faith in Jesus Christ that she knows where her boy is today.

"If only I could stop crying," Mother upbraided herself. Now a little face peered intently into hers. "Are you 'cwyng' for Bobby, Mama?"

Evidently it had become the accepted idea in this household that when tears were in Mother's eyes, she'd been thinking of Bob. "I'm not crying for Bobby, Mark. I know he is happy in heaven. But I miss him so very much. You remember Bob, don't you, Honey?"

"Uh huh. He and Betty buyed me that 'trike' for Christmas. When are we gonna see Bobby?"

"When we get to heaven." Five-year-old Ardyth had quietly perched on the arm of Mother's chair and

joined in the conversation. "I'll be glad to get to heaven to see Bobby and Jesus. Bob liked the piece playing on that record, didn't he?"

"Yes, he was very fond of Scheherazade. I think of him every time I hear it, or any of the old classics which thrilled him. I'm glad you've learned to associate such music with Bobby, for in that way you will never forget him."

"Well, Mommie, you're glad Bobby will not have to be sick anymore, aren't you?"

"Oh yes, so glad."

"So am I. This will be a happy birthday for him. He is happy in heaven."

"Bobby is indeed happy, but birthdays no longer concern him. He's at home forever."

"Jesus sent the angels to take Bob's spirit to heaven, but not his body. Won't he get a new body some other time, Mommie?"

"Yes, Ardyth, and Bob will be glad for a disease-free body."

"When we die we'll go to heaven and Bob will smile at us. I'm gonna smile back at him 'cause I'll be awful glad to see him. I miss him, Mama. Sometimes I think I will cry—but I won't," she added hastily.

"That's a brave girl. Mommie has stopped crying. See? The Lord may come before we die. We may join Bob sooner than we think. What a wonderful day that will be!"

The music stopped. Other duties called Mother from tears and zipper, while her thoughts were riveted on her small daughter's intelligent grasp of Bobby's homegoing. There seemed to be not only an absorption of conversations she'd heard in the family circle, but a spiritual appreciation of the role of death, of heaven to come, and of glad reunion with loved ones. What wealth Ardyth possesses at the age of five! What contrast to the spiritual poverty of countless children that same age!

There is a tragic contradiction

which is tantamount to perversion in the thinking of today's educators. While they emphasize more and more the importance of early and correlated training and education, they do not include, or consider important, early spiritual enlightenment. It is true that most educators and many parents cannot give such training because they themselves are not personally qualified. But Christian parents have a source of wisdom which stems from Him who is wisdom. It is He who exhorts His own: "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6).

This Mother's heart goes out to the spiritual illiterates growing up all around us. "My child is not capable of judging or evaluating 'religion,'" is the general hue and cry. "I don't want to influence my child in religion because that is a personal matter. So I'll allow him to choose for himself when he is mature enough to do so."

Such an attitude is sad and wrong enough arising from non-Christian parents. But when Christian parents assume that attitude, perhaps not verbally but by conduct, it is **sin**. With heart aflame this Mother would challenge: "Your child can accept the deeper truths of God as taught by His Spirit when he is a believing child. As for influencing your child, you are doing so either negatively or positively, whether you want to or not. A relationship to Christ is indeed a personal matter. Have you talked to **your** child about Him? Have you ever purposely and purposefully urged upon your child the claims of Christ? If you really love Christ and your child you will not fail to speak to him today if you have neglected to do so heretofore. 'The night is far spent; the day is at hand . . .'" (Rom. 13:12).

It is later than you think. "Now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). Ardyth comforted Mother and herself in time of sorrow and need with her knowledge of spiritual things taught by God's Holy Spirit. Such a blessing comes to those who know Jesus Christ as Saviour. Is your child wealthy?

The BRETHREN MISSIONARY

HERALD



HOME MISSION NUMBER

JULY 20, 1957

Brethren Break Ground in Lansing, Mich.

Pastor Richard Sellers "Puts His Hands to the Plow"
While Members "Form a Team" in Unique Ground-Breaking Service





Editorials

By L. L. Grabb



Liquor Stores Now Outnumber Churches in America—

A recent study has revealed that there are 443,057 dealers in liquor and beer in the United States. At the same time there are 305,449 churches and synagogues in the USA.

It is apparent that Satan's business is doing much better than the Lord's business here in America. Last year Americans spent 9.5 billion dollars on alcoholic drinks with a large increase in the rapidly growing number of alcoholics. On the other hand, Americans spent only 3.5 billion dollars for all kinds of "religion" and charity.

To the thinking Christian citizen of our nation this can mean only one thing—a further degeneration in the spiritual condition of our people! How much of this can we stand before the whole structure of America crumbles in the dust of its own sin?

A Bonanza for Industry—Babies! Why Not for the Church?

The population of America is literally exploding!

This is what is supposed to happen in 1957:

2,800,000 people will be added to the population.

4,220,000 babies will be born.

3,500,000 first-graders will enter school.

1,575,000 marriages will be recorded.

631,000 households will be added to the nation's families.

Industry gets the statistics and plans ahead. And this population growth will be a bonanza for industry. Homes, schools, cars, electricity, oil, baby clothing, and many other items will be in greater demand. The world is all prepared to capitalize on the God-given growth in this great nation.

But what about the church? Will it be a "bonanza" for her? Will she see her golden opportunity or let it pass by? History has conclusively proved that the church is usually last to see her opportunity if she sees it at all. While sin and Satan have been gradually taking over, the American church has still largely failed to understand that **America is one of the world's neediest mission fields**. While the Bible indicates that we are to be more subtle and wiser than the children of the Devil, we are constantly outmaneuvered by the enemy of our souls.

Is it more important to provide more supermarkets, bigger gas stations, larger schools and colleges, new and more beautiful living quarters, or to provide **spiritual food** for the souls of lost Americans? Jesus said: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

Never in history has the true church of Jesus Christ had a greater, more unhindered opportunity to send forth the Word of Life than today! Tomorrow the opportunities will be even greater! God help us to see with His eyes and take advantage of these privileges of service.

Our National Cancer—

Mr. Frank Tripp wrote some good commonsense in the Lansing, Mich., State Journal recently. Coming from a newspaper columnist who is abreast of the times, his statements are highly significant. We quote a few of his remarks.

"Every pundit, almost, has had its fling at what's wrong with the world, youth, and society.

"Few of them have touched upon the inescapable formula of the all-time best seller; many of them have flouted it.

"The Holy Bible stays at the top of the list. Somebody must be reading it; more should be defending its truths. More of the plain, wholesome people who believe it, but seem struck dumb or shamed into secret expression of their faith.

"Our bookshelves and parlor screens belie our national motto; our literature and entertainment have approached a national cancer.

"Where are the people who once flooded protests to offending publishers and producers of the profanity, vulgarity, and indecency that have crept into American lives and homes and built a notion that the teachings of our fathers are mythical old fogysm; that only glamour, extravagance, and self are important? Any new crackpot theory that will sell for cash.

"Where are the people who once peppered editors with angry missives everytime they abetted the rantings of new thinkers that challenged the home, lured and confused the minds of children?

"Have they sneaked like scared slaves into the privacy of their home shrines to pray, 'O God, I'm saved: please save the rest of the people?' Once they went forth to face the mercenary dragons who have brought woe upon them.

"Today they leave the fight to organizations and committees which soon become smeared as scolds 'living in the past,' and discredited. The job was better done when people did it.

"One of the greatest plays of its era, 'The City,' was taken off the stage until a single, blasphemous oath was deleted. Today you'll hear it on almost any stage, and read it, and worse, scores of times in modern literature. Why wouldn't Junior be swearing a little? Smart, he thinks.

"Puritanical and fanatical, the thoughtless will say, but it was letting down such bars which opened the way for today's overindulgence in 'freedom of expression,' the theme song of the modernist.

"We are reaping the harvest of too much freedom of expression in places where it does not belong.

"As the people themselves accept and are silent, so will expand any trend that bedevils them."

This is America, 1957 style! Mr. Tripp is correct!

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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VOLUME 19, NUMBER 29

Ground Breaking at Lansing

By Richard Sellers, pastor

It was a great day! This was the attitude which was reflected by those who attended the ground-breaking service at Lansing, Mich., on June 9. The weather was perfect and was accepted as being an answer to prayer on the part of the folks in Lansing.

The crowd was large, numbering somewhere near 225 in attendance. Visitors were present from the Lake Odessa and Alto churches.

The service was opened with all who were present singing "The Church's One Foundation," after which Prof. Herbert Bess, former pastor of the work in Lansing, led in the invocation.

The message of the afternoon was brought by Dr. Paul R. Bauman, the president of The Brethren Home Missions Council. His message, which was entitled, "Except the

Lord Build the House," presented a great challenge to the Brethren at Lansing. The theme of the message expressed the idea that the people must conform to the Word of God before this church building could be called a church in the true sense.

Special music was brought by Rev. and Mrs. Gib Clark, the pastor and his wife of the neighboring Baptist church.

Following the message of the afternoon the entire congregation formed two lines in front of an old-time walking plow which had been painted a bright gold in color. After taking hold of the two ropes, which had been attached to the plow, the ground was broken in one united effort with the pastor guiding the plow in its course.

Among those present from The

Brethren Home Missions Council at Winona Lake, Ind., were Brother Lester Pifer, assistant field secretary; Brother Robert Foltz, architect; and Brother Elmer Tamkin, financial secretary of the Brethren Investment Foundation.

A special telegram was received from Rev. Robert Griffith, Brethren pastor at Grandview, Wash., who along with Earl Funderburg, pastor of the Ozark, Mich., church, was responsible in organizing the work in Lansing. Also during the day special recognition was given to Brother Don Hocking, Prof. Herbert Bess, and Dr. Norman Uphouse for their labors and efforts in behalf of the church at Lansing.

The service was closed with Brother Lester Pifer pronouncing the benediction.

Laying the Groundwork in Lansing

A great amount of groundwork is necessary in starting a new church! At the time the Central District was divided into Southern Ohio, Indiana, and Michigan districts, it left the new Michigan district without a new project. The Michigan pastors were vitally interested in getting something new started and after a careful survey found the most likely place to start was in Lansing. The most likely pastors to start the work were Robert Griffith, Lake Odessa, and Earl Funderburg, Alto, because members from their churches were living in Lansing.

The first pastor was a student from Grace Seminary, Donald

Hocking. Brother Hocking carried on the work until he finished his seminary training and had to begin preparation for the trip to the foreign-mission field of Africa.

Professor Herbert Bess of Grace Seminary, an experienced home-mission worker, took over the ministry following the departure of the Hockings. When Brother Bess was no longer able to continue the work, another professor from Grace Seminary and College, Dr. Norman Uphouse, assumed the responsibility of the Lansing work. The services were limited during this time of groundwork, and it was not until Richard Sellers became the first full-time

pastor that the full schedule of services got under way. This was in August 1956, and since that time the Lord has blessed with increases in every phase of the work.

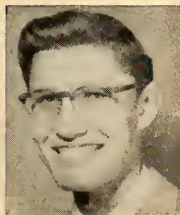
This is the usual procedure for a new church. Much groundwork must be done by some people. Much seed must be sown, and it is usually some time before the "harvest." This part of the work is very important, but it is often discouraging to those who are called to perform it. We thank the Lord for these who have done a good work at Lansing and for the prospect of the new building, and for all those who are helping to lay the groundwork for other new Brethren churches across the nation.



Robert Griffith



Earl O. Funderburg



Donald G. Hocking



S. Herbert Bess



Norman H. Uphouse

Lansing Brethren Break Ground on New Location



Paul R. Bauman, president of The Brethren Home Missions Council, ground-breaking speaker.



Members making up the "team" pulling the plow in the ground-breaking service.



Present meeting place in the Windemere school



Richard Sellers, pastor, Grace Brethren Church, Lansing, Mich.



Dr. Norman Uphouse, a former supply pastor, stands on the corner of the new church location.

What Happened to Your Minute-Man Letter?

Some Were Returned With These Notes—

Sapulpa, Okla.
Brethren:
My offering is small, but I want to be a Minute-Man all of my life. My age is almost 90, and I have been a Minute-Man since it was started. The Fort Wayne, Ind., First Brethren Church held its first meeting in our home.

Mrs. B. Z.

Bloomington, Calif.
Dear Brother Grubb:

Enclosed is a small offering and sorry it is not more. If everyone would respond to your call, you would have a good offering. It seems people forget about the Lord's work.

Mrs. R. H.

Glendale, Calif.
Dear Brethren Minute-Men:

Again it is my privilege to assist in getting a new church started. My son bought some gasoline for me, and now I can send a couple of more dollars. It is great to pass along blessings like these.

Mrs. A. L.

Somerset, Pa.
Dear Brethren:

If the need is not met in a reasonable time, let us know, and we will try to send another offering.

Mr. F. E. K.

Marion, Ind.
Dear Sirs:

Enclosed is two dollars to help out with the new building. I am 95 years old, and I guess you do not have many that age to help you out. I am shut in but able to read and write. I do thank the Lord for being able to send this.

Mrs. S. D.

Modesto, Calif.
Dear Brother Grubb:

It always thrills me to receive one of these Minute-Man letters, for it means the Brethren witness is going into another city for our precious Lord.

Mrs. O. B.

Kokomo, Ind., Pastor and Family



Left to right: Billy, Charlene, Brother Kolb, Mrs. Kolb with Loribeth, and Elaine Kolb.

Norwalk, Calif.

Dear Sir:

You will find enclosed \$5 for the Minute-Man offering. We have just a pension so don't have much to give. But this is such a worthy cause that we are glad to do our bit. We are 77 and 81, but God has always provided for us.

Mr. and Mrs. W. E. S.

and to make it more convenient for the donor. So to you who have not taken the time to write, we appreciate your help just as much.

Some Were Not Returned

The average returns from a Minute-Man letter run nearly \$3,000. This means a large number of letters never find their way back.

In this issue you can read about the Lansing, Mich., church that is now under way. This was the next to the last one sent your way. The last Minute-Man letter was for Kokomo, Ind. The family shown above is just now getting into their new home, which will be the church until a building is erected. Would you want a church in your home? Think! What happened to your Minute-Man letter?

Some Were Returned Without Notes

In fact, the majority of the letters returned do not contain a note. Naturally we enjoy the notes expressing an interest in the work, advising us they are praying, and telling us the circumstances by which we know their gifts are sacrificial ones. The return envelopes are prepared so that a letter is not necessary

On Your Way...

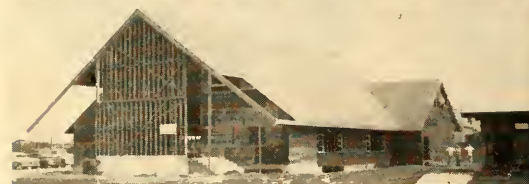
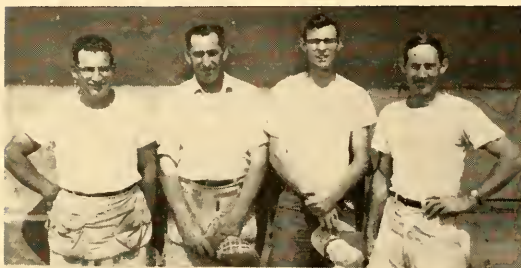
Plan to visit some of your home-mission works, even if you have to drive out of your way. See for yourself what is being done in Brethren Home Missions. You are welcome to visit the home-mission office at Winona Lake.

Remember

THE NATIONAL FELLOWSHIP OF BROTHERS CHURCHES

convenes August 18-25 at Winona Lake, Indiana

Home Mission Church Building News



Left to right: Bert Jordan, Harlan Martin, Charles Koontz, and Max Fluke.
Los Altos Church



Cheyenne Church



Florin Hesse and Grover Culver

Long Beach, Calif. The Los Altos Brethren Church, under construction by unit 3 of the Brethren Construction Company, is nearing completion. A new family was added to the crew here when Mr. Harlan Martin from Covington, Va., answered the call to become a home missionary in this phase of the work. Mr. Martin is an experienced builder, having been in this type of work most of his life. Another new home missionary was added to this crew when Miss Alice Snider became Mrs. Charles Koontz.

Cheyenne, Wyo. The new First Brethren Church is in business at the corner of Walnut and Forest Drives. The remaining crew members have departed, but of course there is still work to be finished. The construction crew moved from here to Lansing, Mich.

San Diego, Calif. The new Grace Brethren Church is under construction here. Mr. Florin Hesse is the contractor for this new building. Mr. Hesse is well known for having built a number of Brethren churches, and we thank the Lord for this Christian man and his contribution to The Brethren Church.

Fort Wayne, Ind. The foreman, Mr. Vern Latham, and his family have just returned from a vacation in California. During his absence the building continued with Mr. James Knepper in charge. The weather has slowed the progress on this building, and financing has also been a factor. Pray for the financial needs of these building programs.

Grandview, Wash. Pastor Robert Griffith writes: "We are rejoicing in the way the building program is progressing. We will be finishing the roof in a few days, and the windows are here ready to be installed. One foreman says the building will be finished about August 15, and we are planning a dedication for September. This will be the third anniversary of the church.

Lansing, Mich. Unit number 1 of the Brethren Construction Company is on the job. Here we will have a brother team working for home missions. Don Sellers, a member of the crew, will be working on the building with Richard Sellers, pastor of the church.

Virginia Beach, Va., Begins Full Program



Community House



Sunday Morning, June 23



New Property



Rev. and Mrs. Harold Arrington

By Lester E. Pifer

Virginia Beach is located on the Atlantic Coast in the extreme southwest corner of the State of Virginia. It will become a strategic missionary beachhead to reach the rapidly expanding areas of Norfolk, Portsmouth, Newport News, and ultimately Richmond.

The Southeast Fellowship of Brethren Churches District Mission Board probed this field and got a Bible class and Sunday school under way. The Brethren Home Missions Council was asked to oversee the work and to aid in the securing of a pastor and the purchase of property. Rev. Harold Arrington became

the pastor on June 23. Families from Buena Vista, Va., Roanoke, Va., and Waynesboro, Pa., live in the area. The attendances averaged from 20 to 25 when the group met under the leadership of district pastors who came in to minister from week to week. The local group showed great faith and fine spiritual stamina in going ahead with regular services from the start. A record attendance of 38 was set on the day the new pastor began his ministry.

A new piece of property 1 5/8 acres in size has been purchased between two large new developments of homes. It is located 3 1/2 miles west of Virginia Beach on the Norfolk-Virginia Beach highway at the

highest point in Princes Anne County. A large colonial 11-room house is located on one corner of the property. Plans are now ready for the remodeling of this building for church and Sunday-school facilities. The spacious home will provide adequate room for the growing church until a first-unit church building can be erected on the corner property. Meantime, the group will continue to meet in the community building in downtown Virginia Beach. Investment funds in the amount of \$4,000 are urgently needed to pay on the property so that remodeling can get under way immediately. Pray for this "newest" of our home-mission churches.

A Wagonful



Two donkeys pulled a wagonload into the mission on Sunday night in April. The wagonload consisted of four mothers with a combined total of eight children. Trailing behind were two faithful dogs. Sick children necessitated a thirty-mile trip by wagon in search of medical help. The sturdy donkeys made the trip in six hours from the home camp to the Mission. A hurried trip in the Mission stationwagon covered the same distance on to the nearest doctor in half an hour. The mothers and children then returned and spent the night in one of the native hogans prepared for such visits here at the Mission.

With the sick children on the mend and mothers' hearts relieved, the same small wagon started out on

the thirty-mile return trip the next midday. The same two mismatched donkeys, a white and a brown, trotted off for home as though proud of their part in the errand of mercy. The two dogs took up their rear-guard position as the group rode out of sight. We took the accompanying picture to show you how many sick children and mothers it takes to fill a small wagon.

There are many such wagonfuls in Navajoland in need of help daily. It takes several wagonfuls of children to fill the school desks and beds. More wagonfuls are needed to haul all the supplies and equipment needed daily in the operation of the Mission. Thank you for your wagonful of support and prayer for the school year recently completed.

NAVAJO READING SCHOOL RESULTS

By Evan M. Adams

We wish you could have been here this week to really see what the word has done in some of the lives of these Navajo people. We have been very busy with the reading school and are becoming very tired. It is much harder than digging ditches.

We have had a total of 20 students in the school so far with 15 remaining at the present time. Those who are here and studying seriously are accomplishing much, and we can see them growing spiritually at the same time.

One woman in particular has been a real blessing to us. She is about 26 years of age and has never been to school. She accepted the Lord three or four years ago and has had little opportunity to grow spiritually. Last November we began holding reading classes in her home, and now she has progressed from an illiterate to be a capable reader of the New Testament. Her life has shown what the Word has done for her as she has grown in the Lord. She has become outstanding in the fact that she gives her testimony of her new life in Christ to her people. She has been an encouragement to the other illiterate Navajos in their attempt to learn to read. Her husband, who until about three months ago showed no indication of spiritual interest, now shows a definite interest. He has begun to learn to read and is also a student in the reading school. We have prayed much for this young man and certainly he is an answer to prayer.

NAVAJO MISSION NURSE ON DUTY



Miss Lois Garverich, R.N.

Miss Lois Garverich, a member of the Melrose Gardens Brethren Church, Harrisburg, Pa., answered the call to the Brethren Navajo Mission to become a missionary nurse.

The need for a nurse was immediate, and Lois found herself "on duty" at once. Brother Evan Adams wrote: "We are certainly thankful for a nurse to assume the responsibility of the medical needs. Lois arrived 5:00 p. m. on Thursday, June 14, and the next morning had her first patient. A little girl living on the mission compound stepped on a tin can and cut her foot very badly. Lois has been giving her treatment daily. If she had not been here, it would have necessitated the girl staying in a hospital or our driving her to a hospital two or three times a week for a couple of weeks."

With a nurse on duty, it will reduce the trips to distant doctors and hospitals. Pray for her ministry.

OUCH!



Little Jeanette Trujillo portrays graphically one of the hazards Navajo boys and girls must face if they come to school. Dr. Warren Rasmussen, State health officer, administers an inoculation against polio.

ISRAEL CALLS!

BUT FOR THE GRACE OF GOD

By Leanore Button

One thing about house-to-house calling—you never know what might happen next! As I walked down Gardner Street, I wondered what the people were doing who lived in the houses where I was calling. I could see their cars in the driveways and hear them talking behind doors, but very few came to the door when I rang. The few who did come were either surly or undressed. They couldn't possibly all know the missionary was calling in their neighborhood.

I approached a house which was painted a loud pink and rang the bell. A hostile voice called to me from an open window: "What do you want?"

Have you ever tried to witness through an opaque screen? I could tell it was a woman, but her face was difficult to see. I immediately recognized my disadvantage and tried the friendly approach.

"I have a little paper for you," I told her. "I was admiring the me-zuzzah on your door."

She launched into a discussion about the mezuzah.

"Shouldn't it be tacked on the doorknob at an angle?" I asked when I had a chance to speak again.

"How did you know? Are you Jewish?" She seemed embarrassed that I should notice the mezuzah had been tacked on in a vertical position instead of pointing inward. I began to tell her, then, that though I wasn't Jewish, everything I believed in was Jewish, and even my Saviour came to earth in the body of a Jewish man. Then I tried to show her that we were all sinners, and I believe it was at this point I lost her. Strange, isn't it, how the human mind rebels at the thought of sin and its consequences?

Several houses up the street a heavy, dark man answered the door. "Take it and go!" he shouted, banging the door shut. I made a notation on the card about his refusing the literature and started down the walk. As I did, a man with a dog on a leash came along, carrying one of our Mediators folded into a handy paper with which to slap the dog. Following him was another dog, and as I came out on the sidewalk again this dog for some strange reason

attached himself to me like glue. No one answered at the next house, and my new-found friend strayed back to the house next door. As I came down the walk once more, an elderly woman came running out of the house where I had previously called.

"Take your dog away!" she screamed at me. "Take him in your own yard!"

"Lady," I protested, "he doesn't belong to me. He isn't my dog."

Just then the man with the dog on the leash passed by again. For the next few minutes the woman told us what kind of people we were to bring our animals into her yard, etc. At last I walked away, feeling very misunderstood and still being followed by the cause of my trouble. "Go home!" I ordered, but he just sniffed and continued to follow me. Five houses further he lost interest in me in favor of a tired-looking cat, and I felt very grateful.

The morning was almost over when I knocked at the door of a downstairs apartment. The man who opened the door had on a yamika or prayer cap. He was friendly enough, and though he didn't want to accept the Mediator, he was willing to discuss the Word of God with me. He admitted sin but refused to admit the necessity for a blood atonement for that sin. I tried to show him this truth from Leviticus 17:11, but he said my Bible was different than his. He brought his Bible (in Hebrew) to show me and was surprised to find that it said the same thing. However, when I tried to show him other passages of Scripture dealing with the Messiah, he closed his Bible with a bang and refused to discuss it further. He did accept a Gospel of Matthew and promised to read it carefully. He also told me I would be welcome to come back and talk with him in the future. He told me he had read most of Sholem Asch's books and had spoken with missionaries in England many years ago. It is people such as this man that we are able to draw into our class on Wednesday. Perhaps in time he will come, although he made no promises.

The last call of the morning was

on a middle-aged woman. We had spoken many times with her. She remembered us and much of what was said before. She told me she had been reading Sholem Asch's books also. She read our literature and listened to radio programs concerning Jesus as the Messiah. Her final word to me that morning was: "I wouldn't want Him [Jesus] even if it were true about His being the Messiah."

As I walked to the car I couldn't help but think how hard the hearts of human beings are today—not the Jew only, but all men. The attitude was aptly expressed by a dear Jewish friend: "I don't want to know what is in that book [the Bible]." Man today, ostrich like, wants to hide his head and heart from the revealing truths which testify to the sinfulness of the heart. And, but for the grace of God, you and I would be without hope and without Christ. Do we think enough of God's grace? Are we grateful for this wonderful salvation so freely given to us? Oh, that we might remember every minute of the day the wonder of God's grace!

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9).

ANNUAL CORPORATION MEETING

The 1957 annual corporation meeting of The Brethren Home Missions Council, Inc., Winona Lake, Indiana, will be held on Wednesday, August 21, 1957, from 12:00 noon to 12:30 p. m. The meeting will be held in the Auditorium Building of the Winona Lake Christian Assembly.



NOTICE. The annual corporation meeting of The Brethren Missionary Herald will be held in the Auditorium at Winona Lake, Ind., on Tuesday, Aug. 20, 1957, at 12m.

WASHINGTON, D. C. The winter and spring program of the First Brethren Church had a wonderful climax with 33 new members entering into the fellowship of the church. Twenty-nine of this number came by affirmation of faith and Christian baptism, and four by reaffirmation and letter. Nearly \$40,000 was pledged to be paid in the next two years into the Sunday-school-building fund. This amount is over and above the giving to current expenses and to the national program. James Dixon is pastor.

TAOS, N. MEX. Rev. and Mrs. Sam Horney celebrated their 20th wedding anniversary on June 20. (Ed. Imagine, 20 years with Sam.)

WATERLOO, IOWA. A reception for Pastor and Mrs. John Aebly and family was held July 14 at the Grace Brethren Church. A surprise food shower was the order of the day.

INGLEWOOD, CALIF. The First Brethren Church is considering the erection of an educational annex at the estimated cost of \$70,000. Dr. Glenn O'Neal is pastor.

MANSFIELD, OHIO. The main auditorium of the Grace Brethren Church has been air-conditioned. Dr. Bernard Schneider is pastor.

SPECIAL. The executive committee of the National Fellowship of Brethren Churches has expended real effort to arrange for an attractive program for the 68th annual conference at Winona Lake. Every church of the Brotherhood is

urged to make a supreme effort to have all their delegates at the conference. Official boards should not overlook their responsibility of recommending to their churches that financial assistance be given all pastors and delegates attending the conference. These folk represent local churches, and each church is obligated to care for its delegates who represent it at the conference. If this matter has not been cared for in your church, it is not too late. Many of our churches make this a regular part of their budget.

WASHINGTON, D. C. Mr. and Mrs. A. Shaw celebrated their 61st wedding anniversary during the last week of June.

MANSFIELD, OHIO. Rev. Gene Witzky will terminate his ministry at the Woodville Grace Brethren Church on July 28 and will assume his new duties as pastor of the Ireland Road Brethren Church, South Bend, Ind., on Aug. 4.

LA VERNE, CALIF. Mr. and Mrs. Elias White, Sr., celebrated their 56th wedding anniversary on June 4. They are the parents of Dr. Elias White, pastor of the First Brethren Church, of La Verne.

LA VERNE, CALIF. Chaplain Orville Lorenz, USA, was guest speaker June 16 at the First Brethren Church.

STOYSTOWN, PA. Rev. Arthur Collins, pastor of the Reading Brethren Church, recently delivered a series of devotional messages over the local radio station.

KITTANNING, PA. Rev. William Schaffer, pastor of the First Brethren Church, conducted the morning devotions of the local radio station recently.

CHANGE. The new phone number of Rev. Lyle Marvin is: San Bernardino, Calif. exchange, Turner 2-5898.

SPECIAL. Sam Wolgemuth, overseas director of Youth for Christ International, has recently returned from Copenhagen, Denmark, where arrangements are being made for the ninth World Congress on Youth Evangelism, to begin Aug. 4. He says that spiritual life in Copenhagen is at a low ebb. "The city has the highest suicide rate in the world.

The BRETHREN MISSIONARY HERALD

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
Winona Lake, Ind.

WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.

Home Missions.....Luther L. Grubb
Winona Lake, Ind.

Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

Pastors wept as we discussed the youth problem," he reported. There has been a tragic moral collapse among the youth. There is an almost complete disregard for the church. Even though 95 percent of the population is nominally Christian, the average Sunday morning crowd is from 6 to 20 in churches that seat 600 or more! "A small band of godly pastors and Christians in Copenhagen are calling for help," he said.

HENRYETTA, OKLA. A daily newspaper publisher and radio station owner has started a "Billy Graham for President" club. J. Leland Gourley, president and publisher of the *Henryetta Free Lance*, said in an editorial that Mr. Graham "must be drafted" because America needs the power Billy Graham believes in.

SCOTSDALE, PA. Ival Magal, a former missionary among the Slavie people of Eastern Europe, and editor of *The New Way*, has been working for some years on the project of having Bunyan's *The Pilgrim's Progress* reprinted in the Russian language. The Herald Press, Scottdale, Pa., has completed half of a 3,000 edition, and copies are being distributed to Russian-speaking people in 27 countries, including some behind the Iron Curtain.

CLAYTON, OHIO. A new furnace is being installed in the First Brethren Church, Clair Brickel, pastor.

LOS ANGELES, CALIF. Louis T. Talbot, chancellor of the Bible Institute of Los Angeles, reports that Biola is reentering the radio field with a new FM station. The newly licensed station has the call letters KBBI and is located at 107.5 on the FM band. Dr. Talbot says that work has already begun on construction of the station and present plans call for having KBBI on the air "before the end of this year."



Isaiah 1:18

The Risen CHRIST

AND THE CHRISTIAN LIFE

By George Cripe

PART III

Let us now move on to the third scene. This takes place on a mountain in Galilee. Jesus appears here to the whole band of disciples. And the Scripture says again: "When they saw him, they worshipped him." But, lest we should think that emotion is the sole end, we are reminded in the next few verses that emotion is no substitute for action. Love that does not lead to sacrifice is no love at all, but a deceitful self-indulgence. And here we see that the command of the risen Christ compels our service.

I want you first of all to notice the dynamic for this service—"All power is given to me." Literally, the word translated power in our Authorized Version means "authority." Not merely power or might, such as a great ruler or conqueror might claim, but "authority," as something which is His by right conferred upon Him by One who has the right to bestow it. And note that it is **all** authority. This embraces everything over which rule and dominion can be exercised—not only upon earth, but also in heaven. Nothing less than the divine government of the whole universe and of the kingdom of heaven has been given to the risen Lord. In other portions of Scripture Paul uses term upon term in order to try to express the honor and glory and power which is bestowed upon the Son whom He has raised from the dead. The glorified Christ is above every principality and authority and power and dominion and every name that is

named, not only in this age, but in that which is to come.

During His earthly ministry the Son of Man exercised great authority. He proved His authority over disease, sickness, and death. He exercised authority over the seas and the elements. He gave His disciples power to cast out demons and to heal the sick. He produced signs that proved He had authority to forgive sins. He said the Father had given Him authority to execute judgment and to bestow eternal life. But all of this falls short of what is stated here, that He has received **all** authority in heaven and in earth. And it is in the assurance of this divine authority that He lays upon His apostles and His church His last great charge.

The disciples were very conscious of this authority when they went forth to preach. It enabled them to face frenzied mobs fearlessly. It enabled them to testify to antagonistic earthly potentates with calm assurance. It enabled them to face death itself whenever martyrdom came in the line of carrying out this divine commission.

Today we need this same power and authority if we are to overcome personal weakness and release men from the prison house of sin. One great missionary statesman said that the greatest enemy on the mission field is not the snakes, lions, or disease. The greatest cause of failure is the missionary himself. He gave this illustration. He said one missionary is very fond of flowers

and decides to raise roses. The missionary next door loves goats, and decides to raise a couple of goats. Goats and roses do not mix—so one of the missionaries comes home with a nervous breakdown. We need the consciousness of Christ's authority if we are to transcend personality clashes that hinder and damage our ministry of soul-winning.

We need this authority because of the task committed to us of releasing men from the dominion of Satan. To release a man we need an authority that is greater than that which binds him. The gates of hell will yield to no lesser authority than the word of Christ. In the word of the King there is power.

The sphere of this service is the whole world: "Go ye into all the world." Let us never forget that the burden of Christ is for the world. He died for the sins of the whole world. The burden upon the heart of the prophet was, "O earth, earth, earth, hear the word of the Lord." This means that we are not to stop in our prayer life until our vision encompasses the whole world. This is the burden that needs to be on the heart of every Christian. No matter in what geographic spot you are called to serve, you will not be ultimately successful as a minister or as a Christian unless on your heart there is a vision of a dying world, and a determined effort to do what you can to see that the great commission is carried out in your generation.

The scope of their mission included not only evangelizing, but

discipling—teaching doctrine, forming churches, establishing the new converts in the faith, and teaching them how to worship and witness. In short, all of the things we have discovered in this chapter were what they were to teach their converts. First they preached the Gospel. That meant imparting to them the fact that Christ died for man's sins, that he was buried, and that He rose again the third day. They were to make disciples. They were to ground them in the doctrines of the faith. The most fundamental aspects of the Saviour's past, present, and future work were symbolized in the ordinances; and the doctrine of the Trinity was symbolized, even for those who could not read, by the formula of baptism. They taught them to pray and to worship and to win souls. They stayed with these new converts until they in turn became followers of Christ. An excellent example of how they carried out the command to "teach them all things" is found in Paul's letter to the Thessalonians. In 1 Thessalonians 1:6, 8 we read: "Ye became followers of us, and of the Lord . . . for from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing."

The sufficiency for the command is found in the words: "I am with you alway, even unto the end of the world." This would have been impossible without the coming of the Holy Spirit. Now He dwells in the heart of every believer and His task is to witness to the reality of the presence of Christ within us.

Today we face a world that is literally on fire. Godless ideologies hold sway not only in communist countries, but in our own colleges and universities. The military might of nations is arrayed ready for the battle—and the slightest spark could touch off the greatest atomic conflagration our world has ever seen, and destroy our civilization as we know it. The forces of Satan are pitted against the Gospel of our Lord Jesus Christ as never before in history.

Yet to our generation today the great commission sounds afresh: "Go ye into all the world and preach the gospel to every creature." Conditions are different than in that first century. But the need in the human

heart is the same. Man still needs the certainty of his sins forgiven and the certainty of immortality. We have the same message. We have the same power. We have the same mission.

Every new generation has this responsibility to its own—to make known to the ends of the earth that Jesus died for our sins, that he was buried, and that he rose victoriously over sin and death.

May we never forget the order and progression of this chapter. To the sincere heart proof of the resurrection was given. To the seeking heart the privilege of His presence was given. To the worshipping heart the great commission was given.

May we, like Paul, "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death."

A Worker's Prayer

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou has sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
Thy wandering and the wavering feet.
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O fill me with Thy fullness, Lord,
Until my heart o'erflow
In kindling thought and glowing word—
Thy love to tell, thy praise to show

O use me, Lord! Use even me
Just as Thou wilt, and when and where
Until Thy blessed face I see—
Thy rest, Thy Joy, Thy glory share.

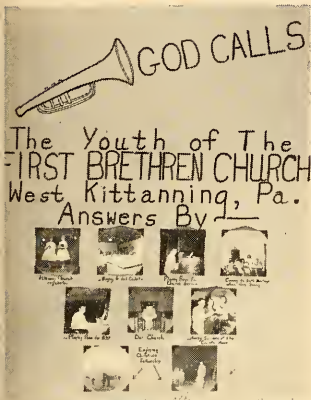
—Frances Ridley Havergal

Teen-agers! Name This Page

Teen-agers are invited to submit an attractive title for this youth page. It is suggested that the title represent the entire youth program for The Brethren Church. See your local youth committee or pastor for the contest rules.

THE WINNERS OF THE YOUTH SUNDAY POSTER CONTEST

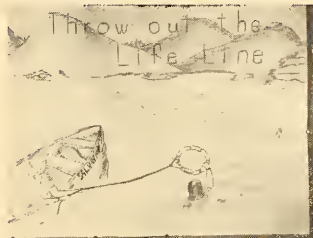
First place



Cathy Harman from West Kittanning, Pa., is to receive a beautiful red Bible with her name in gold on the cover, and her youth group is to receive 25 new songbooks.

Cathy did her own photography in addition to making the poster. Rev. William Schaffer is pastor.

Second place



Nancy Personett from Berrien Springs, Mich., is to receive a copy of the new book "Through Gates of Splendor," by Elisabeth Elliot, for winning second place in the poster contest.

Rev. Gilbert Hawkins is pastor.

Honorable mention and a big thank you go to Terry Thomas from the McHenry Avenue Brethren Church, Modesto, Calif., for her excellent poster.

Rev. Raymond Thompson is pastor.

BETHANY CAMP NEWS!

Bethany Camp of 1957 is all set to go. A brand new \$5,000 speed boat has its mooring at Bethany pier; ten new row boats were placed into service just last year; the pier has been extended an additional one-hundred feet; and a clear swimming area has been roped off.

Meals? The camp manager has promised plenty of the best. We plan to hold him to it.

Rev. Kenneth Ashman will serve the main course of spiritual food every day in the Bible hour, and spiritual dessert will come at vespers with a different speaker each evening.

Coach "Dick" Messner has a big sports program highlighting each afternoon.

Stunts, special music, contests, spiritual competition, and fellowship (Cracker Box, too) await YOU (young people 14 or over) at Camp Bethany Aug. 18-25.

Better get your application in now.

YOUTH SUNDAY GAVE THE HAGERSTOWN BYF A NEW START

The Grace Brethren senior BYF of Hagerstown, Md., used the National Youth Sunday to propel their reorganizing group to a zooming start.

Janet Weber reports that 25 young people traveled 17 miles to the Harry Pryor farm at 6:30 a. m. where the girls prepared and served bacon, eggs, toast, and hot chocolate for breakfast.

The calling program in the afternoon resulted in a 50 percent increase in the youth group that very evening. The young people were in complete charge of the evening church service.

Young men were the ushers,

young people formed the choir, and the president of the youth group directed the song service. The showing of a film on the Tabernacle concluded the evening.

Forty-five minutes of singspiration time was the nightcap to a full day of activity.

Appearing on the program were: Harry Pryor, Rosalie Pryor, Rowena Baker, Donna Fry, and Larry Weber.

The officers are: Pres., Harry Pryor, Jr.; Vice Pres., Jean Bell; Sec., Janet Weber; Asst. Sec. and Treas., Richard Woodring; Program Chairwomen, Rosalie Pryor and Rowena Baker.

SPIRITUAL COMPETITION

The national youth office is organizing contests for quiz teams, instrumental and vocal solos or ensembles, songleaders, preachers, and essay writing.

District play-offs will be conducted during the year, and national champions will be determined at Bethany Camp.

This year spiritual competition will be open for boys to preach sermons, and for girls there will be the writing of essays. Prizes will be awarded. The first prize for each boy and girl winner is a \$75 scholarship at Grace College.

ARE YOU ENTERING BETHANY'S SPIRITUAL COMPETITION? Prizes Valued Up to \$75 for Winners



Hamilton A.F.B., California
The Brethren Missionary Herald
Winona Lake, Indiana

Dear Friends,

A few days ago I received the WMC number of the Herald and it made me realize how very late I am in thanking you for this wonderful magazine. It seems I'm quite late in being thankful for so many things The Brethren Church offered me.

Ten years ago I gave my heart and life to Christ and really loved every activity our church took part in. As I went into my teens I met friends who weren't Christians and gradually I found myself more and more interested in their pleasures instead of my own. It wasn't long before I only attended Sunday-school class and soon I wasn't attending that either.

After graduation from high school I enlisted in the Women's Air Force as I no longer had my dreams of continuing my studies at William Jennings Bryan College. Several months later I met and married my husband and we now have two wonderful boys. We have lived here in California for almost four years and have no regular church. We have gone from one church to another trying to find one preaching the real Word of God, but the closest thing we can find is the Base Chapel. There is never the same group of people at the Chapel and no one knows anyone else's name. It's more like attending a lecture on morals. Now, many years too late, I sit and long for the fellowship of a Brethren church. Perhaps you can understand why the Herald means so much to me now. Maybe someday we will see a Brethren church built in this vicinity.

My parents at the Ghent church in Roanoke, Virginia, gave us the Herald this year for a present, and it is truly the most welcome gift we have ever received. Thank you again for this fellowship and meditation.

Yours truly,
R.R.F.

IN CHRIST

WE HAVE—

A love that cannot be fathomed;
A life that can never die;
A righteousness that can never be tarnished;
A peace that cannot be understood;
A rest that can never be disturbed;
A joy that can never be diminished;
A hope that can never be disappointed;
A glory that can never be clouded;
A light that can never be darkened;
A happiness that can never be interrupted;
A strength that can never be enfeebled;
A purity that can never be defiled;
A beauty that can never be marred;
A wisdom that can never be baffled;
Resources that can never be exhausted.

The Pastor's Work

By the late Dr. L. S. Bauman

Few congregations have a true conception of the work of the pastor. As a rule, that church is most powerful in a community that presents the greatest strength in her pulpit. A strong preacher makes a strong church. When unpreparedness, weakness, and oftentimes, ignorance, are in the pulpit, no matter how strong the church may be in other departments of her work, she is not a mighty force in her community. God's Word plainly declares that "the preaching of the gospel is the power of God unto salvation," and we do not believe it possible to substitute anything for it with any degree of success. It was because the apostolic church had true discernment of the work of the preacher that she brought into existence the offices of the deacon and the deaconess. There was complaint in the first church at Jerusalem that the apostles were neglectful of their duties in visiting the widows and orphans, the poor, and the sick—no unusual complaint in the Twentieth Century. What was done about it? The deacon's office was born to meet this need. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually unto prayer, and the ministry of the word." (See Acts 6:1-4.) It is probable that even much of the work of baptizing fell to the lot of the deacons. It is certain that Philip, the deacon, did much baptizing under the direct command of the Holy Spirit. Even Paul said: "For Christ sent me not to baptize but to preach the gospel." (I Cor. 1:17.) Now, if a man is strong in the preaching of the Gospel, it is certain he must give much time to prayer, that he may know the mind of the Spirit; and much time to the searching of the Word, that he may understand how to handle "aright the word of truth." (II Tim. 2:15 ASV.) There is a tremendous amount of complaint heard everywhere about "the weakness of the pulpit." Churches are asking and seeking for what they call "strong preachers." Is it not possible that there would be more strong preachers today, making the pulpits they occupy a real force with Pentecostal power, if the churches themselves did not demand the performance of so many temporal duties by their pastors? The pastor should visit the sick when he can. But to demand constant attendance upon the sick, to demand that he call every time there is a pain in your back, is to demand of him what you have no right. He should keep in touch with his flock. But to demand that he call just to remind you that you have a place in his memory, is to demand of him what you have no right to demand. He should perform marriage ceremonies—yes, at least one or two a year. He should know something about the work of the auxiliaries of the church, but to demand that he shall attend every social function of those auxiliaries, is to demand more than you should.



PULSE and POINT OF CONTEMPORARY **NEWS** Selected by the Editor

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

NEW YORK. The American Bible Society is launching an experiment in Pakistan, Liberia, and Mexico for bringing the Scriptures to illiterate and semilliterate peoples by way of a new, inexpensive phonograph. The phonograph, which costs less than a dollar and operates by hand turning rather than by motor or spring, is accompanied by records containing Bible readings. The absence of a spring mechanism permits it to be operated in tropical climates without danger of breakdown. The recordings, of course, are in translations suitable for the people of each area.

ONTARIO, CANADA. More than 300 Mennonite families who left Canada 30 years ago to settle in Mexico have decided to return home. Apparently they were never very happy in Mexico, so they have obtained permission from the Canadian government to immigrate and settle on a 60,000-acre tract of land on the Black River in northern Ontario near Matheson. The 1,600 sect members are expected to arrive at their new home within the next few months. They will comprise the largest Mennonite community in Canada.

SPECIAL. Agreements before marriage by which a non-Roman Catholic partner agrees to raise children as Roman Catholics cannot be legally enforced in Connecticut, Superior Court Judge Charles H. House ruled early in May.

The jurist's decision came in a case between Edward J. McLaugh-

lin, a Roman Catholic, and his wife, a Methodist. Before marriage in a Roman Catholic rectory in 1942 Mrs. McLaughlin signed an agreement that all children resulting from the union would be baptized and educated in the Roman Catholic Church, that she would not obstruct her husband in the exercise of his faith, and that the marriage would be solemnized only by a Roman Catholic ceremony. Three children were born to the couple.

Last year, McLaughlin asked a separation and Mrs. McLaughlin a divorce. Neither was granted. McLaughlin then sought custody of the children and a judicial decree that they be raised as Roman Catholics.

In his decision, Judge House refused both petitions and ordered the father to pay \$75 weekly to support his children. "The law is absolutely impartial in matters of religion. A court will not take a child's religious education into its own hands short of circumstances amounting to unfitness of the custodian," he said. He based his ruling on a provision in the State constitution which says: "No person shall by law be compelled to join or support, nor to be classed with or associated to, any congregation, church, or religious association."

SPECIAL. A resolution deploring "the constant and unremitting pressure upon our government to appoint an envoy to the Vatican" was adopted at a meeting of the Bay of Quinte Conference of the United Church of Canada. The resolution reaffirmed the conference's opposi-

tion to such an appointment. In another action, the delegates condemned the continuance of large-scale nuclear explosions.

The Rev. Albert Johnson of the Ontario Temperance Federation reported an increase in the use of alcoholic beverages by Canadian adults. He said 72 percent of the country's adults now consume these beverages. Mr. Johnson attributed the rise to "the increasing number of women who take a drink." He charged the trend in women's drinking was causing a "deterioration" in the church's attitude toward liquor.

NEW YORK. Proper observance of Sunday is fast becoming "one of our nation's top issues," according to the general secretary of the Lord's Day Alliance of the U. S. Melvin M. Forney says that "many law-making bodies are encouraging the adoption of, or adopting, Sunday-closing laws." He adds that "if the present trend continues it will not be long before every state will have a Sunday-closing law."

WASHINGTON, D. C. The Hotel Continental is trying a new means of attracting weekend guests to the capital. It is offering a conducted tour of historic religious shrines and national churches of various denominations.

WASHINGTON, D. C. The U. S. Supreme Court rejected an appeal by a member of the Jehovah's Witness sect who argued that he was entitled to exemption as a minister of religion. Wilbur C. Schultz, Jr., of Chicago said he spent 43 hours a week as a minister, in addition to working 40 hours as a carpenter. However, he has not been ordained. The Jehovah's Witnesses contend that all their members are ministers. They have sought unsuccessfully to persuade Selective Service and the courts that if their members contribute 40 hours a week to religious work they should be classified as ministers.

Winona Accommodations

BROCHURES LISTING ALL THE INFORMATION CONCERNING ACCOMMODATIONS AND PRICES AT WINONA LAKE HAVE BEEN MAILED TO THE PASTORS. SECURE YOUR COPY FROM HIM OR IN THE FOYER OF YOUR CHURCH AND PLAN NOW TO ATTEND THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES CONVENING HERE AUGUST 18-25.



THOUGHTS IN PASSING
"From Where I Sit"
BY THE EDITOR

A Man Sent From God

The Lord might have chosen Gabriel, the archangel, for so stupendous a task, but, "there was a man sent from God, whose name was John."

This humble servant of the Lord was clothed in raiment of camel hair. A girdle of skin was about his loins and he ate locust and wild honey. Although he was of the humblest, he was entrusted with one of the most responsible tasks ever assigned to a mortal man. He was commissioned to prepare the world for the greatest event in its history, the birth of Jesus Christ, God's Son. Obedient to the Master, whose shoe latches he openly confessed he was not worthy to unloose, he zealously flung his challenge: "Prepare ye the way of the Lord, make his paths straight."

With that important message was coupled an uncompromised warning, "Repent ye." Condemning sin as he saw it, John the Baptist unflinchingly flung the bitter accusation, "O generation of vipers." The Pharisees and Sadducees were accustomed to the acclaim of men, not their rebuke. John did not hesitate that day, nor the time when he stood in the presence of Herod the tetrach, to reprove him of his life. He paid for that, as you know, one otherwise gay evening when at a palace drinking party his still bleeding "glory" head was paraded about upon a charger.

The world does not ascribe much success to this man called John the

Baptist—but the Lord Jesus did—and that is all that really matters. The Lord called him the most blessed among all those born of women.

The editor of any Christian publication, including the Brethren Missionary Herald, has a task similar to that of John the Baptist. In its God-given commission, as an editor he emphasizes the work and witness of the church. As his magazine circulates among the masses, the cry that comes from its pages is, "Prepare ye the way of the Lord."

Fresh up-to-date news items upon its pages bring to thoughtful readers everywhere the grim realization that slowly but surely God's eternal plan unfolds—a conviction that each new day brings us closer to that time when we shall see Him appear upon the clouds of the sky and every eye shall behold Him.

In its God-given responsibility, your Missionary Herald must denounce, with unswerving devotion to duty, the sins of our day. Articles by church leaders and pastors must bring the dire warning: "Repent ye: for the kingdom of heaven is at hand." Through its editorials the Brethren Missionary Herald warns of the sins of the day. It may be the shallowness of 20th century spiritual life, the unbridled use of television in the home, the lust for more material possessions, or the borderline reading of Christians. Regardless of what it may be, as John of old, it denounces sin as it is seen.

There was a man sent from God

whose name was John. There was a man sent from God who is the editor of any Christian publication. He has a great message to tell the waiting world, even as John of old. Deeply cognizant of his responsibility, he can do nothing less than remain most humble. He realizes that entrusted to him also is that message angels fain would bring. Once again the editor and the staff of the Brethren Missionary Herald re-dedicate themselves to their task, ever promoting the work of The Brethren Church, and the witness of conservative Christianity.

Emphasizing the work, the Missionary Herald staff will seek to bring you the latest developments of the church in the homeland and the regions beyond. Through our magazine, our prayer is that earnest readers can hear the clarion call of old: "Prepare ye the way of the Lord."

Discharging its Christian witness, which is the proclamation of the Gospel, the message of the Brethren Missionary Herald will be that of John of old: "Repent ye: for the kingdom of heaven is at hand."

During the month of July we urge all Brethren to support by their prayers and gifts the missionary work being done by your Brethren Missionary Herald staff. The Missionary Herald faces a tremendous financial responsibility and obligation this year, and our prayer is that Brethren people all over the nation will rally to our cause that the job might be done for our blessed Lord.

The BRETHREN MISSIONARY

HERALD



EDUCATIONAL NUMBER

JULY 27, 1957

When You Come to Conference

THIS SIGN WILL GREET YOU

ON U. S. HIGHWAY 30



National Fellowship of Brethren Churches

August 19-25

EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

When Can a Man Afford To Tithe?

During a quarter of a century in the ministry, I have heard a good many excuses for failing to give God His proper share of that which He permits to come into a man's hands. Some excuses at first thought seemed reasonable, and others were absurd. Here are three testimonies which have come to me in recent months as I have traveled throughout the country.

One pastor tells of a professed Christian in his community, a farmer, who says he can't afford to tithe. The man and his wife are living under what appear to be poverty-stricken conditions. The furnace is not adequate to heat the house, and there was not enough coal last winter. The home contains no modern plumbing facilities. The rooms are bare and in need of furniture. Why? The man himself gave the reason—he has taken everything he has to buy a third farm!

Of course, this is not the first time such a man ever lived. Jesus spoke a very clear parable in these words: "The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God (Luke 12:16-21).

Another pastor said that many of his people feel they can't afford to tithe because they are living in a low-wage area where most of them are getting only \$30 to \$50 per week in wages. Yet Jesus told of a poor widow whose entire financial resources amounted to "two mites" (about a quarter of a cent), but who felt nevertheless that it was her responsibility to give. She didn't tithe her money: she gave it all to the Lord! In evaluating the gift, Jesus said that this poor widow gave more than all the rich put together, for "she of her want did cast in all that she had, even all her living" (Mark 12:41-44).

Most of the people described by the second pastor have been living under these conditions for years. Why? Perhaps a third testimony may help to give the answer.

Some months ago I was in the home of a couple whom, as young people, I had taken into the church. It was my privilege to perform their wedding ceremony. As the years have come and gone, it has also been a source

of joy to watch them grow spiritually and to take a place of leadership in their church. On this occasion I was presenting the opportunity to make an eternal investment in the lives of young men and women by giving to the present building program of Grace College. The couple, whom the Lord has also blessed in business, responded by making a substantial gift of \$1,000 for the building fund. Such a gift, of course, was cause for rejoicing. However, the testimony borne at the time was a greater source of joy, for it showed what the Lord did for one young couple who were willing to step out on faith, and honor God with their firstfruits (see Prov. 3: 9-10). As nearly as I can recall his words, this is what the husband said as he sat hand in hand with his companion:

"Brother Bauman, my wife and I will never cease to be grateful for a sermon you once preached on tithing. I believe your subject on that occasion was 'The Sin We're Afraid to Mention.' Do you remember it? (I did.) Well, the Lord used that message to bring conviction to our hearts, for we had not begun to tithe. It was depression, and our earnings were only \$20 per week, which wasn't much even in those days. We were just 'getting by' financially, and we didn't see how we could possibly afford to tithe our income. But, God's Word was clear, and we determined to step out on faith. From that day God began to bless us, and today we give beyond our tithe. We fully believe that the properties and profitable business we have today are the result of taking God at His word and tithing even when we felt we couldn't afford to do so."

Let us remember that if we wait until we can "afford" it, most of us will never give a tithe. God does not promise to bring financial prosperity to every person just because of the tithe (which is His), but He does promise to bless and to supply our every "need according to His riches in glory by Christ Jesus" (Phil. 4:19). Eternity alone will reveal how much in the way of blessing and, possibly, financial prosperity was withheld from many of God's people because they failed to recognize the Lord's portion in their giving.

Alumni Gifts Exceed Last Year

The Grace Seminary and College alumni gave \$3,776.93 to the school from January through June, which is an amount larger than all their gifts last year. Of this amount \$1,780.95 was given to the General Fund, \$1,635.29 was for the Building Fund, and \$360.69 was in designated gifts.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 19, NUMBER 30

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THE RELEVANCE OF CHRIST TO THE MEN OF TODAY

By R. Laird Harris, Ph.D.



Note—Dr. Harris is professor of Old Testament at Covenant College and Theological Seminary in St. Louis, Mo. The following article is a condensation of the graduation address he delivered to the 1957 classes of Grace Seminary and College on May 29.

We as evangelical Christians have no doubt as to the relevance of the Gospel. It has a real application to any soul, for whosoever shall call on the name of the Lord shall be saved. But the liberals of our modern pulpits are not so sure. They have great regard for Christ but cannot join in worshipping Him. They feel He was a wonderful character, but they cannot elevate Him to a solitary throne. The problem of His relevance therefore comes to them with real force. After all, Jesus lived so long ago and we have so little record of his life and its impact upon his times. Is He really relevant to us, and if so, how? Having denied the old views of Jesus Christ and His work, they are left with a tangle of uncertainties not only as to what to believe, but also as to the value of any such belief.

They begin by calling Jesus a teacher and master. Now we all admit that Jesus Christ was the best teacher this darkened world has ever seen, but was He no more than this? Nicodemus began his interview by admitting that Jesus was a teacher come from God, but Christ brought him up short by saying that such an admission was not enough—he needed to be born again. The world has seen many teachers. A teacher is not unique. And knowledge has so greatly increased in recent years that it would seem that later teachers can possibly advance over ancient views. Why, if Jesus is a mere teacher, must He be held unique and revelant in some special way for us?

Besides, what did Jesus teach? The Bible is our only source book of Jesus' teaching dating from His own times. But Jesus' teachings, as

there given, Modernists are concerned to deny. Jesus taught that He was the Son of God and was to be given equal honor with the Father. He taught that He and the Father were one. He taught that no one knew the Father but the Son, just as no one knew the Son but the Father. Jesus' teaching centered in himself as more than a teacher. If we are skeptical about this point, there is no place to halt the skepticism. It was this fact that made Pearl S. Buck deny the very existence of Jesus. Pearl Buck is an accomplished novelist, but she was a very poor

missionary. In the '30's she wrote that it would make no difference to her whether or not Jesus actually lived; in any case, she cherished His ideals. Such a view obviously spells the end of all relevance of Jesus to me. If it makes no difference to the Modernist if Jesus lived, why should it make any difference to me, says the man in the street. And so he joins some church as he would an uplifting club and attends on Christmas and Easter because he likes the pagantry. The Jesus of modernism is not relevant.

Some liberals would also hold that Jesus is our example in His life and death. That Jesus is an example in His life we as Bible believers would also hold. We insist that we should govern our lives by His precept and example. But the example we refer to is His sinless purity. Very different is the example of Jesus according to these views. According to them, Jesus was a man of His time. He was subject to the errors of His time. And He was subject to the passions of life. The Jesus of liberalism is not a worthy example. And in His death, if He were but a martyr, we would not particularly be constrained to follow Him. The world has seen many martyrs in many causes, some good and some bad. Every war, no matter how unworthy, brings out examples of heroism and self-sacrifice. The Japanese Kamikaze bombers gave their lives in an unworthy cause.

Furthermore, we are plagued with the question, for what cause did Jesus die? Did He die a martyr to his ideals? The records are plain. They unite in telling us that He died because He claimed to be divine. The



"Jesus lived so long ago, and we have so little record of His life and its impact upon His times. Is he really relevant to us, and if so, how?" Today, as never before, every young man who prepares to preach the Gospel must answer this question.

high priest adjured Him with an oath that He tell them whether or not He were the Christ, the Son of the blessed. Jesus declared that He was and that He would come on the clouds in glory. The Sanhedrin called this blasphemy—as indeed it would have been if it had not been true—and condemned Him to die. The men who find in Jesus a martyr are the very ones who deny the cause for which He died! Such a martyr can hardly be greatly relevant for us.

Others say that Jesus was a prophet. Here again, we gladly admit that He was indeed that Prophet who should come into the world to reveal to us in these last days the will of God. But the neo-orthodox theologians deny that He was a prophet in the Biblical sense. They say that He was a God-met man, a man filled with God, but not the very God of very God of orthodox Christianity. They insist that God cannot be revealed because He is the “absolutely other” who is totally outside the realm of our understanding. God can be met in a mystical encounter but cannot be passed on to others. Who then was Jesus? Opinions differ. Ferre in blasphemous extremes concedes that He might have been the son of a German soldier stationed near Nazareth. Bultmann says that he would have no quarrel with one who would put Jesus in quotation marks to show that He may not have even existed. Bultmann finds that Jesus’ revelation of God, as given in the Gospels, cannot be trusted. It is given in mythical terms which must first be interpreted. He talked in the thought forms of that bygone day. We now know better, he says, and must demythologize His teaching. So we end up not with the revelation of God given by Jesus, but a revelation as reconstructed by Bultmann. One may be pardoned if he finds this teaching so irrelevant that he seeks refuge in Sunday-morning golf and allows light doses of religion for his wife and children only. Such a religion cannot heal the lame man!

We turn with relief from these substitute messages to the old Gospel of Jesus Christ. It has a real relevance, we are persuaded. And this relevance is found in three old and precious truths:

First, the Gospel works in the hearts of men because of who Jesus was—God incarnate. If the God of the universe has actually walked the roads of our poor little planet with human feet, has eaten and



Christian men graduating from our colleges and seminaries must know for a certainty who Jesus Christ was and how He is completely able to meet the needs of men today. Otherwise, “they are left with a tangle of uncertainties not only as to what to believe, but also as to the value of any such belief.”

drunk with men like me, and spoken of eternal things to needy mortals, then He is supremely relevant. Without God men are without hope in the world. Arnold’s memorable poem “Dover Beach” pictures the abysmal despair of a man whose faith has ebbed like the tide and now finds that the world has no meaning “and we are here upon a darkling plain swept by confused alarms of struggle and of flight where ignorant armies clash by night.” If, however, Jesus was God in very fact, then He is the most relevant fact in all the world to me.

Secondly, Jesus is relevant because of what He did on Calvary. He came not merely to reveal, but to die. His death and its atoning value had been foretold long before, and He was conscious that these Scriptures must be fulfilled. Jesus on the cross paid my debt and set me free. His atonement had a Godward aspect. Without it, God could not be just and our justifier. Jesus’ death makes it possible for God to open to me the gates of splendor. Is that not relevance enough?

Thirdly, Jesus is relevant because He sent his Spirit to be with me. This verse in John 16:7 is sometimes misunderstood, I believe. Jesus does not imply that He and the Spirit cannot both be in the world at the same time. Rather He is speaking of His death as a going away. On the basis of His death He gave the Holy Spirit to be with us. And God’s presence with me always even unto the end of the age is of the highest relevance. When you testify to an unsaved soul, there are three people there—you, He and the Holy Spirit. When you

seek to do the right, or ask for help in a decision, or take any step at all there is Christ with you by His Spirit. Therein lies the present power in the blood of Calvary. Modernism cannot match it. Having denied Christ and His work they have nothing to offer the sinner but pious advice. Liberals do give much good advice. But a drowning man does not need swimming lessons. The sinner needs positive help, not reform. Slum clearance, sex education, youth activities, higher learning—none of these will regenerate a soul sunk in sin. The humblest Christian with the old Gospel has more power than a battery of experts without it. The Christ of the Scriptures alone is truly relevant to the sinner of any century.

One further word of caution may be helpful. I find a distressing tendency among good men in evangelical circles to seek some other relevance of Christ for our day. They say fundamentalism has lost out because it has bypassed social issues and not furnished moral leadership to our generation. This sounds plausible. Personally, however, I believe that our sad state is simply due to a great turning away from the old Gospel. But before we accept this new view, we may well ask what is the New Testament doctrine on these things. I do not read that Paul supplied moral leadership for his society. Slavery was then a great evil. Many Christians were slaves. Paul headed no committee for the amelioration of the lot of slaves. But he reminded the slave that he was God’s free man and promised him a home in glory. In the meantime both

Christian slave and master were to be holy, harmless, true, helpful, and filled with the fruits of the Spirit.

Peter likewise did not start a movement to make the Roman Empire safe for democracy. In the midst of a corrupt and unjust government, he told the Christians to obey the magistrates for conscience' sake. He was interested in the salvation of the individual, evidently, and had despaired of saving a society which after all was under the dominion of Satan.

Matthew did not, as far as we learn, start a movement for a more equitable tax structure in Palestine. The taxes were unfair and high—I am told that they were as much as thirty percent! But Jesus himself recommended giving Caesar his due. The Gospel applies to the soul.

No; the New Testament dis-

tinguishes the church from society. Society is in the realm of common grace; we are citizens of heaven. The world is impure and always will be until its kingdoms become the kingdoms of our Lord and of His Christ. The world is impure, but the church is to be pure, composed of God's saved ones assembling in Jesus' name. It will not transform culture. The perilous times will continue. The days were evil and still are. But in an evil day the power of Christ can shine into the hearts of many through us. The Christ of the Scriptures is not relevant to save society. He did not come to do that. But He is relevant to save the sick soul of man, whatever be his social condition or physical need. May the declaration of this Gospel in its power ever be the work of graduates of Grace.

LOOKING FOR THE WRONG THING

Mrs. Johnson, while being taught by her husband to drive, said: "Henry, there's something wrong with that mirror up there; all I can see in it is the car behind." She was not the only person to show her ignorance, for some people look in the Bible expecting to find themselves complimented. The fact is that instead they see that the human race is made up of those who have sinned. The Bible is given to us that we may know our great need of salvation and find that need supplied in Christ. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).



THE 1957 CLASS GIFTS

One of the highlights of the commencement program each year is the presentation of the gifts from the seminary and college graduating classes. Much of the school's valuable equipment has been provided through this expression of love which the seniors show as they prepare to leave the school. The pictures shown above were taken on graduation night, May 29. Professor Ralph Gilbert receives and acknowledges the gifts in behalf of the faculty.

On the right, Robert Shackelford, president of the seminary senior class, presents a check for \$573.90 to the school. With the construction program of the Physical Education Building in mind, the gift is to be applied toward the cost of tennis courts.

On the left, Paul Gehman, president of the college senior class, displays a drawing of the new sign which has been erected on Highway

30, just east of Warsaw (See front cover). He also presented a check for \$50 to be used for another sign to be erected at Winona Lake.

These gifts are deeply appreciated, especially this year because the student body has already given liberally to the building program of the school. Such expressions represent not only the love of those who give, but also their esteem for the school they chose to attend.



UNDERSTANDING THE TIMES

By Benjamin Hamilton, Research Librarian
of Grace Seminary and College

Editor's note—The following article by Prof. Hamilton is a review of one of the most important books published recently dealing with prophetic truth. The book, *Understanding the Times*, is available from the Brethren Missionary Herald Co. The price is \$3.12, postpaid.

Great numbers of the world's inhabitants are amazed to discover that many of today's global events coincide in remarkable detail with the predictive messages of the Bible. Scoffers who deny the Bible ridicule the idea of prophecy in God's Word. On the other hand, impudent impostors that seek gain from the ignorance of their victims have palmed off fantastic, erroneous interpretations of prophecy. Little wonder that from such confusing conflicts many sincere Christians, sometimes lacking adequate understanding of portions of God's Word, find current affairs puzzling.

To offset this contagion of perplexity, the book *Understanding the Times* was published last year by the American Association for Jewish Evangelism (headquarters at Winona Lake). Edited by Dr. William Culbertson and Herman B. Centz, this book is a collection of prophetic messages delivered by 17 speakers at the Second International Congress of Prophecy in New York City, 1956. The purpose of the congress is set forth by the book editors as follows—

"The need for a clearing of the atmosphere was so keenly felt that all the honored brethren whose messages are contained in this volume were willing to leave their appointed places of ministry to meet at Calvary Baptist Church, New York City, the week of November 6-13, 1956, for fellowship in, and conference and testimony about, the Word of God in relation to the future."

Grace faculty among "the honored brethren"

Dr. Alva J. McClain, president of Grace Theological Seminary, and the dean, Dr. Herman A. Hoyt, were two of the speakers of the Second International Congress of Prophecy. Dr. McClain presented "Premillennialism as a Philosophy of History" and "The Pretribulation Rapture and

the Commentators." Dr. Hoyt spoke on "Current Trends in Eschatological Beliefs" and "The Trump of God."

Summarizing the defects of Barth's and Brunner's crisis theology, the Christian realism of John C. Bennett and Reinhold Niebuhr (influenced by the thinking of the nineteenth century Danish philosopher, Soren Kierkegaard), and various types of amillennialism, Dr. McClain arrives at a very excellent conclusion with respect to premillennialism as a philosophy of history—

"The premillennial philosophy of history makes sense. It lays a Biblical and rational basis for a truly optimistic view of human history. Furthermore, rightly apprehended, it has practical effects. It says that life here and now, in spite of the tragedy of sin, is nevertheless something worthwhile, and therefore all efforts to make it better are also worthwhile. For all the true values of human life here and now will be preserved and carried over into the coming Millennial Kingdom; nothing worthwhile will be lost."

Proponents of the mid- and post-tribulation views try to bolster their interpretations with the argument that no Bible commentators consider the "four and twenty elders" of Revelation chapters 4 and 5 as valid support for the pretribulation view. After careful presentation of the problem, Dr. McClain supplies terse but appropriate extracts from several commentaries. Not all the writers cited are Premillennialists, as Dr. McClain points out, but he indicates that their testimony "should put an end to the notion that this position [pretribulationism] can find no support in the commentators. For the great majority are in agreement as to that symbol which, to the Pretribulationist, establishes his position beyond doubt."

In his address on "Current Trends in Eschatological Beliefs," Dr. Hoyt

approaches the subject from the standpoint of Satan's attacks in various eschatological aspects. These consist chiefly of Satan's attack "aimed at the Lord's program for the earth" and Satan's attack "aimed specifically at the fact of a coming crisis." The climax of Dr. Hoyt's message is that "the attack of Satan has been aimed most specifically at the second coming of Christ." While the natural tendency is to focus one's attention on Christ in relation to His return, Dr. Hoyt commendably points out the fact that Satan and his part cannot and must not be ignored. For, as 11 Thessalonians indicates, Satan will be extremely active in the last days. After dealing with Satan's attacks, in the form of erroneous hypotheses about eschatology, Dr. Hoyt concludes with this note of comfort—

"With such trends as a background, how refreshing, how reassuring, how stimulating it is to hear from the lips of our Lord: 'I will come again, and receive you unto myself' (John 14:3). 'And what I say unto you, I say unto all, Watch' (Mark 13:37). 'For in such an hour as ye think not, the Son of man cometh' (Matt. 24:44). The Gospel of the grace of God will transform the lives of men, and the Gospel of the second coming will transform the world for them to live in."

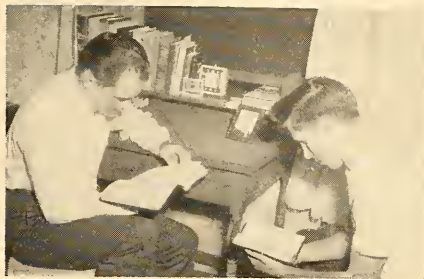
Dr. Hoyt's address on the trump of God is an excellent exposition of the symbolism and significance of an eschatological topic which has been subjected to a multitude of interpretations. Dr. Hoyt concludes—

"At this point of time [when the trump of God sounds] God's administration through the church age is finished. The righteous dead are now raised and the living saints changed and caught away. And at this same moment God resumes with Israel where He left off some nineteen hundred years ago. The seventieth week begins to run its course."

GRACE STUDENTS LEARN THE "FOURTH R"

By Dr. Norman Uphouse

Professor of Education, Grace Seminary and College



Almost everyone knows the importance of the three R's, 'reading, 'riting and 'rithmetic, but not so many have learned the importance of the fourth one. It has been named variously as religion, reasoning, responsibilities, and relationships. For our purposes, human relations will be the fourth R. Churches, schools, business, and neighbors seem to agree that getting along with people is an art that needs to be cultivated. It is that secret that will pretty largely determine the degree of success one will enjoy at work, worship, or play.

Grace College writes into its educational objectives a sincere attempt to teach beginning preachers and prospective teachers the necessity of good human relations. It may appear in such terms as tact or commonsense or even Christian charity. Whatever the name given to human relations, we believe it is a subject basic in establishing understanding and a climate for work.

Careful studies of failures on the job point up the fact that most of them are due not to incompetence in a given skill or profession but to the inability to get along with others. Perhaps we might call these incidents personality clashes. At any rate, they cause an otherwise fruitful ministry and service to cease. The purposes and plans will not work unless there is a good rapport among colleagues.

Industry has given us the hint at the need for good human relations in all walks of life. Schools have declared the same thing. Studies in churches would, no doubt, reveal

the obvious need. The humiliating thing about poor human relations is that it strikes missionaries, preachers, and teachers just as it strikes other people. It is not easy to face it, but it is easy to run away from it. Sometimes the trouble breaks out in a home, or church, or school. A person establishes a reputation that he is hard to get along with; that he breaks up churches wherever he goes; or fights every preacher who comes to the church. Somewhere along the line someone failed to teach the fundamental principle of good human relations, which is simple Christian behavior exemplifying common courtesies. A person may have a wealth of academic knowledge in his head, but if he is contentious that knowledge cannot be used to its greatest possibility.

Our educational program is built upon one simple requirement for success in life—human relations. It is believed that right relations with God will be the first step toward right relations with others. Mr. W. J. Bryan was told by his father to read from the Psalms and Proverbs regularly because a faithful reading of Psalms would keep a man in right relationship with God, and faithful reading of the Proverbs would keep one in right relationship with others. Mr. Bryan carried out this advice and established a following that regards him as a great champion for God and a power with the people.

Perhaps the day has come to The Brethren Church to look at the need for good human relations among all members making up the Brotherhood. Surely we can agree that we

need more love for one another. We know that Satan can't whip us, but he would like to join us. His presence would be for no good. He has been known to stir up misunderstandings and dissensions. Two cannot walk together except they be agreed. Finally, we all know that poor human relations will slow down or stop the main business of the church. On the other hand, good human relations are lovely and will inspire people to venture into greater things for God.

The Bible tells of Paul and Barnabas who could not agree on a course of action, and the sharp dissension had to be overruled by the Lord for the extension of His work. One can only wonder about the way the history of the early church would read had Barnabas stayed with Paul. There was the need for human relations among the herdsmen of Lot and those of Abraham. The parting of the ways came to Abraham and Lot. The story that follows is rather pathetic, and again one can wonder what good would have come out of a program of reconciliation. Surely Lot would have benefited by the constant association with Abraham, the man of faith.

Yes; Grace College has accepted a big challenge to minister to this need of every student. There are spiritual, intellectual, physical, and social aspects and implications in human relations. To meet all these aspects means the development of a well-rounded personality. The fourth R must take its stand along with the other three.

By Dr. Herman A. Hoyt

Are You Holding Out on God?

By William L. Schaffer

On April 25 the Senior Class of the Kittanning, Pa., high school operated the local radio station WACB. William L. Schaffer, a member of this class and also of the First Brethren Church in West Kittanning, was chosen to deliver the regular morning devotions. Bill is the son of Pastor and Mrs. W. H. Schaffer. "Bill" asked his father to write up a devotional for him, but his father replied: "I won't do it. This is your class project, and the message should be yours." So, Bill, who has been accepted as a Freshman in Grace College next fall, sat down and wrote the following script:



We are living at a fast rate of speed these days. With all of our hurry to get things done and to go places, how much time do we allow ourselves to worship God? We are told that there are now more church members than ever before, but how often do many of these go to church? Many think they are doing God a favor by spending at least one hour a week in a church service. If we had to be satisfied with one meal a day, we'd complain. We must be constantly fed to keep going in the spiritual, as well as the physical, life.

Some one has said that the Sunday morning service shows the popularity of the church, the evening service the popularity of the pastor, and the midweek prayermeeting the popularity of the Lord.

Then too, so many people are holding out on God with their money. They gather up some loose change and think they are doing God a favor as they grudgingly drop a few coins in the offering plate. We read in the Bible: "The Lord loveth a cheerful giver." We remember hearing about the man who accidentally dropped a \$20 gold piece in the offering plate instead of a quarter dollar. After the service he went to an usher and explained the mistake. The usher refused to give it back with this admonition: "Sir, I can-

not return it to you, but be sure of this, the Lord will only bless you for the amount you intended to give."

Are you holding out on God with your talents? Everybody is endowed with some talent. It may be speaking before an audience, it may be singing, or it may be playing. Don't bury your talent as the man the Lord told about in the Bible. God has some use for your talent. Give it to him. So many people pray, "Lord, use me." They ought to pray, "Lord, make me usable." There are no dividends when we hold out on God.

And now just one more thing, and a very important thing, that we keep from God. Is anything hindering your love for God? How much do you love God? Let's invert this question and ask "How much does God love you?" The answer is found in John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God wants your love in return for what He has done for you in giving His Son, Jesus Christ, who died on Calvary's cross for you and for me. Does He have your time, your money, your talent, and your love? If He doesn't, then you are holding out on God.

The following paragraph is quoted verbatim from a brochure on baptism taken from the Fides Album, a Roman Catholic publication prepared for the laity. It reads:

"The power of water when used with the invocation of the Holy Trinity is wondrous. Several years ago, in a large city hospital, a baby was born whose survival was doubtful. His mother wished him to be baptized a Christian at once. It was, coincidentally, Christmas night. Few people were in the hospital, and they were all non-Catholic. Finally, a young lady, an intern, who was not even a Christian, took water, poured it over the head of the little baby, saying: 'I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.' She was a nonbeliever (who, incidentally, later became a Catholic), but she had baptized the baby validly. The child was now a Christian, capable of beatitude. The water and the invocation of the Holy Trinity had done their work. These essentials suffice for a valid baptism in the time of emergency."

How amazing that this superstition can be propagated and people will believe it, and people who boast intelligence. But how wonderful to know that despite the ritual of pouring water and reciting an invocation, the child was already saved from the only guilt he had; namely, that of Adamic sin, by the blood of Christ. And how wonderful to know that the blood of Jesus Christ clears away the guilt of Adamic sin in every human being, for the work of Christ on the cross went just as deep and just as far as the sin of Adam (Rom. 5:18).

Doubtless exercise does reduce flesh. You never saw a fat tongue.

* * *

To entertain some people all you have to do is sit down and listen.

* * *

Often a man is known by the company that keeps him.

* * *

Pray definitely for definite answers.

* * *

It is better to be narrow-minded and right, than to be broad-minded and wrong.

Changing Thermometers

Thermometers have been changing all over the country during these summer weeks, much to the discomfort of some people who like a little less heat. The thermometers on this page have not been rising as much as they need to, and their condition is a cause for genuine concern to those who administer the school's funds. Next month a whole new thermometer will appear for the school's budget needs. Will you help to see that the reading is not unseasonably low for the summer season?

July
\$80,000

June
\$73,333

May
\$69,420
(July 1)

April
\$66,666

March
\$60,000

February
\$53,333

January
\$46,666

December
\$40,000

November
\$33,333

October
\$26,666

September
\$20,000

August
\$13,333

July
\$6,666

Classroom
Building

\$300,000

\$275,000

\$250,000

\$225,000

\$200,000

\$175,000

Physical
Education
Building

\$150,000

\$125,000

\$100,000

\$81,749
(July 1)

\$ 75,000

\$ 50,000

\$ 25,000

GIFTS TO GRACE THEOLOGICAL SEMINARY June 1957

	Gen. Fund	Bldg. Fund
Aleppo, Pa.	\$30.25	\$7.00
Altoona, Pa. (First)	19.00	4.00
Altoona, Pa. (Grace)	33.00	
Ashland, Ohio	64.85	19.00
Bellflower, Calif.	20.00	16.00
Berne, Ind.	24.00	12.00
Camden, Ohio	9.00	
Canton, Ohio	203.89	
Clay City, Ind.	6.00	
Clayton, Ohio	40.45	15.00
Conemaugh, Pa. (Pike) ..	17.92	15.00
Covington, Va.	2.00	
Dallas Center, Iowa	39.00	5.00
Danville, Ohio	10.00	
Dayton, Ohio (First)	265.52	215.52
Deyton, Ohio (N. Riverdale)	2.00	
Englewood, Ohio	40.10	
Fort Lauderdale, Fla.	20.00	5.00
Garwin, Iowa	122.00	297.50
Glendale, Calif.	137.00	76.80
Goshen, Ind.	4.00	
Grandview, Wash.	7.00	
Hagerstown, Md. (Calvary)	11.00	21.00
Harrisburg, Pa.	60.00	1.00
Inglewood, Calif.	38.00	51.00
Jenners, Pa.	39.60	
Kittanning, Pa. (First) ..	10.00	
Lansing, Mich.	20.00	
LaVerne, Calif.	14.00	1.00
Leon, Iowa	1.00	
Long Beach, Calif. (First)	155.90	34.00
Long Beach, Calif. (North)	10.00	25.00
Mansfield, Ohio (Grace) ..	371.50	83.50
Meyersdale, Pa.		
(Summit Mills)	5.00	3.00
New Troy, Mich.	22.00	
Norwalk, Calif.	3.00	
Osceola, Ind.	13.50	14.50
Oxnard, Calif.	4.00	
Palmyra, Pa.	23.00	38.00
Peru, Ind.	123.00	2.00
Philadelphia, Pa. (First)	210.50	11.00
South Bend, Ind.	11.00	
South Gate, Calif.	32.00	20.50
South Pasadena, Calif.	48.99	31.25
Sterling, Ohio	14.14	
Taos, N. Mex. (Canon)	11.20	
Temple City, Calif.	101.50	13.00
Troy, Ohio	29.50	
Washington, D. C.	63.15	7.00
Waterloo, Iowa	89.75	21.00
Waynesboro, Pa.	41.10	
Whittier, Calif. (Com.)	6.00	
Yellow Creek, Pa.	35.55	
Isolated Brethren	29.50	4.00
Non-Brethren	55.00	37.50
Maintenance Gift, Winona		
Lake Brethren Church ..	600.00	

Totals 3,420.36 1,107.07

Designated Gifts:

Ashland, Ohio	\$120.00
Long Beach, Calif. (First) ..	50.00
Philadelphia, Pa. (Third)	10.00
Temple City, Calif.	2.50
Washington, D. C.	7.06
Winona Lake, Ind.	89.00
Non-Brethren	200.00
Seminary Seniors	5.50

Total 484.06

Grace College Building Fund

1956-1957 Budget Needs



NEWS

OXNARD, CALIF. Under the leadership of Rev. Max Brenneman, pastor of the First Brethren Church, of Fillmore, Calif., the Grace Brethren Bible Class is being conducted here at 1324 W. Hemlock on each Thursday evening. If you know of any Brethren living in Oxnard, Port Mugu, or Port Hueneme, please send their name to Pastor Brenneman.

WILLOW GROVE, PA. The Brethren churches of Philadelphia, Hatboro, and Allentown will conduct a Labor Day weekend conference for the young people between the ages of 13-25. The camp will be conducted at the Carson-Simpson Farm Aug. 20-Sept. 2. Ken Kohler, Jr., 1912 E. Pacific St., Philadelphia, Pa., is camp registrar.

WASHINGTON, PA. The dedicatory service of the new edifice of the Laboratory Grace Brethren Church was conducted July 7 with Dr. W. A. Ogden as the speaker. L. E. Rogers is pastor.

DANVILLE, OHIO. There were 65 present for the morning worship service at the First Brethren Church on July 7. Roy E. Kriemes is pastor.

FREMONT, OHIO. The Brethren Chapel, located at Dickinson and North Streets, was dedicated July 21. Dr. Bernard Schneider was the guest speaker. Rev. Granville Tucker is pastor.

LONG BEACH, CALIF. Robert Kleiwer assumed his duties as assistant pastor at the North Long Beach Brethren Church, Dr. George Peck, pastor, on July 7. Brother

Kleiwer is a graduate of Talbot Theological Seminary.

ASHLAND, OHIO. Evonne Elaine Cashman was born to Rev. and Mrs. Edwin E. Cashman on July 11. Brother Cashman is the present pastor of the Grace Brethren Church.

SAN DIEGO, CALIF. The building program of the Grace Brethren Church is nearing the stage where the roofing will be completed. All concrete slab floors and sidewalks have been poured.

CHANGE OF ADDRESS. Harold Arrington, 109 Stephen Lane, Hilltop Manor, Virginia Beach, Va. Please change Annual.

SPECIAL. The publication offering of the First Brethren Church of Fort Wayne, Ind., is approaching the \$700 mark. Mark Malles is pastor. Gifts to the Brethren Missionary Herald from the Winona Lake Brethren Church, Winona Lake, Ind., now exceed \$600. Richard DeArmey is pastor. These two churches gave over \$1,000 each last year to the publication offering. Fine reports from all over the Brotherhood are encouraging.

LEESBURG, IND. Evangelist R. Paul Miller will conduct a two-week evangelistic-tent campaign for the Leesburg Brethren Church Aug. 26-Sept. 8. Nathan Meyer is pastor.

GRANDVIEW, WASH. The date for the dedication of the First Brethren Church has been set for Sept. 3. This date will be the 3rd anniversary of the church. Robert Griffith is pastor.

SPECIAL. Mrs. Martha Snell Nicholson, a choice saint of God, went to be with her Lord on June 27. About 1925, when the crippling effects of the dread disease of arthritis began to lay hold on her body, Sister Nicholson began writing poems with deep spiritual meaning. She was a member of the Church of the Open Door of Los Angeles, but through the years was faithful in her attendance at the First Brethren Church of Long Beach, Calif. The funeral sermon was delivered by Dr. Louis Talbot. Dr. Charles W. Mayes and Rev. Paul Myers assisted in the services.

WINONA LAKE, IND. "AWAKE TO REALITY" will be the theme of the 68th annual con-

THE BRETHREN MISSIONARY HERALD

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

ference of the National Fellowship of Brethren Churches assembling here Aug. 18-25. The National Sunday-School convention will be conducted Aug. 18-19 in Grace Seminary.

COMPTON, CALIF. A new public address system was recently installed in the First Brethren Church. Dennis Holliday is pastor.

BELL, CALIF. Rev. Albert Flory will supply the pulpit of the Bell Brethren Church during July and August.

LONG BEACH, CALIF. A. H. Kent, father of Dr. Homer A. Kent, Sr., went to be with the Lord on July 4. "Daddy" Kent, as he was affectionately known, was active for many, many years in the Christian Endeavor work of Los Angeles County. He was a member of the First Brethren Church of Long Beach, Calif.

SIDNEY, IND. Rev. Archie Kefver has resigned as the pastor of the Sidney Brethren Church. Dr. James Boyer is acting as interim pastor.

DAYTON, OHIO. An expansion committee has been elected by the North Riverdale Brethren Church to consider the possibilities of future expansion of the church building and property. Russell Ward is pastor.

JOHNSTOWN, PA. A reception was given Pastor and Mrs. Russell Weber on July 19 by the members of the First Brethren Church.

SPECIAL. The Brethren Missionary Herald, in cooperation with the executive committee of the National Fellowship of Brethren Churches, will grant a \$5 purchase order on the Missionary Herald bookstore to every pastor with a full representation of delegates from his church present at the conference at Winona Lake, Ind., Aug. 19-25.

NONCONFORMITY

By Miles Taber

Pastor, Grace Brethren Church
Ashland, Ohio

One of the historic principles of the churches affiliated with the National Fellowship of Brethren Churches is nonconformity to the world. This principle is taught throughout the Word of God, but it is most simply stated in Romans 12:2: "And be not conformed to this world. . . ."

The Christian should except to be different from the people of the world—he is different inside. He is a new creature in Christ Jesus, and this new creature should not look and act like the old creature. He is a pilgrim in a foreign land, and he should expect to have some of the peculiarities of a foreigner. There is something wrong when God's children and the Devil's children look and act so much alike that it is difficult to tell the difference between them. The people of God are a heaven-bound people, and they should be distinguishable from hell-bound people. We have the same physical needs for our bodies, but inside from that we are altogether different.

Unfortunately, however, the Brethren movement has had some very regrettable experiences in their attempts to enforce nonconformity. We believe that these have arisen because our fathers have put the emphasis on the negative aspect of our text instead of the positive side. Nonconformity has in some cases become an end in itself. Whatever was different, was better. In the matter of clothing, it was regarded as a virtue to wear clothes of a peculiar cut just because they were different. What seemed to be overlooked was that it is just as possible to become proud of peculiar clothes as it is to become proud of stylish clothes. And one of the three aspects of worldliness is "the pride of life."

Nonconformity is but the reverse side of a positive truth which is infinitely more important. The rest of our text says, ". . . but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." The essential

thing is that the child of God be transformed into the will of God—into the image of Christ. There is no virtue in being different from the world, just for the sake of being different. If you wear your pants where your coat should be and your coat where your pants should be, that would make you different, but it would not make you a better Christian. The only points on which we need to be different are the points on which Christ is different. As we become more like Him, we will be different, but if we seek simply to be different, we will probably become less and less like Him. What Paul is saying to us in this text is that we should strive to be fashioned in the image of Christ, and when that makes us different from the world, we should not be concerned about that. Our not being conformed to the world is simply the result of our being conformed to the will of God. Any other kind of nonconformity is not of God.

ADORNMENT

But the Word of God does have something to say about clothing and adornment. We quote the first few verses of I Peter 3 from the new Revised Standard Version: "Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behavior of their wives, when they see your reverent and chaste behavior. Let not yours be the outward adorning with braiding of hair, decoration of gold, and wearing of robes, but let it be the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit, which in God's sight is very precious." The Christian woman does not need to make herself attractive by decorating her body with lavish colors, expensive clothes or jewelry. God pity the woman who has no attractiveness except what can be bought in the stores! The Christian's attractiveness emanates from a spirit within that has been transformed by the grace of God. His clothing does not

need to conform to a set of rules made by men, but it must be an appropriate adornment for a body that is a temple of the Holy Spirit. Being that, it will not be found conforming to the world when the world dictates clothing that is immodest or vain. The Christian should always remember that his personal appearance is dictated from heaven, not from the style centers of the world. He should conform to the will of God. If this requires him to not conform to the world, he should be willing to receive the world's scorn. It is every Christian's business to show the world how a Christian ought to dress.

PROFANITY

The Christian's dress is no more important than his conversation. Paul says, in Colossians 4:6: "Let your speech be always with grace, seasoned with salt." In Matthew 12:36-37, Jesus said: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." This is not teaching that our salvation depends on every word that we speak, but the Lord had just declared that men's words reveal the true condition of their hearts. He said: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." So since a man's words reveal the state of his heart, it should be expected that the language of Christians will be different from that of the world, but like that of Christ.

In no way does a man more quickly reveal the spiritual condition of his heart than in his use of the names of God and of Christ. One uses these names to curse, while another uses them to bless. When

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SATAN

By Charles W. Mayes, D.D.

Pastor, First Brethren Church
Long Beach, Calif.

A man was one time asked: "What would you do if you were the Devil?" The answer came back, "If I were the Devil, I would do exactly as he does." Much truth may be found in this. Satan has more wisdom than all other created intelligences combined. His tactics represent the greatest wisdom apart from God himself. Satan is wise enough to arrange his strategy in such a fashion that he imitates God in every conceivable manner. This causes him to build the master counterfeits of the ages.

The Origin of the Devil

It would be impossible for the human mind to conceive either the existence or the origin of the Devil were it not for God's revelation. Ezekiel 28:12-17 is a passage wherein the prophet has given to us some truths which can be applied only to the Devil. Of his mysterious character it is said: "Thou sealest up the sum, full of wisdom, and perfect in beauty . . . thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Among other things this passage indicates that Satan is a creation of God, perfect in the beginning, having vast and superior wisdom, and a position above all other created beings, and yet a character into whose heart iniquity has crept.

From Isaiah 14:12-17 we are told the cause of the fall of Satan and the subsequent curse which is upon him, according to the Word of the infinitely holy God. In this passage

Satan is quoted as having said: "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." Thus, in five ways, Satan attempted to give himself the pre-eminence which rightly belonged to God, by saying, "I will . . ." According to these passages we discover that Satan attempted to imitate God in aspiring to be sovereign and independent.

Satan Has a Business

After Satan fell from his holy position he began to oppose God's plan and purpose in every way with an attempt to establish a counterfeit program.

From Revelation 20:3 we learn that the Devil's task in this particular age is to deceive the nations of the earth. He would cause men to reject God's Word, Christ, and salvation. He would cause men to believe they can get along without God. He would also cause humanity to believe that it can have all its needs supplied without any of the divine grace of God. We see the fingerprints of Satan in the unfolding of present-day events. Nations make plans and attempt to execute the same without even the consideration of the stubborn fact that there is a God in the universe to whom we must all answer.

Again from II Corinthians 4:4 we have the revelation that Satan desires to blind the minds of unbelievers so

that they cannot see the truths of the Gospel of Christ. Thus he would cause men to believe that within human nature there resides all the necessary potentialities to success and satisfaction. Thus in our modern philosophy we have the theory that man is sufficient within himself to meet any emergency which may arise, if he can but tap the natural resources inherent in his being. Many modern humanistic religions are built upon this delusion. The Devil would cause men to ignore God's Word and "let conscience be your guide."

Into what errors and excesses, foolishness and sins, this rude notion may plunge us. Once we follow the principle of conscience as a guide we may justify the Hindu who said to the British administrator in India: "Our consciences tell us to burn our widows on the funeral pyres of their husbands." To this the Englishman replied: "Our consciences tell us to hang you when you do." The wisdom of God would warn us to never allow Satan to turn our minds from the Word of God.

Furthermore, from II Corinthians 11:15 we learn that one of Satan's master tricks is to imitate the most precious things of God. Not always does Satan try to make men evil. Probably more frequently he tries to make men good, but he wants them to be good apart from the power of the Gospel of Christ. Thus this passage under consideration

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What We Lack

Isaiah 6:1-8



By Jesse Hall

Pastor, First Brethren Church,
Spokane, Wash.

The story is told of a man who lived in Venezuela and who was a hard drinker. This man came home one night in such a condition that he could not for a time find his hammock. When this feat was finally accomplished, he tried in vain to get off his riding boots. After many fruitless efforts, he lay down in his hammock, and began talking out loud to himself. "Well," said he, "I have traveled all the world over; I lived in Cuba for five years, four years in Jamaica, and five years in Brazil. I have traveled through Spain and Portugal, and have been in Africa; but I never yet was in such an abominable country as this, where a man is obliged to go to bed with his boots on."

We, too, have been all too ready to place the blame for those unsatisfactory conditions that prevail among us on the wrong thing. We have held up the surrounding physical conditions, and the seeming indifference of the people to the message of the Gospel, and the dearth of consecrated workers, as the reason for our failure—when all the time we know that was not the real reason. Just what is the matter with us? Why aren't more souls being won for Christ? The answer is fourfold:

We Lack Conviction

No; not doctrinal conviction. We have plenty of that. We pride ourselves on things which we believe. Our orthodoxy cannot be questioned. What is the trouble? I fear we are in danger of getting into the condition of a certain church that Dr. Bob Jones tells about. They were perfectly orthodox in their teaching, but so cold of heart and un-

responsive that he felt certain that if he could pour a little chocolate over them they would make wonderful Eskimo pies. We have become so self-satisfied, so smugly comfortable just the way we are. How long has it been, my brother, my sister, since you cried out, as did Isaiah: "Woe is me! for I am undone; because I am a man of unclean lips, and I live in the midst of a people of unclean lips?" How long since your lips were touched with a live coal from off the altar?

How long since you heard His voice saying: "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged?" We are in grave danger of becoming like the Laodicean church, "neither cold nor hot." Oh, Lord, convict us of the sin of selfishness and indifference!

We Lack Vision

"Where there is no vision, the people perish." We have eyes, but they are centered upon selfish interests. The dust of our own material pursuits have so beclouded our vision that we do not seem able to lift up our eyes and look on the fields about us white already unto harvest (John 4:35). Oh, yes, we can see the hundreds of people all about us, in this block, and in the next, and the next; but do we see them as God does?

The Gospel still has power. Our business is to peddle the "dynamite of God," and urge men and women everywhere to touch the "match of faith" to it. If they will, it will blow the Devil out of them!

We Lack Compassion

"The love of Christ constrains

us" (II Cor. 5:14). We can come to Bible school week after week and enjoy the lessons, but we do it all alone. We sit at the King's table in the regular services and enjoy the good things of His Word, but we eat our bread alone. My friends, we do not well. We have a pardon in our hands that will save our fellowmen, not from temporal, but from spiritual death. It is suited to all, it is sent to all, it is designed for all. You have enjoyed it yourself. What about taking it to your neighbor? A man accused of treachery was sentenced to death. Intercession was made for him by a friend. As a result a pardon was issued, but it fell into the hands of his worst enemy who locked it up and let him hang. What fearful turpitude! But wait! Is that any worse than what we are doing?

We Lack Consecration

"I beseech you, brethren, by the mercies of God . . . present your bodies." H. B. Gibbud once said that he knew of a man who used to sing Miss Havergal's hymn: "Take My Life and Let It be Consecrated, Lord, to Thee," in this way: "Take my wife and let her be consecrated, Lord, to Thee." That is all too often the way we sing it.

A clergyman was called upon to dedicate a building to the Lord. Used to only having a share with others in such a service, he asked: "What part do you want me to take in the dedication?" The man, thinking that he was referring to the building, said: "Why, the whole thing! Take it all in, from the underpinning to the steeple." Oh, my brother, my sister, God is calling us to that kind of consecration. Will we give it to Him today?

LONDON, ENGLAND. A Gallup Poll turned up the fact that only 14 percent of those interviewed had been at church the previous Sunday. Twenty-eight percent said they went to church at least once a month. Fifteen percent attend only on special occasions. Fifty-seven percent admitted they "hardly ever" or never attend church, but 7 percent of these listen to radio or television services.

WINONA LAKE, IND. Robert A. Cook, speaking at the Youth for Christ, International, held here recently, said: "America faces a teenage generation of moral morons—better clothed and fed, living in better homes, taught in better schools and full of vitamins—but sapped by materialism and humanism. . . . America's teen-age population will hit 12,000,000 by 1960. It is now 8,000,000. We must go all-out to present Christ to this mushrooming throng of uncertain kids who need faith in Christ as a stabilizing force."

LOS ANGELES, CALIF. Philip Arthur Gaglardi, a dual vocational Canadian, has accepted a dual speaking engagement—he'll close both the Twin National Sunday-School conventions (Los Angeles, October 11 and Grand Rapids, November 1). Mr. Gaglardi is Minister of Highways for British Columbia; Pastor Gaglardi ministers at Calvary Temple, Kamloops, British Columbia. Just to take care of his spare time, Pastor Gaglardi conducts a Gospel broadcast seven days a week over six radio stations!

SPECIAL. By a vote of 161-124 the General Assembly of the United Presbyterian Church of North America approved merger with the Presbyterian Church in the U.S.A. The Assembly thus assured the creation of a new denomination to be known as the United Presbyterian Church in the U.S.A., with a membership of about three million.

CHICAGO, ILL. The fourth annual mid-America Keswick convention will be held Oct. 12-20, in the Moody Memorial Church. Speakers include: Rev. George Duncan, Dr. Vance Havner, Dr. Thomas Moseley, Dr. Paul S. Rees, Major W. Ian Thomas, and Dr. A. W. Tozer.



NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

JERUSALEM. The Israeli Government has started negotiations with the Soviet Union for permission to photograph ancient Biblical texts in Russia. The manuscripts, for the most part parchments, are written in Hebrew and are considered by scholars here to be not only extremely rare but vital to the study of the Bible.

An official request has been made for permission for a team of Israeli Biblical scholars to visit Moscow and Leningrad to photograph the documents.

At the University of Leningrad, the oldest Hebrew text of the Bible—excepting the recent document discoveries at Qumran on the shores of the Dead Sea—is held. The Leningrad document is dated to A.D. 847.

BADEN, GERMANY. Only 19 percent of the Lutheran young people between 17 and 28 in Western Germany consider themselves "regular" churchgoers, according to a poll reported in the German religious weekly *Die Kirche der Heimat*. Ten percent never attend, 44 percent go "occasionally," and 27 percent only attend on special festivals.

Figures for both urban and rural groups were about the same, the poll said. Highest percentage of regular attendants was 30 percent, in Baden-Wuerttemberg. Lowest was the 7 percent in Lower Saxony and Schleswig-Holstein.

Among Roman Catholic youth, 81 percent are regular attendants at church, the poll revealed.

NEW YORK. Leaders of many evangelical mission enterprises are expressing increasing concern over the rapid growth of world population and their inability to keep pace with it. The 750-page **Annual Demographic Yearbook**, recently issued by

the UN, does not ease their concern.

Some statistics from the **Yearbook**:

The rising tide of population is running at the rate of 120,000 a day, or 43,000,000—approximately equal to the population of France—a year.

The drop in the death rate is the major factor in the worldwide population increase. The United States and Canada have the lowest infant death rate of 2.2 percent.

It is predicted that the world's population may double by the end of the present century, thus reaching a total of about 5,400,000,000.

SALT LAKE CITY, UTAH. Armed with tools and blueprints, rather than tracts and hymnals, one hundred "labor missionaries" are working for Christianity in the South Pacific islands through a \$10,000,000 school-building program undertaken by the Mormon church.

The missionaries, mostly from Western States, were sent to the islands by the headquarters of the church in Salt Lake City. They were accompanied by their families, and plan to spend two to three years on the island construction projects, donating their labor and skills rather than preaching.

LAKE JUNALUSKA, N. C. More than 500 college presidents and trustees, businessmen and financiers met recently for the first conference of its kind ever held to analyze the problems facing the church-related college today. Called by the National Committee of United Church Men for Church Colleges, they conferred here for two days and heard addresses by prominent authorities in allied fields.

Rising costs, swelling enrollments, the shortage of teachers and pressing financial concerns were reviewed in the light of what Dr. Henry T. Heald called today's "swirl of great changes." Dr. Heald, who is president of the Ford Foundation, told the group: "The measure of these colleges' strength and hope for their future usefulness lies in their ability to move with the times."

Equally important on the agenda were discussions of the relationships of denominations to their colleges and the "preservation and advancement of Christian teachings"—the church-related college's primary function.

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God first gave His laws to men, in the Ten Commandments, He said: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Exod. 20: 7). The man who uses the name of God in profanity shows that his heart is at enmity against God. It is no excuse to say that it is done without thinking, for that merely reveals that it is an unconscious expression of a heart that is so ungodly that it curses God without thinking. This is not the fruit of one who has received the grace and love of God in Christ Jesus.

But the Word of God not only condemns profanity, but it forbids the taking of any oath by a Christian. In the Sermon on the Mount, Jesus said: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all" (Matt. 5:33-34). This cannot be a mere condemnation of profanity, for the thing that Jesus is condemning, He states, was permitted under the Old Testament law. But profanity was never permitted, as we have already seen. The words of Jesus are perfectly clear: He simply says: "Swear not at all." And James repeats this command: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath" (James 5:12). Again the meaning of these words is beyond question. Men disobey these commandments of God if they choose, but they can hardly misunderstand them.

It is easy to understand how the taking of oaths originated. Men are naturally liars, and their word cannot be depended upon. So when they testify in court, or are instructed in the mysteries of secret orders, it is necessary to bind them under the penalty of an oath, and even then their word cannot always be trusted. But God says that it is an insult to the integrity of a Christian. A Christian's yes must always mean yes, and his no must always mean no. To take an oath is to concede that without the oath his word cannot be trusted. So the Lord says to the Christian, "Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil"

This story is told of Daniel Webster when he was in the prime of his manhood. He was dining with a company of literary men in Boston. During the dinner the conversation turned upon the subject of Christianity. Mr. Webster frankly stated his belief in the divinity of Christ and his dependence upon the atonement of the Saviour. One said to him: "Mr. Webster, can you comprehend how Christ could be both God and man?" Mr. Webster promptly replied, "No, sir, I cannot comprehend it. If I could comprehend Him, He would be no greater than myself. I feel that I need a super-human Saviour."—Christian Witness.

(Matt. 5:37, ASV). Let the world take its oaths, in court and in secret societies; the Christian is not to be conformed to the world but is to be transformed into the perfect will of God as it is so clearly revealed in His Word.

HOMELIFE

Along with his dress and language, the Christian also finds that his homelife is transformed. With so many other homes going on the rocks, the believer cannot conform to the world's standards of homelife. When we are told that two out of every five marriages are ending in divorce in America, and this evil is making great strides even within the professing church, God is crying out. Do not conform to the world in this, but let your homelife be transformed into God's perfect will. A Christian home is formed when a Christian man and a Christian woman are led by God to unite in marriage in a union which is for life. This is life's most sacred relationship, for it is the one chosen by God to picture the union between Christ and His church. In this home the husband loves his wife as Christ loves the church, and the wife is devoted to her husband as the true church is devoted to Christ. The children which God sends into this home are regarded as the gift of God, and are carefully trained for His glory. This kind of a home is a foretaste of heaven, an oasis in a desert of the world's debauchery, divorce and forsaken children. Yet with what cheap trinkets the Devil sometimes trades us out of this priceless gift of God.

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warns us that Satan himself may be transformed into an angel of light, even standing in the pulpit dedicated to the presentation of God's Word of truth. The more successful Satan may be in confusing men in the realm of religion, the more successful he will be in his ultimate purpose for the gentile nations.

Satan Imitates God

We can never understand the problem of good and evil in the world until we see the Devil unveiled upon the pages of the Word of God. It is well for us to consider the conflict between good and evil as manifesting itself thus:

- | | |
|----------------|----------------------|
| 1. God | 1. The Dragon |
| 2. Christ | 2. The Antichrist |
| 3. Holy Spirit | 3. The False Prophet |

Satan, as anti-God, is called "the Dragon" (Rev. 12:9).

The beast out of the sea, the Devil incarnate, is called the Antichrist (Rev. 13:1).

The religious opposition under the direction of the Devil in powerful opposition against the Holy Spirit, will be called "the False Prophet" (Rev. 19:20).

When Satan attempts to imitate Christ, he is less interested in imitating Him as Saviour than he is in imitating Him as King. Satan desires to exalt himself. He desires to hold the human race under his control. He desires further to become a great worldwide ruler. He wants to be king over all the earth instead of the Lord Jesus Christ, who alone has the right to be King of kings and Lord of lords. The seventeenth chapter of Revelation gives us the story of how the False Prophet, under Satan, works in the realm of religion. As the Holy Spirit is calling out a people for His name, building up the true church of Christ, so Satan would produce a false religious system, a great ecclesiastical power. This power is called MYSTERY BABYLON and represents the amalgamation of all apostate religion on the earth at the end of this age. It is not merely the apostate Roman system. It represents all apostate Protestantism as well.

In producing counterfeits, Satan is a master.

PRAY

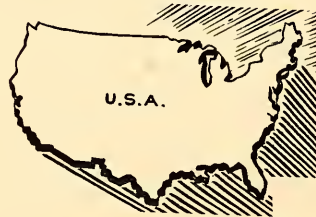
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GIVE



DENOMINATIONAL OFFICE BUILDING

THE MINISTRY OF THE BRETHREN MISSIONARY HERALD REACHES ACROSS
THE ENTIRE



WEEKLY MAGAZINE

OXNARD, CALIF. "We never fully appreciated the Brethren Missionary Herald until we moved to a locality where there was not a Brethren church. We read it from cover to cover."—L. S.

LONG BEACH, CALIF. "It is the best Christian magazine that comes into our home."—Mrs. L. B.

IOWA CITY, IOWA. "So many have remarked about the improvement of the Missionary Herald and the interesting form, and the fine articles."—M. L.

BOOKS

FORT WAYNE, IND. "You did a splendid job on the Jobson book. Every Brethren home should have that book so members of the family can read it."—M. M.

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FOREIGN MISSION NUMBER

AUGUST 3, 1957



Missionary Residence at Bangui, Headquarters City of Brethren
Mission in French Equatorial Africa

The General Secretary's Comments

By Russell D. Barnard

Our Denmark Brethren

Some of you will remember the letter read at our Annual Conference last fall from the Brethren in Denmark, and that our Conference sent greetings in return. Well, as a result, an invitation was extended for us to have some of our Brethren visit in Denmark this summer, and attend the National Conference of the Brethren in the Scandinavian countries. That Conference was during the last days of June. Rev. and Mrs. Fred Fogle and Rev. Donald Hocking found it possible to attend as our representatives. On the trip to Denmark, Schwarzenau, Germany was visited. The official report from Brethren Fogle and Hocking was not received in time to print a resume of it here. We hope to present that report later.

Brother Fogle, speaking of the Brethren in Denmark says: "From the very first they gave us a very warm welcome and thanked us for attending their conference. The letter written by the present moderator, Bro. Bernard N. Schneider, was read to the group. They told us to send Christian greetings to **all you people in America**. They entertained the six of us along with a number of others in their home in the suburbs of Copenhagen. They certainly exercised genuine Christian hospitality. When we left, Pastor Hansen said 'goodbye,' with tears in his eyes. We had wonderful fellowship with them."

It is so remarkable that after serving for over 200 years in different lands, and different circumstances and customs, we and they should stand so remarkably close together in our understanding of the teaching of the Word of God and in Christian practice. Brother Fogle further says: "Generally speaking, they agree fully with Dr. Louis Bauman's book, **The Faith Once for All Delivered Unto the Saints**. This indicates a great deal. They have this book and have translated it into Danish for themselves." May God bless you, Brethren in Denmark and the northern European countries!

Hawaii Needs Christ

Dr. Glenn O'Neal and your general secretary just returned on July 16 from Hawaii. The very first thing we want to report is that Hawaii needs Christ—needs Christ desperately! The first Protestant missionaries went to the Islands in 1820. The response was tremendous, and by 1865 it was considered that the work of evangelization was complete, and the work was turned over to the Hawaiians. But modernism came into the saddle. Multiplied thousands of people came into the Islands from Asia; these bringing their religions with them. The result was that true Christian faith almost vanished from the Islands. There are now about 40,000 nominal Protestants, but a Christian worker well

versed in the Island situations assures us that it is his fear that there are not more than ten thousand true believers in the Islands today. He further says that evangelical, gospel testimony has been on the increase now for several years.

As of August 1, Bro. and Mrs. Tresise, our missionaries there, will come under full missionary support for at least one year. They have to the present been earning their own livelihood—Brother Tresise driving a laundry truck. Along with the work in the Red Hill Housing District, which has been so fruitful in decisions for Christ, they will soon start a testimony in Kailua, the city in which they live, some 13 miles from Honolulu. This is a community where the families are predominately Japanese, and of course, it will need be kept exclusively Hawaiian if we are to reach the residents of Hawaii.

Reports Next Month

It was not possible for us to have a sufficient report for presentation in this issue of the **Missionary Herald**. Offerings are excellent, but are coming in very slowly. We have great hopes of reaching our 17 percent increase so greatly needed. The report for the so-called "Easter" offering will be printed in the September 2 issue of the **Missionary Herald** and will cover all gifts received, January 1 through July 31. A full report and totals will be given immediately following December 31 and will cover the entire calendar year.

We Didn't Keep Up!

During the last 10-15 years, our missionary personnel has tripled, and our number of mission fields has also tripled. Our income for foreign missions has only about doubled. You can see the problems this produces. There are only two possible conclusions: either we have too many missionaries in too many fields, or we haven't given back to the Lord as much as we ought of what He has given to us. Our plea is that our gifts of money will match the missionaries' gift of life!

Nothing Left Over

Recently Brother Arthur E. Glass wrote: "We live in luxury and Satan sees to it there is nothing left over for the missionaries." This statement speaks to me! Does it speak to you? Christian people aren't poor. Brethren people aren't poor! We have money for the things we want, and if we don't have the money at hand, we think nothing of mortgaging the future for our purchases. Our homes and our garages testify that the purchases are

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THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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Foreign Missions at National Conference

National Conference is a time of sweet fellowship and spiritual blessing. There are always messages which stir one's soul. In past years the missionaries have contributed much along these lines. Their Bible messages have meant much. Reports from the field by these who labor in far distant places always thrill the hearts of the Brethren. Then, too, their personal testimonies are wonderful!

A large group of missionaries attended the Portland, Oreg., National Conference in 1955. However, the largest number in a long time attended the 1956 Winona Lake conference. Missionaries from four of our six fields were in the 1956 group.

Again this year four of our six

fields will be represented by our missionaries. The total number will not be as large as in 1955 or 1956, but we are looking forward to a time of blessing at the conference. We hope to hear from our missionaries reports of progress in the work that will thrill our hearts. Doubtless, many challenges for the future will be laid before us. There will be a time of informal discussion where all can ask questions, as well as listen to the testimonies of the missionaries.

Dr. Barnard, the general secretary, will have some good things to report to us. He will be prepared to tell of the leading of the Lord in Hawaii and in other fields. It is always good to hear his stirring reports and challenges.

There will be some interesting displays, as in previous years. These displays help to make clearer some of the things that are being accomplished on our six fields. And, of course, we will want all of our guests to register at our foreign-missions booth. Bring along your camera and take lots of pictures. These will increase in value over the years.

So, plan to attend National Conference this year at Winona Lake! Meet the missionaries or renew acquaintance with them. Get in on the messages, reports, and things in general, that you may go home filled with enthusiasm for the work of our Lord! It will be a great experience!

A portion of the Foreign Missions display at 1956 National Conference. See picture on page 493



Amazon Travelog

By Bill Burk

(Third installment)

The approach to Alenquer up a narrow river was quite a change in scenery. The river was obviously deep, for the *Lobo* raced along at her full 12 knots, churning up violent waves on the beaches of both banks. All normal activity was stopped by the residents to run to the bank in order to save from destruction their canoes which were being tossed about like corks. Men at one house stopped their work of rethatching the roof of a grass home to watch the passing of the newest thing in Amazonia, one of a dozen of the government line's new fleet of white Dutch-made passenger ships. At another place the strange interruption in the quiet pasture life of a couple of young goats caused the loudest "baa-ing" I've ever heard, until the nanny showed herself coming through the weeds. Further along, hundreds of large white storks took to the air when their place of peace was disturbed along the calm shallow pond where they had been fishing. (Alenquer is not only affected by the winter flood waters, but also by the daily ocean tides. Therefore, both birds and fishermen, the latter with their nets and harpoons, work twice daily for the fish which have been stranded in these shallows by the receding tide.)

The pier at Alenquer is quite honorable and the general cleanliness of the place reveals an industrious group of Brazilians. The people themselves would probably say that they are blessed with an honest local government which governs the people instead of misappropriating funds.

Having nothing aboard but mail for Alenquer (and that but two letters—and one of them airmail!), we were scheduled to stay tied up

but for a few minutes. However, having a good group of tourists aboard (from south Brazil), there were some brave folks who insisted on putting their feet ashore. True to the custom, the gangplank was hauled in before some of them returned. I was among those several aboard the ship who leaned far out from her side to aid the reaching hands of the landlubbers who had delayed too long and had to be helped across the fast-widening gap of brown water. Before the trip ended, we came with the Old Man to enjoy the happy, jeering yells of the fellow-passengers and spectators along the beach when this happened! Fortunately, we were never the "laughed at"!

Midway between Belem and Manaus and about 500 miles from the Atlantic, Obidos is considered to be the extreme point to which the ocean tides affect the river level and flow. At Icoraci we have about a 10-foot tide, at Santarem it's around a foot, and at Obidos they say that the vertical movement is barely noticeable. Beyond this point the only such movement is that of the annual rise and fall with the winter floods and summer drought.

Even now in the summer rain falls



Trees being felled for "slash 'n' burn" type of agriculture.

almost daily in Icoraci. That part of the mouth of the Amazon is noted for its rain and special moisture-hungry vegetation. However, upon leaving the Belem area, we found a drier heat daily, and rain fell very seldom during the entire trip. Everywhere people were burning off the forest near their homes to start again in their "slash-and-burn" type of agriculture. Usually the lights we'd see in the distance at night turned out to be not those of a settlement but a patch of "slashed" land being burned before being cleared for agriculture. Incidentally, these places are generally fit for production for only two or three years; therefore, the farmer doesn't bother to take out the tree trunks—he just plants around them. This is easily done since planting is completely done by hand, for there is almost no mechanized farming in this northern part of Brazil. Crops grown include the ever-present *mandioca* root from which both tapioca and the *farinha* or coarse flour of the poor are made, jute, corn, sweet potatoes, sugar cane, beans.

This *Rio Amazonas* is no little stream. Many times the other side of the river is beyond the horizon. Usually, however, the other bank is obscured by the continuous mass of islands, some big, others very small. One island of interest is the big grass patch floating from the larger island of its origin—having been broken free by the current, a landslide, or such—and either sailing right out to sea or to its own destruction soon in the encounter of other obstacles during its downstream voyage. A continuous threat to the navigation of the Amazon is the floating tree which has fallen into the water. Much of the timber of the valley is heavier than water, and that which is not so is frequently little lighter than the vol-

ume of water it displaces. The result is treacherous in that the giant tree floats very low and nearly hidden in the water—being, I suppose, the iceberg of the tropical rivers.

Very refreshing to us Californians were the occasional mountains both on the horizon and near the riverbank. At home we'd consider them "foothills," but having seen nothing higher than the 15 or 20-foot cliff on which our Icoraci house is built, we considered these as great mountains. They are found scattered principally on the north side of the portion of the river which flows through the State of Para. The highest of the

LIGHT Upon Lyon!

By P. Fred Fogle



Linda and Arthur Burk on board the "Lobo"

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Light upon Lyon! Such was the theme of the citywide campaign held here this spring, organized by the Protestant churches of the city.

It was a blessing to see the gospel light shine so brightly in Lyon where the darkness of Romanism, paganism and spiritism reigns.

This was the first evangelistic campaign in decades on such a large scale in this historical city. Within the last year or 18 months, to my knowledge five small campaigns have been held in Lyon and four of them were organized by our Brethren church. It was, therefore, an encouragement to see other churches with a new vision for reaching the lost plan these meetings.

The team was made up of three men of God: one a French pastor from the suburbs of Paris; the second an evangelist from Wales, who has been working for the Lord in France for about thirty years; and the third an excellent organist now living in Geneva, Switzerland, who had just returned from a tour in the United States.

The preparation was begun six months before the opening date. Christians were instructed as to how to be counselors. A united choir was organized. Two thousand posters and 100,000 handbills were used to publicize the meetings, as well as radio, television and press confer-

ences. The \$3,000 budget adopted was easily covered.

Since a large tent could not be used in Lyon, these services were held in a public hall which is usually dedicated to worldly amusements. The attendance was consistently good and the last services brought in between twelve hundred and thirteen hundred. Two youth rallies were held for and attended by a thousand children.

The greatest result of the series of meetings was the stirring of the hearts of church members and the inevitable deepening of the spiritual life of those who listened to the Word of God night after night. There were about a hundred public decisions made. Each person received the instruction of a counselor in the after-meeting. Of these, over fifty were young people, and ten who signed decision cards were former Catholics.

Since the close of the campaign there have been two "follow-up" services where all Christians have been exhorted to continue the glorious work of evangelization by doing personal work. We have also thanked God together in prayer for the abundant blessings during the two-week united effort.

It has been decided that the "light" which shone should shine again, but even more brightly during a similar campaign in 1958.

Pray for Lyon! Probably no more than one-half of one percent of the population of 800,000 knows Christ as Saviour and lives for Him.

mountains visible from the ship were probably less than a thousand feet high.

At tea one afternoon, as we finished praying before we ate the buttered bread and drank the hot mate tea, we were asked by the woman on the other side of the table if we were believers (the word or name here given to Protestants). This woman is the mother of a dozen children and wife of the church moderator of a young work a few ports upstream. As yet they have no building and the evangelist was at the time sick in another city, but the folks were expecting a temporary stay soon from an American missionary. When I asked his name she responded: "You know that it is very hard for me to remember the names of foreigners."

(To be continued)

THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Junior Missionaries of the Month



rest of the Edmiston family. There is little baby sister, Lorraine, age five months, and three brothers, Richard who is almost eight years old, Daniel,

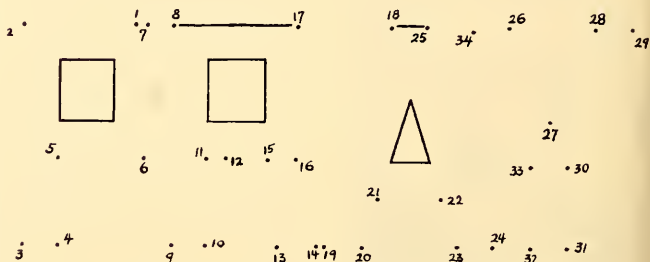
who is nearing five, and James, age two. Quite a fine family, don't you think? And, a nice group of junior missionaries, too!!

Have you prayed for the missionaries today?

Are they twins??? Many people think so, but really they are not!! But, let me introduce them to you—at the left is Linda Edmiston, age nine, and at the right is her sister, Leandra, who is ten.

These girls are daughters of Rev. and Mrs. Sibley Edmiston, missionaries to Mexico. For a number of years they have lived at Laredo, Tex., where their parents have worked across the border into Mexico. Just recently they moved to Leon, Mexico. Be sure to pray for them in this new plan of living deep down in Mexico. Pray that they will see many precious souls won to our Lord.

Maybe you'd like to meet the



Are you wondering what it is?? Well, I did too, until I traced the dots. And, was I surprised! Last month our puzzle turned out to be an elephant. So, this month I was looking for another animal. Yes; I really was surprised. You'll be, too. But after you have traced it out, I'm sure you'll be a better missionary helper!

MARY MISSIONARY—



I'll see you at National Conference at Winona Lake!

Trumpet in the Dark

By William J. Samarin

The average church building looks like a rustic hanger with a low, overhanging grass roof held up with crooked poles. The black-skinned, almost naked people who meet inside are protected from the winds and rain by walls made of wattle or sun-dried brick. Here gather three or four times a week a group of Christians of whom 15 or 20 percent may be literate and only 10 percent of whom may have New Testaments. This is Africa!

This village of 25 or so small huts lies close on each side of a narrow, dusty road over which only two cotton trucks may pass in a month. On the road, however, men and women daily pass on foot or on bicycle, some only carrying a spear, others heavily laden. These people occasionally stop for water or to rest in the shade of a tree or under the eaves of a hut. These travelers bring and take the news. By word of mouth the good and the bad is spread. Sometimes it is accurate, but sometimes it is false. (More than one African has arrived home after a long and tiring walk, already bewailing the death of a relative, only to learn that he had been sick, but that he was now very much improved. What chagrin!) But slander and error are also passed by word of mouth.

Our fellow Christians, our African brethren, are at the mercy of chance and rumor. Only once a year do they have the opportunity of meeting in large regional conferences, held in each district during the dry season, but for quite a few years no mission-wide conference has been held. Consequently, they have had little opportunity to unite in fellowship. No single literary organ of the African church taught truth and corrected error.

To unite these brethren and to

provide them with instruction, the Africa Mission has initiated the publication of a monthly mimeographed paper, the **Trompette Evangelique**. Published in Sango, the lingua franca of the area, it aims to provide news of mission-wide interest, interesting reading material that will develop reading-with-understanding, and doctrinal and inspirational articles. This eight-page paper already has a circulation of eight hundred in all of the districts, but there is hope that it will climb to at least a thousand by the end of the year.

Most of the articles have thus far been written by missionaries and illustrated by (Mrs.) Ruth Samarin,



Drawing by Mrs. Samarin

but Africans are being encouraged to send in their contributions. New songs are received with great enthusiasm. An article that stirred up much interest was one which explained the various phases of the moon. (This article was needed after many people thought that the announced "full moon" meant some unusual lunar phenomenon!) A series of articles even listed names of Christian men and women found in the New Testament to be used in the naming of children.

The paper's big problem is distribution. Copies can be sent by mail to the various mission stations, but from there mail delivery is hardly reliable. There are no small post offices away from the administrative seats, and since one rarely finds a single person traveling the hundred miles from one end of a district to the other, the **Trompettes** must find their way from hand to hand, in sunshine and rain, to the final destination.

Except in the large towns, the administrative seats, such as Bos-sangoa, Bozoum, Bouca, and so forth, where many people earn a livelihood by working for the European or by selling in the marketplace, there is little money left after the cotton has been sold. What new purchases don't eat up, old debts do! Very few people can amass the three cents needed for two copies of the **Trompette**. But by encouraging subscriptions during the next cotton buying season, the staff hopes to increase the circulation.

With the arrival of the offset press, more ambitious plans will be made for the **Trompette**. Mr. Spangler, the printer, will be able to do a much better job than a hurried missionary pastor with African help. Photographs and colored ink will make the paper much more attractive than it is now.

The African trumpet is made of an animal's horn with a hole in the middle rather than at the end. It was used formerly to call an alarm in time of war. Today they are used by many churches to announce the beginning of church services. In the same way that these trumpets call the people to earnest activity, the **Trompette Evangelique** calls Christians to greater and more zealous devotion to the Lord.

THE GENERAL SECRETARY'S COMMENTS

(Continued from page 482)

made. For too long, I fear, we have tried to fulfill our obligations to the heathen by giving a little from our "loose change," or a few dollars from our "spending money." It is miraculous what God has enabled our missionaries to do with the little we have given for their support and work, but we are staggered by what God could and would do through our missionaries, if we all really gave gifts that would mean personal sacrifice!

We Believe in Home Missions

Yes; those of us in foreign missionary work believe in home missions. As we drive throughout America, we are thrilled by the new Brethren church buildings we see. We are growing here in America, growing rapidly in the number of Brethren churches. Paradoxical as it may seem, foreign missionaries are home-mission minded, and our home-mission churches are foreign-mission churches. We must stand or fall together in the Fellowship of Brethren Churches, and we must grow together or we will begin to lose! Our thanks are to you many foreign-mission-minded people who give regularly and generously to home missions. We express our thanks, too, to the fine men who

serve in the administration of our home-mission work. The season of home-mission giving will begin in August, and then and during the months of the fall, please give and give sacrificially to home missions.

Just Around the Corner

No; it's not winter, but it is the National Conference of our Fellowship of Brethren Churches that is just around the corner. August 18-25 is the time we would like to meet all of you at Winona Lake. And, by the way, you are invited to visit our foreign-mission offices in the new Missionary Herald Building. This Conference can really be a missionary conference, if you desire it that way.

Foreign Missionary Directory

AFRICA

Balzer, Mr. and Mrs. Albert W., B. P. 10, Bossangoa via Bangui, French Equatorial Africa.
Beaver, Rev. and Mrs. S. Wayne, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Bickel, Miss Florence, Bellevue via Bossangoa, via Bangui, Oubangui-Chari, French Equatorial Africa.
Byron, Miss Grace, Mission a Bassai, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Cochran, Miss Rosella, Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.
Cone, Rev. and Mrs. George E., Bossembele via Bangui, French Equatorial Africa.
Cripe, Miss Mary, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Dunning, Rev. and Mrs. Harold L., Bozoum via Bangui, French Equatorial Africa.
Emmert, Miss Mary, Mission a Bassai, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Garber, Rev. and Mrs. Martin M., Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.
Geske, Miss Edith, Bellevue via Bossangoa via Bangui, French Equatorial Africa.
Goodman, Rev. and Mrs. Marvin L., Jr., Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.
Habegger, Miss Mary Ann, Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.
Hill, Rev. and Mrs. Robert W., Bossembele via Bangui, French Equatorial Africa.
Hocking, Rev. and Mrs. Donald G., Bozoum via Bangui, French Equatorial Africa.
Johnson, Dr. and Mrs. Orville D., B. P. 240, Bangui, French Equatorial Africa.
Jones, Miss Gail, B. P. 10, Bossangoa via Bangui, French Equatorial Africa.
Kennedy, Rev. and Mrs. Lester W., M'Baiki via Bangui, French Equatorial Africa.
Kennedy, Mrs. Minnie, Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.
Kent, Miss Ruth, Bozoum via Bangui, French Equatorial Africa.
Kliever, Rev. and Mrs. J. P., B. P. 240, Bangui, French Equatorial Africa.
Mason, Dr. and Mrs. Harold A., B. P. 10, Bossangoa via Bangui, French Equatorial Africa.
Miller, Rev. and Mrs. Donald F., Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.
Mishler, Miss Marie, Bouca via Bangui, French Equatorial Africa.
Samarin, Rev. and Mrs. William J., Bellevue via Bossangoa via Bangui, French Equatorial Africa.
Schwartz, Miss Clara, Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.
Sheldon, Rev. and Mrs. C. B., Bossangoa via Bangui, French Equatorial Africa.
Snyder, Rev. and Mrs. Roy B., Bouca via Bangui, Oubangui-Chari, French Equatorial Africa.
Snyder, Miss Ruth, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Spangler, Mr. and Mrs. Donald A., Bozoum via Bangui, French Equatorial Africa.
Sumey, Rev. and Mrs. Charles R., Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Taber, Rev. and Mrs. Charles R., Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.
Tyson, Miss Elizabeth, Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.
Williams, Rev. and Mrs. Robert S., Batangafo via Bangui, French Equatorial Africa.

ARGENTINA

Abel, Miss Bertha, Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Bishop, Rev. and Mrs. Donald E., 178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Churchill, Rev. and Mrs. Jack B., Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.
Dowdy, Rev. and Mrs. J. Paul, Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Macanagh, Rev. and Mrs. Hill, Bdo. de Irigoyen 564, Jose Marmol, F.C.N.G.R., Argentina, S. A.
Marshall, Rev. and Mrs. James B., Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Rottler, Rev. and Mrs. Carson E., Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Sickel, Mrs. Loree, Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.

BRAZIL

Allig, Rev. and Mrs. J. Keith, Caixa Postal 861, Belem, Para, Brazil.
Miller, Rev. and Mrs. Edward D., Macapa, Terr. Federal do Amapa, Brazil.
Zielasko, Rev. and Mrs. John W., 1630 Sebastiao Freitas, Capanema, Para, Brazil.

FRANCE

Fogle, Rev. and Mrs. P. Fredrick, 79 Chemin de Vassieux, Caluire et Cuire, Rhone, France.
Thurston, Miss Marian, 9 rue de Cluzel, Tours, I. & L., France.

HAWAII

Tresise, Rev. and Mrs. Foster R., 335 Manae Street, Lanikai, Hawaii.

MEXICO

Edmiston, Rev. and Mrs. Sibley M., Lista de Correos, Leon, Guanajuato, Mexico.
Haag, Rev. and Mrs. Walter E., 439 Sunset Lane, San Ysidro, Calif., U. S. A.
Howard, Rev. and Mrs. A. L., 406 Mary Ave., Calexico, Calif., U. S. A.
Robinson, Miss Dorothy, 439 Sunset Lane, San Ysidro, Calif., U. S. A.

MISSIONARIES ON FURLOUGH

Burk, Rev. and Mrs. Bill A., 11259 Pope Avenue, Lynwood, Calif.
Foster, Mrs. Rose A., 5337 N. Front St., Philadelphia 20, Pa.
Hoyt, Rev. and Mrs. Solon W., P. O. Box 588, Winona Lake, Ind.
Nielsen, Miss Johanna, 1819 Pine Ave., Long Beach 6, Calif.
Schrock, Rev. and Mrs. Lynn, P. O. Box 588, Winona Lake, Ind.
Taber, Dr. and Mrs. Floyd W., P. O. Box 588, Winona Lake, Ind.



ATTEND CAMP BETHANY
 Bible Hour 11:00 A.M. Missionary Vespers 5:45 P.M.
 Workshops 1:30 P.M. "Nitecaps" 8:15 P.M.
 Sponsored by - Brethren Natl. Youth Council

Dr. Barnard presiding at missionary rally at 1956 National Conference while missionaries await their turns to speak—left to right: Mrs. Martin Garber, Rev. Martin Garber, Miss Estella Myers (now with the Lord), Mrs. Orville Jobson, Mrs. Harold Dunning, Mrs. Robert Hill, Mrs. Robert Williams, Mrs. John Zielasko, Rev. John Zielasko, Mr. and Mrs. Donald Spangler. Visible in second row: Dr. and Mrs. Harold Mason and family, Rev. Carson Rottler. Story on page 483

ALL IN A DAY'S WORK

By an Argentine Ford A

As told to Mrs. Carson Rottler

The sun was shining brightly for the first time in almost two weeks. The little Ford-A coughed and sputtered a bit more energetically than usual. "Wonderful what a little sunshine will do for a fellow," he thought, although he still wasn't feeling exactly up to par. Usually he awoke with a little twinge of excitement wondering what he would be called upon to perform that day, but the last two weeks of rain and cold had almost been too much for him.

Today a little of that old eagerness had returned with the warm sun's rays; so he was not at all surprised to see the whole missionary family dressed in their Sunday best laughingly pile into his rather worn interior. As they rattled along over the rough brick streets, he became so busy listening to the lively conversation that he almost forgot to stop at the traffic signal. "After all it isn't easy to see that little policeman at the intersection when there are so many vehicles milling around," he excused himself.

"But what was that the Senora was saying? Something about a boat on time? Um-m-m, now I know where we are going! What fun! I just love to meet the incoming missionaries." And with that, little Ford-A began to reminisce. It was nice to see his old friends return after

a year's absence, but what a thrill to see a new missionary family arrive for the first time. "I wonder, I just wonder if it really could be a new missionary couple coming. Let's see, it has been at least three years since the last ones arrived. Time for some new recruits!"

Just then a big two-wheeled cart drawn by two emaciated horses pulled right out in front of him. "Wow! That was close! I wish those horses would watch where they're going. I wouldn't mind so much if I didn't have something wrong with one of my brakes. Must be the dampness. Well, here we are; I'll just park over here where I can get a full view of that big boat."

It seemed like an age before little Ford-A saw someone greeting his missionaries. "I must need new lenses, I just can't make out who it is. Ah, here they come, one, two, three, four, five, six!" Then he realized who it was, just some old missionaries returning. He felt a little crestfallen, but then he was thankful that they were able to come back. "But where are all the new missionaries, I wonder?"

There wasn't any more time to wonder now, for they were beginning to load him with heavy suitcases. Each one seemed heavier than the other. He tried to count them, but before long had to stop for lack

of wheels, lights, etc., to count on. "I wonder if I'll be able to start up again! It's a good thing I have a carrier on top, or they would never get all that baggage loaded! I hope the load isn't too much for my crankshaft!" The little Ford-A just couldn't keep from groaning when the missionaries began to pile in too! "Why don't they all take the train, instead of just half of them?" he thought.

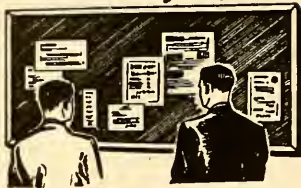
"I'll show them what I can do," he boasted, as they bumped about on the rough pavement. "We had a '54 Chevy in the States," the returning missionary was saying. Just then the door on the right side flew open. "Oh, no! How embarrassing can this get? Why does this have to happen just when I'm carrying people who are used to a '54, and a Chevy at that!"

"Oh, well, at least they can be glad for that brandnew muffler my missionary put on me yesterday, but I do wish they wouldn't laugh so much!"

"Home at last! I'll really be glad when they get all those suitcases unloaded."

Just then the returning missionary got out his camera. That made little Ford-A feel so much better. "I hope my doors are all shut," he thought as he straightened up for the picture.

Newspage



WHITTIER, CALIF. The VBS of the Community Brethren Church had an attendance of 300, 315, and 331 the first three days. The school staff had been given ten weeks of intensive training prior to the opening of the VBS. Glenn and Betty Miller were the directors. The youth committee of the church, with Robert Lancaster, chairman, is sponsoring a summer youth program under the direction of John Schumacher. The program includes swimming, beach trips, point of interest trips, athletics, fellowship, music, and spiritual teaching. Three baseball tears are sponsored by the committee. Ward Miller is pastor.

CLAY CITY, IND. Rev. Ben Hamilton, instructor at Grace College, was guest speaker at the First Brethren Church July 14 and 21. Pastor and Mrs. Edward Bowman were on vacation in California.

JACKSON, MISS. Richard Kent was born here June 26 to Evangelist and Mrs. Dean Fetterhoff. Young Mr. Fetterhoff weighed in at 9 lbs., 1 oz.

FORT WAYNE, IND. Rolland Hein, instructor at Grace College, and associate editor on the Missionary Herald staff, was the guest speaker at the Grace Brethren Church on July 27. Tom Julien is pastor.

HAGERSTOWN, MD. A reception and a grocery shower were given Pastor and Mrs. Warren Tamkin on July 11. The special program was in charge of Frank Tewalt, vice moderator of the church. Several pastors of the district were present for the reception.

WINCHESTER, VA. Marion Brill was guest speaker at the First

Brethren Church on July 14. Paul Dick is pastor.

MEYERSDALE, PA. A carload from the Summit Mills Brethren Church attended the Billy Graham meetings in New York over the July 4th weekend. Pastor Clyde Caes reports that the service reminded him "of any Sunday evening service at a Brethren Church . . . God moved in a mighty way."

GLENDALE, CALIF. Rev. James Colbert was guest speaker at the First Brethren Church on July 28. Gerald Polman is pastor.

WATERLOO, IOWA. John Aeby, pastor of the Grace Brethren Church, has been requested to continue the radio ministry begun by Rev. Richard DeArmey over KNWS on the "Call of the Cross" program.

MODESTO, CALIF. Raymond Thompson, pastor of the McHenry Avenue Brethren Church, has resigned.

In Memoriam

Robert Colwell went to be with the Lord from his home in Sacramento, Calif., on June 29. He was a member of the First Brethren Church, of Long Beach, Calif., since 1937, and as long as he resided in this city he was a faithful attendant at all services. —Dr. C. W. Mayes, pastor.

Mrs. Jesse Garner, 87, departed from this life to be with Christ on June 14. She was one of the great souls God gave the First Brethren Church of Portis, Kans. Both she and her husband, who preceded her in death in 1955, were missionary minded and contributed sacrificially to the national works of The Brethren Church. She was the daughter of a pioneer family and as a small child had many contacts with the Indians. —H. H. Stewart, pastor.

Mrs. Anna R. Teeter went to be with the Lord on July 2. She was a member of the First Brethren Church, of Dayton, Ohio, having entered the fellowship of the church in 1908. She served as a deaconess in the church. —William A. Steffler, pastor.

THE BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Winona Lake, Ind.



Wedding Bells

All announcements for this column must be mailed to the Missionary Herald.

Patricia Ann Matthews and Jerre K. Snider, June 22, at First Brethren Church, Waynesboro, Pa.

Betty Adams and Jack Kane, June 9, at the Grace Brethren Church, Ashland, Ohio.

Virginia Franklin and Charles Crossen, June 15, at the parsonage of the Grace Brethren Church, Ashland, Ohio.

Dorothy Crees and Don Rough, June 29, at the Third Brethren Church, Philadelphia, Pa. Mrs. Rough is the daughter of Rev. and Mrs. Robert Crees.

Mary Jane Spence and Roosevelt Stanton, June 29, at the First Brethren Church, Buena Vista, Va.

Martha Ann Catching and John William Schumacher, June 8, Grace Bible Church, Springfield, Mo. John is a member of the Bethel Brethren Church, Osceola, Ind.

Sally Hiler and Melvin Gaugler, June 30, at Bethel Brethren Church, Osceola, Ind.

Sanctified Gossip for Intelligent Praying

By Richard P. DeArmey, Pastor
Winona Lake Brethren Church
Winona Lake, Ind.

A common practice in many Christian circles today is that of passing along choice and juicy morsels of gossip all neatly wrapped and carefully stamped "urgent prayer request." Quite often it comes in the following form: "Say, I'm really concerned about so-and-so and I wish you would pray for him. I heard something the other day and it has been a real burden on my heart. I don't mean to talk about him, and I'm telling you all of this only because I want you to be able to pray more intelligently about the matter. I was talking to a friend of his the other day and this is what he said. . . ." And so opens the floodgate for one dear brother to say most anything about another. But does this practice of passing along gossip in the form of a prayer request sanctify it and remove it from the realm of sin?

Recently a woman came to a good friend and asked that she join with her in praying for her husband. Both the woman and her husband were professing Christians, but they were having serious difficulties in the home. Before saying anything about her husband, the wife carefully explained that she felt constrained to tell her friend all about the situation so that she would know just how to pray. That set the stage, and what followed was caustic enough to remove the varnish from six chairs and a table. To the amazement of her friend, the wife concluded by saying that she really loved her husband and did so want her friends to pray earnestly for him. Once again we might ask—is the sharp tongue of the wife sanctified and the talk any less malicious simply because it is branded "urgent prayer request"?

Perhaps these two individuals were sincerely interested and did have the burden of prayer on their hearts, but the fact remains that if

this same conversation were heard apart from the prayer request it would be considered as nothing but gossip and malicious talk.

This is not an attempt to try and discern the thoughts and intents of the heart, but merely an endeavor to point out some of the dangers that might be involved even to one with the purest of motive. What assurance can one have that the information will continue to be passed on as a prayer request? It might well be that the person who receives the information from you will pass it along indiscreetly and thereby make you a party to the spreading of some malicious gossip. Then too, we can be quite sure that the matter will never be retold in quite the same words and who knows what proportion it might reach before it has run the course. Beyond all of this we must consider the danger of bringing hurt and heartbreak to a friend simply by permitting the matter to become common knowledge. Perhaps the admonition of Proverbs 11:13 would be in order here, for there we read: "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter."

Do we so soon forget that the tongue is an unruly member, that it is a fire, and how great a matter a little fire kindles (James 3)? Are we also unmindful of the fact that "the effectual fervent prayer of a righteous man availeth much" (James 5:13)? Do we perhaps admit that we have no power with God in the matter? This is not to say that we ought never to ask others to pray about certain things, but when it in-

volves so great a danger to the character of another, then doubtless it would be best to be silent toward men and do all of our talking to God. Are not all things open and bare before the one with whom we have to do? Does God need to have a chorus of the Brethren to rehearse the sin of an individual in His ear? Does this not aid and abet the work of the Devil who is the accuser of the brethren? Is it necessary for us to have all the details of a situation before we can pray effectively and intelligently, and when can we be sure that we do have all of the details? Where in the Word of God are we instructed to gather all the gory details so that we can pray "intelligently"? The only intelligent praying we will ever do is that praying we do in the Holy Ghost. Our great need is to listen to the whisperings of the Holy Spirit and then pray as He leads and instructs.

A good principle to further guide us in this matter is that which is given to us by the Apostle Paul in Galatians 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Paul is here endeavoring to get us to put ourselves in the place of the one who has been overtaken and then from that viewpoint decide how we would like to be treated. And just how would you want to be treated by your brethren if you were overtaken in a fault? Would you appreciate having them fully elaborate the whole matter to all of your friends just so they could pray more "intelligently"; or would you think it sufficient for your friends to say to one another that there is a matter that they know you would be happy to have them praying about

(Continued on page 494)

ONE OCTOBER NIGHT

By Andrew Auxt
Hagerstown, Md.

In Revelation 22:5 we read one of the glorious promises given to those who are the redeemed. This verse tells us, among other facts, about our heavenly home: "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

A different aspect of the truth that "there shall be no night there" was shown to me recently as I went forth with another Christian brother into the streets of our city of Hagerstown, making calls to invite souls to the Lord and to His church and Sunday school.

There are undoubtedly certain ways in which night is lovely. Living in a rural area, I am often privileged at night to look up into the starry heavens and see the panorama of the visible universe which reminds me, even as it does the heathen savage, of the omnipotent Creator. And even the view of a village, as it is seen from a dark height, is cozy, warm, and inviting as the lights twinkle and glow and speak of the presence of a manmade community.

But this October night, as my Christian friend and I walked the dark, shadowy streets of a thickly populated section of our city, the atmosphere was quite different—much more unlovely.

Turning one corner, we approached a group of five or six young boys and girls standing along the curb. They were ten to fourteen years of age. The housewives had placed baskets and cartons of tin cans, bottles, and refuse on the curb for the trash collector to pick-up the next morning. We stopped and talked to the youngsters, and their main topic was, with much giggling, about the antics of one of their number, a boy of perhaps thirteen, who had collected a number of whiskey bottles from the trash on the curb and had drained each

bottle of the remaining drops of the stuff—probably not more than a good spoonful altogether, but enough to make him the big hero of the group of kids. As we had approached, they called to each other: "A couple of plainclothes men!" indicating their preoccupation with "the cops," who obviously form a major object of hatred in their minds, just as the men in blue are held in the minds of so many juveniles these days. We talked briefly to them of the Lord and of Sunday school, and walked on.

Two blocks further, at a street intersection, we encountered a number of boys ranging from nine to twelve. As we came upon them, they regarded us with mixed curiosity and suspicion; then one ran up to us with a playful, menacing gesture and announced: "We're 'cats.' We're gonna beat you up." Of course they were only kidding—imitating their idols, the older gangs of "drapes" and "cats," whom they proceeded to tell us about. But while these youngsters were kidding now, we knew that in a few more years, under the influence of such an environment, and without Jesus Christ to change their youthful lives, they, too, would likely become juvenile troublemakers—a scourge to their community.

After leaving these boys, we proceeded down the dark street, away from the oasis of light at the street corner, and looked for the number of a house where we were to call upon a prospect. We could not see the house numbers but glimpsed a few shadowy figures in front of one of the houses which stood along the pavement. As we walked up to this group we noticed that it consisted of three teen-agers. One boy of about seventeen was sitting on the step of the house with a bottle of beer hoisted to his lips. We could detect, even in the outdoor air, the strong odor of the beverage. A girl in slacks with a mannish haircut, and a young

man were together, he standing, she sitting on the side of the small stoop. They sullenly stared at us as we halted before them.

The couple was in close physical contact, even while we stopped momentarily and asked about the house number we were seeking. They were annoyed by our interruption and grunted that they did not know where the house was, though we later found it just across the street from where they were.

We did not linger at all with them but proceeded across the street to inquire further, while they continued with their lovemaking and drinking.

We were heartened a bit later as we sought another home. We found the occupants away but talked to a pleasant, teen-age, neighbor girl who told us when we might find the people home, and upon our questioning her, told us that she attended the nearby Nazarene church. Further questioning revealed that she had trusted Christ as her Saviour. She was seemingly conscious of the awful condition of the majority of the kids in the neighborhood, and that Christ was the only answer. We thanked her for her help, and left after reminding her to pray for the many lost boys and girls about her.

We can be glad that God has chosen us unto eternal life and has led us to try to bring up our children in His nurture and admonition so that they too might have the promise that "there shall be no night there"—no night filled with sin, with sorrow, and with tears.

But we should be sad and concerned for the great many who do not have this glad promise. They shall, most of them, go from the dark streets of this life into the darker night of eternal gloom, damnation, and punishment prepared for Satan and his angels. We have the only answer—what are we doing about it? Are we furthering the cause of Christ—or of self?

JONAH, Fact or Fiction? By M. R. DeHaan. Zondervan Publishing House, 1957. Cloth, 168 pp. \$2.50.

The Book of Jonah has been one of the most controversial portions of the entire Scriptures. While Jonah is perhaps the least known of Old Testament characters, still he is one of the most maligned. Dr. DeHaan has sought to clarify many of the points ridiculed by the unbelievers. He seeks to place Jonah on the stage of human affairs with the spotlight of Holy Writ upon him. In this manner Jonah is pictured as the egotistical prophet who learned that it is best to obey God.

12,000 MILES BY LAND ROVER.

By Mary McComb Orr. Zondervan Publishing House, 1957. Cloth, 192 pp. \$2.50.

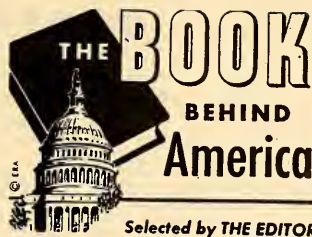
A true story, short of the miraculous, in which a family of 2 adults and 7 children traveled 12,000 miles through the dense jungle country of Brazil, Colombia, and other primitive countries of Central and South America, in a small station wagon. Human interest is supplied as the author narrates the triumphs.

MESSIANIC PROPHECY IN THE OLD TESTAMENT. By Aaron J. Kligerman. Zondervan Publishing House, 1957. Cloth, 154 pp. \$2.95.

Dr. Wilbur M. Smith declares in the introduction that this work is the "finest conservative study of Messianic prophecy, for the non-professional Bible student, that has been published during the last thirty years." The hidden gems of Old Testament prophecies, relating to the Messiah, are searched out and examined. Promises from Genesis to Malachi are considered in such a way as to introduce prophetic light on an otherwise darkened world.

CHRIST AND THE CHURCH IN THE OLD TESTAMENT. By Howard Hanke. Zondervan Publishing House, 1957. Cloth, 187 pp. \$2.50.

This book is a survey of redemptive unity in the Old and New Testaments. Analytically, Dr. Hanke traces Christ and the church through



the Scriptures and contends that the church did not begin on the Day of Pentecost, but rather in early Old Testament times. Seeking to establish the unity of the Scriptures, Dr. Hanke finds a "consistent and progressive redemptive message from beginning to end. . . ." The author argues that there is only one God, one Christ, one Holy Spirit, one revelation, one church, and one salvation; that the plan of salvation presented in the New Testament is, in substance, the same as presented in the Old Testament; and that the church of the post-Incarnation period is substantially the same as the one existing in Old Testament times. Further, it is affirmed that Christ, the Lamb of God, was provisionally slain from the foundation of the world; and that the works of salvation were finished at that time.

THE ART OF SOUL-WINNING.

By M. W. Downey. Baker Book House, 1957. Cloth, 173 pp. \$3.50.

Out of the practical experience of the author, suggestions are made as to the practical approach to soul-winning. Part one deals with the preparation for soul-winning; parts two and three suggest the manner of dealing with specific cases or types of individuals. Stress is placed upon the importance of the Holy Spirit's work in the life of the personal worker.

OPERATION EVANGELISM. By Horace F. Dean. Zondervan Publishing House, 1957. Cloth, 170 pp. \$2.95.

While America is experiencing the greatest religious "boom" of all history, and while church membership has reached an all-time high, yet

every believer should be deeply concerned as to the spiritual significance of the trend. Horace Dean is a specialist in the field of mass evangelism, having directed nearly 400 united evangelistic campaigns in the United States and Canada, and out of his wealth of practical experience he presents a down-to-earth standard for successful evangelism. Mass evangelism, Dean contends, is wholly dependent upon the individual Christian as a personal worker.

LOOK BEYOND THE VALLEY.

By C. DeRuischer. Zondervan Publishing House, 1957. Cloth, 215 pp. \$2.50.

This Christian novel depicts an older brother who never forgives himself for permitting his younger brother to go to war in his place, later to return home maimed for life. As if this were not enough, the older brother discovers his maimed younger brother is in love with the girl he loves. Through divine strength the older brother finds that peace that passes understanding.

THE WAYWARD HEART. By Sallie Lee Bell. Zondervan Publishing House, 1957. Cloth, 217 pp. \$2.50.

The historical events of Bible history come alive in this dramatic tale of the early Christian era. The novel provides a swiftly moving, romantic tale of how the quiet Nazarene through his spokesman, Paul, came into the lives of three young people and caused dramatic changes. It is the story of the battle in the life of a young lady, and her final victory as she decides to follow Christ in face of torture and death.

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Churches IN THE News

PHILADELPHIA, PA.

The members of the First Brethren Church do praise the Lord for His blessings upon us these last few months. We have had many first-time decisions for Christ and rededications of life—most of these have been with our young people. Our pastor, William Male, has faithfully worked with our youth, with the help of Bro. and Sister Ashton Schwartz, and their labors have been richly rewarded. Our young people are a challenge to all of us.

We are grateful to the Lord for sending to us Brother Male, who has worked tirelessly and strenuously that souls might be reached for Christ here in Philadelphia. We are welcoming strangers at almost every service and are reaching many neighbors for His glory.—Lois Harkness, Secy.

SANCTIFIED GOSSIP

(Continued from page 491)

and then just rest the whole matter with an all-knowing and merciful God?

Occasions sometimes arise when it is necessary for some to face certain facts and discuss them frankly with others, but these should be matters in which they are directly concerned and matters with which they must deal. This constitutes a situation entirely different from that in which we merely pass along information to others who have no particular need for knowing.

The test of real spirituality is not how piously concerned we appear to be when we tell others of a brother's fault, but how much time we actually spend in real prayer of intercession. A "prayer request" tag does not sanctify gossip, nor does "sanctified gossip" help toward "intelligent" praying.

As to Relationship

A woman said to her pastor: "I cannot see why you should say that I am a sinner when I have lived a very upright life. I cannot see why I am not already a child of God and why He will not accept me as such."

Said the pastor: "You live here at an altitude of several hundred feet; your summer home is at the seaside; your son lives in the mountains to the north of us, and your husband made his living through men in his employ who went down into the earth to mine its riches. Whether in earth, at sea level, here where you are, or on the mountaintop, is a man still in the same country or does he enter another country according to his altitude?"

"The answer is obvious," the woman answered quickly.

"Yes," replied the pastor, "and

you must see it just as plainly in spiritual matters. All those who are outside of God's Son, Christ, are outside God. No matter how high or how low they stand in that region outside, they still have not changed country or family. They have done nothing more than mount higher or go down lower in the same family. To become a child of God we must leave that family of lost ones and come to Christ, whom God in His love for you provided, that through Him, you who are strong in character and many others who are weak in character, might through an act of the will say, 'I believe', and stepping upon the cross of Christ, move from the family of the lost into the family of the redeemed." Once the matter of family is settled, we can rest in the joy of a Heavenly Father. —Selected.

Enemy

I had room within my heart
To entertain a guest.
I sought for one,
My Lord to please,
So—entered
Mr. Best.

My heart was thrilled and filled with song!
My Master did request
My service—and
I labored long
With Mr. Best,
As guest.

Then I met a Mr. Good
Who wished a place to rest.
I said to Mr. Good:
"Come share this room
With Mr. Best,
My guest."

Strange mystery, this change within my heart!
"Why, Lord, hast thou not blessed?"
I did not know
That Best had gone,—and
Good, not Best,
Was guest!

—Flo Collitt

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (1 Tim. 2:8).

HOME MISSIONS—

Pray for the Navajo-mission work as a new school year gets under way, and especially pray for the new personnel, Rev. and Mrs. Howard Vulgamore, who will be helping in the school program.

Pray for replacements of three key workers at Seattle, Wash., and praise God they are leaving to enter Grace Seminary and College.

Pray for a new branch Sunday school that is planned to start in another section of York, Pa., on Sept. 8, 1957.

Pray for the Fremont, Ohio, colored work that it might grow now that they have the new building and the pastor is able to give full time to the ministry.

Pray for the Brethren Home Missions Council board in session on this 15th day of August, and remember the board in the remaining days of the sessions.

LAYMEN—

Pray that all the men of our churches may see the need of missionary work among the fathers and husbands of the families in our churches, that these men may be won for Christ and take their rightful place as the head of Christian families.

Pray that all the Brethren laymen will plan to attend national conference, especially the laymen's sessions!

Pray that as we go forward in the coming year we may have the prayers and cooperation of all the men in church.

Pray for the national officers and committees as they plan goals and projects for the new year, and pray that present goals will be met.

GRACE SEMINARY—

Pray that the Lord will continue to lead such students to Grace Seminary and College as He would have to enroll in the entering classes this fall.

Pray for the students who are working and seeking to lay aside funds for another year of schooling.



Pray that the Lord will lay the ministry and mission field upon a larger number of our Brethren young people.

Pray for the building program, that progress on the structure may be as rapid as possible.

Pray for the school's financial needs, particularly the deficit in the general fund, and for the building fund.

SUNDAY SCHOOL—

Pray for the Sunday School Enlargement Campaign (SSEC) which is to begin the first Sunday of September, that thousands may be won for Christ and into our schools.

Pray that the teachers of our Sunday schools across the nation may catch the vision of their opportunities as they teach every Sunday, and that they will prepare their lessons cheerfully and thoroughly.

Pray for the teacher-training and Christian-workers programs in our schools.

Pray for Director Etling as he leads workshops in the National Sunday-school conventions at Los Angeles and Grand Rapids.

Pray for the office staff as they attempt to bear the load of office detail.

WMC—

Pray that all the local SMM patronesses will realize the need of Holy Spirit guidance and be yielded to God so that the Holy Spirit shall be able to guide them. (He is willing if we are.)

Pray for the Holy Spirit to rule in the election of national WMC

officers and committee appointments, and other decisions to be made during our national conference.

Pray that all WMC members will see the need of helping with the children's work in Sunday school, VBS, and child-evangelism work.

Pray that all members will be willing to meet the conditions whereby their children can be brought up in the admonition of the Lord.

Pray for great concern about and interest in the General and Publication fund project offering of \$3,000, which is to be sent in before September 10.

SMM—

Praise the Lord for the good work done by the faithful officers of the past year!

Pray for the new officers to be elected at national conference that they will assume their responsibilities in "the light of eternity."

Pray that all SMM girls will realize that their daily lives are either honoring or dishonoring God, and that their hearts' desire will be to honor God.

Pray for the SMM board as they meet to discuss plans for the new year.

FOREIGN MISSIONS—

Pray for the Solon Hoyt family as they travel to the homeland.

Pray for Brother Don Miller and family in the passing of Guy Miller, Don's father.

Pray for Rev. and Mrs. Foster Tresise as they begin as full-time missionaries August 1 and initiate a testimony in the little city of Kailua soon thereafter.

Praise the Lord for fellowship with the Denmark Brethren and pray that we may find happy future fellowship in serving the Lord.

Pray for the board of trustees of the FMS as we meet for important annual business sessions beginning on August 12.

Pray for the Fogles as they begin another meeting in the portable tabernacle in Lyon, France, about the middle of September.

Athlete-Policeman-Preacher



Receiving the Doctor of Divinity degree, June 4, 1957

Born on September 7, 1912, in Albuquerque, New Mexico, George O. Peek is the oldest of eight children. This meant that he learned one thing early; namely, work.

In the 1930's George decided to pioneer "westward." Establishing residence in Long Beach, Calif., George found employment in heavy construction work on bridges and in the oil field. By the time he was 19 he had engaged in 48 amateur fights and had played semi-pro baseball.

On November 6, 1933, he was united in marriage to Mabel Ratcliffe, and at about this same time George was converted to Christ in the Plymouth Brethren hall in Long Beach. In 1936 he and Mabel began attending the First Brethren Church of Long Beach. An organization in the church known as the Men's Magnify was instrumental in causing George to see the importance of separation unto the Lord. In 1937 he was baptized by Dr. L. S. Bauman, received into the membership of the church, and became active in gospel team work, jail services, and occasional preaching.

George joined the police force of the city of Long Beach in 1940, and served in all the general branches of the department. The Lord was working in his heart, and he felt a definite call to preach the Gospel; therefore in 1943 he resigned his police commission and entered the Bible Institute of Los Angeles. On December 8, 1946, he



December 5, 1940



New edifice of North Long Beach Brethren Church now under construction.

was ordained to the Christian ministry with the following elders participating: L. S. Bauman, Alan Pearce, Elias White, Ralph Colburn, Thomas Hammers, and C. W. Mayes.

In connection with his studies, George accepted the pastorate of the new work at Seal Beach, Calif.—a work started by the First Brethren Church of Long Beach under the leadership of Joe Marvin, Norville Rich, and Ralph Colburn. George was pastor of this work for four years, during which time a building was erected and dedicated in 1946.

George Peek graduated from the Bible Theological Seminary of Los Angeles in 1948 with the Bachelor of Theology degree. The Lord lead him to resign his pastorate in Seal Beach and to accept the pastorate of the North Long Beach Brethren Church, assuming his new duties on August 1, 1948. Since that time the church has undergone three remodeling programs and an addition has been added, but still there was not room. During the first six months of 1957 the Sunday-school attendance averaged over 1,100 per Sunday. The church made a decision to build a new edifice.

The new church is to be completed about December 1957 and will cost \$300,000. The building is of contemporary architecture and will seat 1,200 people. It will include: six administrative offices, five nursery rooms, four rooms for young adults, a lounge, ladies room, sanctuary, and large vestibule.

George O. Peek was honored on June 4, 1957, by Talbot Theological Seminary when the degree Doctor of Divinity was conferred upon him. May the Lord be praised for what has been accomplished through our brother.

The BRETHREN MISSIONARY

HERALD



WMC NUMBER

(See page 507)

AUGUST 10, 1957





"Open thou mine eyes"

Pos. 119-16

National Women's Missionary Council ~ 1956-1957

GRACE OF CHRISTIAN SPEECH

By Donald Ogden



"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6). Also read James 3:1-13.

Among other warning to watchfulness, our children learn the verse:

Be careful little tongue what you say,
Be careful little tongue what you say,
There's a Father up above
Looking down in tender love,
Be careful little tongue what you say.

Not long after the Sunday school has impressed this important lesson on the young mind, the kindergarten teacher may introduce the child to the three little monkeys who cover their eyes, ears, and mouth with their hands, telling them to hear no evil, see no evil, and speak no evil. The last of these admonitions must occasionally be more strongly impressed upon the wayward child by means of the hickory stick or perhaps by the application of a little soap in the mouth. The behavior of every child is a confirmation of the truth that "all have sinned," and every child at times demonstrates that aspect of sin which manifests itself through speech.

It would be a happy situation if adults never stood in need of correction for these sins, but, alas, the tendency is never outgrown. It is true that the form of the sin may vary, but its character is just the same. In the case of the child, the form is most likely to be a lie, a naughty word, or perhaps a word of defiance at the command of the parent. While prevarication, obscenity,

and rebellion against authority are not uncommon faults in the presumably mature, there are other sins of the tongue which are more likely to be evidenced in the lives of respectable men and women.

God has much to say to us in His Word concerning these sins. He tells us very clearly their nature, their origin, and their cure, and He gives abundant exhortation to the Christian to give special diligence to avoid them. The Apostle Paul admonishes that "your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6). Peter tells us that if any man loves life and wishes to see good days he must "refrain his tongue from evil, and his lips that they speak no guile" (1 Pet. 3:10). James indicates that the words a man speaks are an infallible indication of the genuineness of his experience: "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).

There are various ways of classifying sins. They may, for instance, be divided into sins of omission and sins of commission. Again, they may be divided into sins specifically against God (the first four commandments) and those against our fellowman (the last six commandments). For the purpose of this study it will be advantageous to think of another division, the sins of doing and the sins of saying. This division is the basis for the expression we use frequently, "in word or deed" (Col. 3:17). Such was the division used by Isaiah in explaining the ruination of Jerusalem and the fall of Judah: "For," he says, "Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory" (Isa. 3:8).

"A fire, a world of iniquity"—certainly these terms well describe the tongue which has never been conquered; and yet how much can be accomplished constructively by the tongue which is bridled? "A man hath joy by the answer of his mouth: and a word spoken in due season, how good it is!" (Prov. 15:23). "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones" (Prov. 16:24). One never knows

(Continued on page 502)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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Christian Home and Marriage Forum

By Althea S. Miller

YOUTH and YOU

There are those who say that youth is worse than a generation ago. Without a doubt, more criticism has been heaped on teen-agers of the last decade or two than in ten previous decades. Some of this criticism has been justly deserved; some, the result of warped and biased opinion. It is not my purpose to criticize just to find fault. I don't like faultfinding, and to do so at the expense of young folk would not be in keeping with my love for them.

When our criticism of youth takes on an edge of scorn, we are forgetting that we adults have increased their temptations a hundredfold. The emotional burden which our young people bear today is far heavier than my generation bore. Their emotional balance is threatened in a thousand ways. Stimuli that their parents never dreamed of affect the very warp and woof of their characters.

If you find this difficult to believe, think for a moment on the travel power at the disposal of your children today. Motor cars and airplanes have brought the world to your doorstep and mine. With that world has come more of its sin than its culture. The movie and television have increased their seeking power a thousandfold, and the greater part of the stimulation appeals to the baser nature. Our inventions have speeded up life and brought unprecedented material gain not only to ourselves but our youth. But, by catering to the flesh, that increased speed is eating away at the very vitals of the moral and spiritual lives of our children.

But back to today's Christian youth picture. Its outstanding blotch is found in the general area of deportment. The blur here is so devastating that any clear-cut outline which delineates strength of character being propelled in the right direction is sadly lacking. In many, many cases it is difficult to tell whose garments have been washed in Calvary's stream. I have been asking myself, as I pray you will ask yourself: "What have I done, or what have I failed to do, while this picture has been in the making that it should be so marred?"

While many Christian young folk have real vision and purpose for life, too many do not. They drift with the tide between worldliness and spirituality, accomplishing nothing for sheer lack of purpose. If they are to serve the Lord at all, it will be in the future—not now in high school. Or if their life work shall eventually be in the secular field, this will preclude any service for Christ. What are we doing to help them see that no matter what path their life's work shall take, a steady, daily witness for Christ must be included? Are we pointing them to the fullness of life which is found only in Christ Jesus? Daniel purposed in his heart that he would not defile himself with the king's meat (Dan. 1:8). That high resolve kept Daniel's body in good physical condition so that he was usable for Jehovah at all times. He purposed in his heart to guard what went into his body, and the value of that resolve was proved in the strength of character which marked

the man, Daniel. God give us more Daniels with high purpose in this mid-twentieth century!

Another reason for my concern for youth today is the indecision which marks their walk. For every five Christian teen-agers who have set their faces toward a worthy goal, there are 15 youths who procrastinate, walking only in the path of least resistance. If this seems unreasonable to you, I would refer you to any number of polls taken among a cross section of high-school seniors and college students. When asked what they wanted **from** life (they were not asked what they expected to put into life) the recurrent theme in a majority of answers was "security." Second in order of "wants" was money. They expect to get security from their job rather than to experience the security and satisfaction of a job well done.

Nothing will give more value and strength to a life than a purpose decided upon by conviction. The classic example of the value of staying by a decision is found in the Lord Jesus Christ. He said: "... therefore have I set my face like a flint, and I know that I shall not be ashamed" (Isa. 50:7). His setting his face meant your salvation and mine. God give us youth of decision.

We ought to be concerned about and jealous for the purity of our teen-agers. Too many are warming themselves by the fires of the flesh, and you know they are bound to be burned. Some are flirting with sin in direct disobedience to the Word of God which warns: "Abstain from all appearance [every form] of evil" (I Thess. 5:22).

Catering to the flesh is not living "in the Spirit," and anything done for the flesh is a step toward moral disaster. I have known Christian young folk who believe because they are saved they'll never succumb to the sins of the flesh. Nothing could be farther from the truth. The flesh is flesh and will rear its ugly head with amazing and exhausting insistence. The Apostle Paul said: "But I keep under my body [buffet my body], and bring it into subjection ..." (I Cor. 9:27). The matter of purity of body and mind is no happenstance. It takes hard work and eternal vigilance. Have you recently reminded your teen-agers of this fact? Or have you aided them in nurturing the flesh?

The role of many Christian girls has taken a turn for the worse in recent years. Rather than being pursued they are doing the pursuing, with irreparable loss to their feminine prestige. Their chief goal in life seems to be to "go steady" because this is a proof of popularity, and of course, we must be popular! I have seen Christian girls encourage and allow intimacies which no teenager should be thinking of or considering. And I've seen Christian boys take advantage of such weaknesses in girls to the shame of both.

Your children and mine are caught in the maelstrom of purposelessness and indecision. Many have no desire to stand out as "different," to be willing to be called fools for Christ's sake. If we want to see our youth become towers of strength for Christ as they mature, we must re-evaluate the present picture and take steps to remedy what ought not to be there.

Our first and most important resource to any change is prayer to an all-wise Father who loves our teenagers better than we possibly can. It is imperative that we pray for personal purity of life before we ask for wisdom, or alertness, or courage, or honesty to deal with our young people. Then, admitting sin to be sin, whether in ourselves or the children, cut out that cancerous growth with compassion and love. Don't allow today's sins to go unchecked in the vain hope they'll not crop up again tomorrow. Satan and evil never die. "Eternal vigilance is the price of liberty." Don't give up watching for one moment. Satan never does. Love your teen-agers and prove it by personal purity, by calling sin what it really is, by holding up high ideals, and by commanding their steps in love. And never forget—there is a world of difference between "commanding" and "demanding." The person of noble character commands men by virtue of forcefulness in his clean-cut personality. Your teen-agers will respond to the likeness of Christ in you. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

WELCOMING OUR NEW COUNCILS

This WMC year which is just drawing to a close has brought a number of new councils into our organization. We wish to welcome them to our midst and tell them how happy we are to have them with us. We sincerely hope that the few months they have been organized may have been blessed ones and that they will be ready to start the new year enthusiastically. We know that some of them have been very busy for the Lord and their reports of accomplishments could well challenge many of our older councils.

The list of new councils as it has been given to your editor is as follows:

Aleppo, Pa.; Rebecca WMC, First Brethren, Long Beach, Calif.; Calvary Brethren Church, Hagerstown, Md.; Lansing, Mich.; Elyria, Ohio; Hatboro, Pa.; Taos, N. Mex.; Anaheim, Calif.; Fairlawn Brethren, Jr., Radford, Va.; Hersher Community Brethren, Warsaw, Ind.; Palmyra, Pa.; Harrisburg, Pa.; Accident, Md.; Summit Mills, Jr., Meyersdale, Pa.; Middlebranch, Ohio, Jr.; Sinking Springs, Ohio.

There may be additional groups that have not reported to us. If so, we welcome you also and would like to know who you are so that we can recognize you also.



Mother's Letter

(Seventh of a series)

Dearest Girl,

I am just as relieved and happy as you are over your decision. To have a life work settled even in the mind is a long step forward. And you have decided to write—with journalism as your immediate goal and creative writing as the ultimate one. I heard a superintendent of schools say in an address to students that the press was the most powerful weapon in the world today, for good or evil, and it seems to me that the predominance has recently been for evil. Propaganda sways millions. The awful overwhelming increase of the use of alcoholic beverages and cigarettes has been brought about by advertising, which is a form of the press. If there only would arise someone who would courageously stand for the truth and the right in the press!

Literature has made a decided descent in the last quarter of a century. A decent in morals, in ideals, and in religious thought. While realism has increased, idealism has been ridiculed and scoffed at. There are so many examples I should like to give you, contrasts that would serve at least to open your eyes. The same situation is obvious in poetry.

You say you have a preference for short stories. They are fascinating, aren't they? Little cross sections of life, but in the main, what a life! I know I sound pessimistic, but you can hardly pick up a magazine that isn't filled with stories of gangsters, the underworld, sex perversion, divorce, and so on ad infinitum. I haven't decided for myself whether the stories have molded public opinion, or public opinion has caused that type to flourish. At any rate, it's a vicious merry-go-round.

A story need be neither dull and virtuous nor dazzling and evil. These combinations are not inevitable. Why not dazzling and virtuous or dull and evil? That's the way they impress me. When we cultivate the best, anything less becomes distasteful and sordid. We should all take stock of our literary appetites, and check up on ourselves. And that holds good for radio and TV also.

My dear, start your literary career by being original combine virtue with vivacity, and show evil as the deadly dull and dreary thing it is.

Applauding all your efforts, and hoping for your success,

Lovingly,

Proverbs 17:22; Job 19:23-25

Mother

WMC OFFICERS

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Second Vice President (Program)—Mrs. Thomas Hammers, 624 30th Ave., Seattle 15, Wash.
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Patroness of SMM—Mrs. H. Leslie Moore, 112 Beechley St., Meyersdale, Pa.

A Prayer for the Year

We have had a blessed year of devotional study based on the letters of our WMC motto. Our program committee brings the year to a close with a prayer-circle review of all the topics of the past year. Since many of us are on vacations or elsewhere and so likely to miss that review, we reproduce parts of it here that we may all join in thanksgiving to the Lord for another wonderful year of fellowship with and service for Him.

Dear Father, we thank Thee that **We May Come** to Thee daily, for we have learned from experience that the more we come to Thee, the more blessings we get from Thee. So we thank Thee for the privilege of coming to Thee through Jesus Christ our Lord.

Father, wilt Thou help us to **Watch Our Conduct** at home, and wherever we may be, that only good influence will flow from our daily lives as Women Manifesting Christ in this world.

God, wilt Thou help us to **Worship More Consistently** so that the manner in which we worship and the way we live day by day may be in agreement to glorify Thy name.

Our Father in heaven, help us to remember that our bodies are temples of the Holy Spirit so that all we do **Will Magnify Christ**.

Father, thanks to Thee that **We May Call upon Thee** in times of trouble. Thank Thee for all the answers to prayers this past year. In Jesus name, we thank Thee.

Our Father, we pray that we shall never forget that **We Mold Character** day by day. Help us to be yielded unto Thee so that we may become more and more like Jesus every day.

Father in heaven, we thank Thee for teaching us that **We Must Commit ourselves** and our ways unto Thee, and that when we do so commit self to Thee that blessings do follow. Thanks for these lessons and help us truly to manifest Christ in the days ahead.

In the days ahead, Lord, help us all to **Work More Cheerfully** for Thee.

Father, May we yield to Thee so that Thy Spirit can help us to **Make Wise Choices**, day by day, for the glory of Thy name, as well as for our own good.

God, deliver us from being selfish and self-centered. Help us to **Widen Our Contacts** so that more people will hear the Gospel of the Lord Jesus Christ.

May the words of our mouths, and the meditations of our hearts, be acceptable in Thy sight, O Lord, our Strength and our Redeemer. In Jesus name, Amen.

WMC MEMBERS—

PLAN TO ATTEND EACH WMC SESSION OF THE CONFERENCE TO BE HELD AT 8:00 A. M. DAILY AUGUST 20-24 IN THE AUDITORIUM AT WINONA LAKE.

August 10, 1957

Grace Seminary and College Says, "Thank You"

Ever since Moses built the tabernacle the devoted gifts of the women have been a highly appreciated part of the Lord's work. Then the women brought their lookingglasses from which Moses made the laver, one of the largest and most conspicuous of all the furnishings of that sanctuary. Now again, the women of the National WMC have presented Grace Theological Seminary and Grace College with another generous offering, to be used, as then, for furnishings and equipment.

To understand the measure of our appreciation it would be well to know something of the needs which this gift supplies. One of our urgent needs for all these years has been a mailbox system by which teachers could distribute to the students such things as graded examination papers, notebooks, and term papers which have been handed in. To do this in class is difficult and time-consuming, and often impossible when it comes at the end of a semester and the class does not meet again. As a result, we have been putting this material out on a table in the office waiting room. Each student comes in when he can and sorts through literally hundreds of papers and notebooks to find his own. Sometimes it is embarrassing to have all grades thus open to public inspection. And always there is the unsightly litter of unclaimed papers in the waiting room. Occasionally, our office personnel must deliver mail or packages sent to the students in care of the school by personally hunting up the student.

Now, thanks to this year's WMC project, mailboxes have been purchased and installed, ready for the school year to open. Every student will have his own box in which papers and notebooks will be returned and incoming mail distributed. This gift will result in greater efficiency and a tremendous saving in time. It also gives the school a means of distributing other notices and statements. It would be hard to name anything more needed or more appreciated than this.

This year's project also included an amount for the completion of our dictation equipment. Some time ago the school began by purchasing some of the basic units of a very excellent dictation system. Even though incomplete, this has already proved a great asset to our business office by saving time and stenographic help. Now this system has been completed with the addition of a portable unit which will enable the user to care for correspondence even while traveling, and the personally dictated letters can be typed and handled here in our office without delay. To further increase the effectiveness of this equipment we have ordered two additional used electric typewriters, also made possible by this year's project.

For all these wonderful provisions which the women of the National WMC have made possible, we here at Grace express our great appreciation.

National WMC Board Meeting

The national WMC board will meet at the seminary lounge Saturday, August 17, at 9:00 a. m. and Monday, August 19, at 9:00 a. m. National officers and district presidents are members of this board. If your district president cannot be present, please have an alternate present to represent your district. District presidents should have a four-minute written report to be given at national board meeting. The retiring president is responsible for the written report and it should be read by the present presiding officer.

District presidents and local WMC delegates, be sure to have statistical blanks properly signed. Local WMC's are allowed one delegate for every ten members or major fraction thereof.

GRACE OF CHRISTIAN SPEECH

(Continued from page 498)

what a friendly greeting may mean to a lonely heart; how a sincere word of appreciation may warm the heart of one whose life has enriched your own; or what a word of encouragement may mean to one who seems to be struggling against odds—"Let your speech be always with grace."

But who can bridle the tongue? James tells us that in contrast to what man has accomplished in taming all kinds of beasts, and birds, and serpents, and things in the sea, "the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:7-8).

We cannot do it, but it can be done, and the secret is twofold. It first of all depends on the subjection of the entire body to the Lord Jesus Christ. This is involved in our identification with Him in His death, burial, and resurrection, which prompts us to heed the cry of Paul to the Colossians to "mortify therefore your members which are upon the earth" (Col. 3:5). You and I can never gain the control over our tongues, but as we yield ourselves to Him, He can accomplish in us that which to us was impossible.

Growing out of this charge is the second factor in the bridling of the tongue. After all, the tongue is not an independent member, for "a good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh" (Luke 6:45). Ultimately, then, the solution to the problem of one's conversation is in the condition of his heart. If Christ "dwell in your hearts by faith" (Eph. 3:17), and if you "let the word of Christ dwell in you richly" (Col. 3:16), there will be no problem about the tongue. "The heart of the wise teacheth his mouth, and addeth learning to his lips" (Prov. 16:23).

D. L. Moody used to say: "That which lies in the well of your thought will come up in the bucket of your speech." Let us keep our minds stayed upon Him that our speech may cause people to take knowledge that we have been with Jesus (Acts 4:13).

(Reprinted from a WMC devotional study)



MISSIONARY BIRTHDAYS FOR OCTOBER

Africa—	
James Stephen Beaver	October 1, 1949
Bozoum via Bangui, French Equatorial Africa.	
John Wayne Beaver	October 14, 1948
Bozoum via Bangui, French Equatorial Africa.	
Kimberly Joe Cone	October 14, 1953
Bossebele via Bangui, French Equatorial Africa.	
Mr. Donald Spangler	October 20
Bozoum via Bangui, French Equatorial Africa.	
Mrs. Roy B. Snyder	October 20
Bouca via Bangui, French Equatorial Africa.	
Rev. Marvin L. Goodman, Jr.	October 22
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.	
Manyia Ivanne Samarín	October 23, 1949
Bellevue via Bossangoa via Bangui, French Equatorial Africa.	
Nancy Jo Miller	October 24, 1944
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.	
Anne Jeanette Goodman	October 27, 1948
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.	
Mrs. Harold L. Dunning	October 29
Bozoum via Bangui, French Equatorial Africa.	
Argentina—	
Rev. J. Paul Dowdy	October 18
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina.	
Mrs. Donald E. Bishop	October 24
178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Prov. Cordoba, Argentina.	
Brazil—	
Edward Douglas Miller, Jr.	October 8, 1952
Macapa, Terr. Federal do Amapa, Brazil.	
Mrs. John W. Zielasko	October 28
1630 Sebastiao, Freitas, Capanema, Para, Brazil.	
Mexico—	
Mrs. A. L. Howard	October 7
406 Mary Avenue, Calexico, Calif., U.S.A.	
Daniel Edward Edmiston	October 11, 1952
Lista de Correos, Leon, Guanajuato, Mexico.	
In the United States—	
Mrs. Bill A. Burk	October 18
11259 Pope Avenue, Lynwood, Calif.	

Prayer Corner

Do you have a "strong room?" "My problems are so great today! There is a room where I must go and close the door, and kneel to pray, and only God shall know. A room where I have often knelt, agonized, prayed, and pled, until, all comforted, I felt God's hand upon my head. A room I seek when I am glad, to thank the Giver of all good, without Him I should not have had these joys I have, at all. Within my house is one small room, a haven from distress and care, I turn to it—and through the gloom, seek God and find Him there!" —(From Heart-to-heart talks)

P—pleases God!
 R—reaches up to God and out to people!
 A—acts as a "lifter upper!"
 Y—is a privilege for you!
 E—is a privilege for everyone!
 R—really changes things!



Salvation in Jesus

By Rev. Arthur Cashman

There is a plan of salvation which is plain to all who are not prejudiced. It is unfolded in the Word of God. We will consider our subject under three main headings, as follows: The Meaning of Salvation, the Means of Salvation, and The Measure of Salvation.

THE MEANING OF SALVATION

The word "salvation" in the root form means "safe." In common usage, it suggests prevention, protection, and preservation. In all three senses, it is "safety" involving circumstances of danger that may exist. Ships considered safe and unsinkable carry lifeboats and have been known to sink as did the Andrea Doria not long ago. Buildings considered fireproof are provided with fire escapes and have been known to burn down.

In the Bible use of the word "salvation," the reference is to be made "safe" from a danger that already exists; namely, the penalty and power of sin. Many in our day falsely say that there is no such thing as sin. Others admit its reality but confine it to those acts which are regarded as disgraceful. But the Bible truthfully states that we have all been made sinners through Adam's disobedience (Rom. 5:19a); that by choice, "all have sinned" (Rom. 3:23); and that "the wages of sin is death" (Rom. 6:23)—physically, spiritually, eternally. We are declared to be "dead in trespasses and sins" (Eph. 2:1), and unless we are rescued, we will be separated from God finally and forever.

We have some idea what it means to be saved from a burning house. Do we want to be saved from a burning hell? Many are saved every year from drowning. How anxious are we to be saved from drowning in what the Bible calls "perdition"? Thousands would like to be saved from polio, cancer, and heart disease, but how many truly desire to be delivered from the deadly disease of sin?

THE MEANS OF SALVATION

A famous Scotch physician and surgeon was once asked what he regarded as his greatest discovery. His answer was unexpected but simple, for he said: "When I discovered that I was a sinner and that Jesus is a great Saviour." Since such a discovery is so great, surely we should be interested in the means of salvation which we will now consider.

1. Faith. (Read Rom. 10:8-10, 17.) Even if faith is full of doubts, it can save, for it is not the strength of faith that saves but the reality and object of faith. Remember the poor woman who touched but the fringe of Christ's garment? She was made whole. Jesus saved the disciples in the storm. When He rebuked them, He did not say, "O ye of no faith," but, "O ye

of little faith." The little child belongs to the human race as much as the greatest giant.

2. Preaching. (Read I Cor. 1:21.) Let us never underestimate the importance of the preaching of the Gospel even when it is poorly preached, for it is powerful to save.

3. Grace. (Read Eph. 2:8-10.) Grace means that salvation is a gift, but when a gift is appreciated, it is followed by service.

4. Mercy. (Read Titus 3:5.) Anyone who sincerely says: "God be merciful to me a sinner," needs to know that God "delighteth in mercy."

5. Belief. (Read Acts 16:31, our text.) Did you notice that the preposition "on" is used instead of "in"? There is a great difference, as the following illustration will reveal: A young man, who was obliged to sleep in the upper story of a tall building, made himself a portable ladder for a fire escape and kept it folded up in his room. He believed "in" his ladder, confident of the stoutness of the rope, the strength of the wooden rounds, and the ability of the grappling irons to hold his weight when fastened to the window sill. But not until one night when he heard the cry of "fire!" ringing through the building did he believe "on" his ladder as he swung himself out into the air and trusted himself to it. Just so, thousands keep the Gospel truth coiled up in their minds. They believe in the love of Christ; they believe in His divine qualities as the One who atoned for sin, and vaguely expect in some future day to get to heaven by Him. But they have not for one moment trusted their souls to Jesus. They have never attempted to escape out of their guilt and danger by resting their whole weight on what Jesus has done for the sinner. To be saved, one must act now on the crucified Saviour.

6. Prayer. "Whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). Call upon Him now with a humble, confiding heart, and you will be wonderfully and contentedly converted.

THE MEASURE OF SALVATION

(Read Heb. 7:25.)

A Sunday-school teacher had to teach a lesson containing Isaiah 55:1, which reads: "Come, buy . . . without money and without price." She did not know how to explain this to her small children; so she decided to ask them what they thought the prophet meant by inviting people to "buy without money." A little six-year-old girl promptly answered: "Have it charged." How right that was, for Jesus asks us to place the purchase price to His account.

The Hand of God in Our Lives

By Miss Gail Jones

"Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11).

Let us consider our theme in Junior Sisterhood: "Hands and Hearts for Jesus." In order that we might use both our hearts and hands effectively for Jesus, it is good for us to realize anew that it was God, our Heavenly Father, who first gave His heart and hands to work out our salvation.

Turn to that well-known verse, John 3:16, and read about the greatness of God's love to win us, each one, to himself through the sacrifice of His only Son. We can see clearly in this verse that God used both His heart ("for God so loved") and His hands ("that he gave").

In our memory verse the psalmist has written: "Thou wilt shew me the path of life." The Lord Jesus himself said: "I am the way, the truth, and the life." By giving Christ to this world, the Father God in heaven has given to us the only way or path to life. I believe we can look upon hands as a symbol for service. We shew what is in our hearts by what we do and by the way we live before others. In the Epistle of James we are told to show our faith by our works. We all know that we cannot receive salvation by working for it, for our salvation is a gift given to us through believing on the Lord Jesus, but we are to show that we have salvation by the things we do! When Mary tells her parents she loves them but is always being disobedient, then Mary's parents must question whether her love is true because of her actions. So it is with Christians. If they truly love Jesus, they're going to obey Him and live lives which will honor Him.

Another part of our memory verse says: "In thy presence is fullness of joy." Every Christian girl should spend much time in God's presence. Unless a Christian spends time with the Lord, he cannot be strengthened to walk in the Spirit. We all know that if our physical bodies are to grow and be strong, we must eat good food every day. So it is with our spirits; we must feed them daily on God's Word in order to be healthy Christians. As we read His Word and pray with a sincere heart, we are then experiencing His presence in our lives. Then, as we practice the presence of God in our lives, we begin to have real joy and real pleasure in Him and with one another in the things of the Lord.

Thus our Heavenly Father shows us the path of life in Christ. He gives to us fullness of joy in Christ, and we receive pleasures at His right hand forevermore. Truly is not this the hand of God in our lives?

SISTERHOOD OFFICIARY

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Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagerstown, Md.

SUGGESTED PROGRAM FOR SEPTEMBER

OPENING CHORUSES—Open with prayer and close with the theme chorus, "Touch of the Nail Scarred Hand," and repeat the theme verse for the year in unison (Ps. 24:4-5).

SCRIPTURE LESSON—Seniors and Middlers, Acts 4:5-13. Juniors, Psalm 16:1-11.

DEVOTIONAL TOPICS—Seniors and Middlers, "Salvation in Jesus" by Rev. Arthur Cashman. Juniors, "The Hand of God in Our Lives" by Miss Gail Jones.

PRAYER CIRCLE—Read the "Prayer Poem" and use the requests.

SPECIAL NUMBER—

MISSIONARY TOPICS—Seniors and Middlers, "Merry Hearts and Busy Hands for Jesus" by Mrs. Paul Dowdy. Juniors, "Rachel and Victor" by Mrs. Orville Jobson.

DISCUSSION—This is something new for Seniors and Middlers. Use the book *Teen-Age Etiquette* by Grace Ramquist and discuss chapter one.

SMM BENEDICTION—Psalm 145:1-2.

BUSINESS MEETING—For roll call answer with the memory verse for the month. Seniors and Middlers, Acts 4:12, and Juniors, Psalm 16:11. Work on your new goals. The suggested Bible reading for the month of September: Seniors and Middlers, Philipians and 13 chapters of Psalms; Juniors, Philipians and 9 chapters of Psalms.

Mother's Work

Is there no work, dear Master,

No work for me to do?

Is there not even one small thing
That I can do for You?

I cannot play the organ—

I cannot make it swell

And tell in tenderness and love
Of Him we love so well.

I would that I could sing, Lord!

That I could lift my voice

With sweet appeal and list'ning hearts
Would make the Christ their choice.

If I could be a leader!

To be alert and keen!

A staunch defender of the faith
On whom the weak could lean.

The mighty works are many

That folks can do for Thee,

But where in all Thy needy world
Is there a place for me?

What's that, dear Lord, You're asking?

Oh, Lord, what did You say?

Oh, yes! I have a precious child
To care for ev'ry day.

—Geneva Showerman

Merry Hearts and Busy Hands for Jesus

By Mrs. Paul Dowdy

Have you ever traveled on a bus, train, plane, or boat and enjoyed watching people? Have you ever sat in a station and observed them? All of us have enjoyed to some extent observing other people—their expressions and mannerisms. Naturally, expressionless and inactive persons do not attract our attention as much as busy and happy ones do.

A very interesting observation which I have made (and especially among the Argentines) is the way worldly people plan for and enjoy their social functions in contrast to the way a born-again child of God prepares for and enjoys a meeting in the house of the Lord. Truly it is better to visit and observe the worldly people before the feast if you want to see them in a merry mood. After the feast is over, they are usually tired, sleepy, half sick, and disgusted. On the other hand, the true follower of Christ not only has a merry heart before going to the feast at God's house, but he comes away with a heart full and running over with joy. Therefore, when I hear the worldly girls talking of their social functions and feeling sorry for the Christian girls because they do not participate in worldly pleasures, I can only feel sorry for the girls of the world and wish that they too might know the true peace and happiness which only Christ can give.

God's Word teaches us some of the benefits of a merry heart, and how our hands ought also to be busy for Him.

In Proverbs 17:22 we read: "A merry heart doeth good like a medicine." Have you ever noticed how much better sick persons feel when we take them some good news? The people of this world are sick. Their sickness can be diagnosed as sin. We as Christian girls have the good news that is like a medicine to tell to this sick world. The hope of salvation in the Lord Jesus will not only cure them of their ills but also give them a merry heart.

Now let us notice Proverbs 15:15: "He that is of a merry heart hath a continual feast." When the Lord

saves a sinner and gives him a new heart (a merry one), He promises him continual joy and gladness. His Word says: "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20), and "In my Father's house are many mansions . . . I go to prepare a place for you . . . that where I am there ye may be also" (John 14:2-3). The worldly ones are seeking joy for the present; those in Christ not only have joy now, but it is to continue on throughout eternity.

Let us look at Proverbs 15:13: "A merry heart maketh a cheerful countenance." A pleasant appearance is the proof to the world of the blessed hope which we have in Christ. You girls who have had the victory over sin by allowing Jesus to come into your hearts are to be admired. But Satan still has another way of approaching you. The Christian he dislikes most is the one with a pleasing, cheerful personality—one which easily makes friends and attracts others to the Lord. Satan will try every way he can to hinder you in your efforts to win others for Christ. Our Lord knew that he would have such difficulties, for he told us: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16:33).

Our hands are members of our bodies and help to express the desires of our hearts. "Whatsoever thy hand findeth to do, do it with thy might (Eccl. 9:10). We use our hands to work while it is day. When we are asleep our hands are idle. Therefore, we as Christians must use our hands with all our might while the day of opportunity lasts. When the night comes, and we can no longer serve our Lord, then we will not be looking back with regrets.

The psalmist tells us: "My hands also will I lift up unto thy commandments, which I have loved" (119:48). Truly those who love the Lord and His commandments will willingly want to use their hands to do His will. The tasks may not always be as pleasant as we desire, but our Lord was willing that His hands be pierced with nails for us. When we see Him in heaven, we shall see the nail prints in His hands by which He was nailed to the cross. What marks will our hands show for Him?

RACHEL and VICTOR

By Mrs. Orville Jobson

Several years ago we had a girl at Bassai named Rachel. She came to know and love the Lord early in life. Her parents were dead, and she lived with a Christian brother and his family. At that time her brother was a gardener for one of the missionary families, and he also lived a consistent Christian life. Rachel was outstanding in that she loved to read God's Word and spent much time studying the New Testament and memorizing it.

One day in one of my classes I overheard her tell the other girls she was going to marry a preacher. You girls perhaps know that the little African girls are sold by their parents when they are just small. However, her parents were dead, and she had the privilege of choosing. One day a young man by the name of Victor, who had been preaching at one of the chapels, came to see Rachel. Now the young African girls are very timid around preachers, but Victor was brave and he asked Rachel to be his wife. At first she didn't answer him, but eventually as he insisted and told her how much he needed a wife because he was a young preacher in a strange tribe, Rachel said, "Yes."

Naturally she wanted a church wedding and had to buy material for the dress. Victor knew that Rachel didn't have much money, so he bought her dress. The wedding was very nice and the bride received from the native Christians gifts, such as enamel dishes, peanuts, mats and various other items, to help her start house-keeping. (After the wedding feast the Christians almost always kill a cow or goat and invite their friends.)

Rachel and Victor came to our house to tell us goodbye. They had about thirty miles to walk, and were anxious to be on the way. I gave her a gift and prayed with them that God would use them richly in His service. Rachel started to cry, and we asked if she were not happy. She replied: "Oh, yes, madame! I do want to work for the Lord and tell other girls about Jesus, but I have never been away from my village and friends." We encouraged them, and they soon were on their way.

God gave them a nice baby, but Rachel's health was broken, and sometime later she went to be with her Lord and Saviour whom she loved so dearly. She wrote me a farewell note saying: "I am going to heaven soon to see Jesus face to face."

PRAYER REQUESTS

Pray for SMM girls who have just started college careers, that the Lord will richly bless them in their work, and that their testimonies may be strong for Him.

Pray for the new officers of the National Sisterhood organization, that they will be able to fulfill all their assigned tasks this year for the glory of their Saviour.

Pray for each SMM, that as it starts a new year its goals may be reached and exceeded.

Pray for requests from your own group.

PRAYER POEM FOR SEPTEMBER

My Plea

By Mrs. Loraine Burdick

Teach me, God, to wait on Thee
When I am prone to speak.
Help me, Lord, to take Thy hand
When I press on and seek.
Father, guide me that Thy will
Be done instead of mine.
Take me for Thy use, my Master;
Make my heart wholly Thine.

(Union Gospel Press Publication)

SQUIBBLES

By Jeanette Turner

The Junior SMM of **Johnstown, Pa.**, has had a busy year working with their mothers who helped them roll a total of 128 bandages. This group is composed of girls from 6-9 years of age. In June they invited their fathers, as well as mothers, to help them roll bandages.

In **Winchester, Va.**, the combined SMM at their meeting measured each one's waist. A penny for their birthday project was paid for each inch. The Boys Club members were invited as guests. They also made a reminder chart for memorizing their project verses more easily.

Middlebranch, Ohio. Senior SMM girls presented a music concert in March. The money received is being used for a church sign and for some small shrubs to be placed around it.

At the Melrose Gardens Brethren Church in **Harrisburg, Pa.**, girls made corsages of gumdrops wrapped in cellophane, pipe cleaners, and doilies for their mothers at the Mother-Daughter Banquet. They also put on a play for the mothers.

The highlights of a Mother-Daughter Tea, which the girls of **Beaver City, Neb.**, prepared for their mothers, were a Christian fashion show and pictures from the land of Bolivia. These girls also made baby quilts as part of the district project.

The Middlers of **Sunnyside, Wash.**, helped with a dinner for some "old folks." Each girl made a dish-towel for the Grandview church.

To create more interest in rolling bandages, the Senior SMM group of Grace Brethren Church in **Mansfield, Ohio**, has divided into two teams. The team rolling the most will be awarded by the other team. This idea has worked very successfully.

Riverside Sisterhood of **Johnstown, Pa.**, had charge of a church service in which all of the girls took part and in which Miss Gail Jones was the missionary speaker. They made tea towels and handkerchiefs for their missionary barrel.

The Junior girls of LaLoma church in **Modesto, Calif.**, had a skating party and rolled bandages before they skated.

In **Cheyenne, Wyo.**, the Junior SMM had the privilege of singing in the first service in their new church building (basement). They also had a picnic and bandage rolling meeting combined.

NEWS



COVER PAGE. Brethren from all over the nation are headed for Winona Lake, Ind., to attend the 68th National Fellowship of Brethren Churches, assembling here Aug. 18-25. Although the conference is chiefly a time of "doing business for the Lord," it is also a time of rich Christian fellowship. On the cover page are three typical scenes—Top: The McKee Courts (Motel) where Brethren live as neighbors for the week, and new friendships are established. Center: The Eskimo Inn, where Brethren gather for the afternoon refresher or the evening snack. Bottom: The recreational area where Brethren relax and enjoy wholesome fellowship. It is not too late to "head for Winona Lake" and make this the best conference in our history.

WINONA LAKE, IND. The new phone numbers of all the national offices are:
The Brethren Home Missions Council AMherst 7-7446
The Brethren Missionary Herald Co. AMherst 7-8336
The Foreign Missionary Society AMherst 7-7731
Grace Theological Seminary AMherst 7-7011
National Sunday School Board AMherst 7-6622
Winona Lake Brethren Church AMherst 7-6623

SPECIAL. A \$5 purchase order on the Missionary Herald Bookstore will be granted to each pastor present at the 1957 national conference (Aug. 19-25) with a full representation of delegates from his church. Help your pastor win this token by attending the conference this summer.

DOUBLE SPECIAL. Twin daughters, Nancy Claire and Barbara Jean, were born July 15 to Pastor and Mrs. James McClellan. Brother McClellan is pastor of the Fremont Avenue Brethren Church, South Pasadena, Calif., and Mrs. McClellan is the daughter of Dr. and Mrs. C. W. Mayes.

LONG BEACH, CALIF. Dr. C. W. Mayes attended the Billy Graham meetings in Madison Square Garden the second week of July.

SEATTLE, WASH. Mrs. Thomas Hammers, wife of the pastor of the View Ridge Brethren Church, underwent surgery on July 10. Last word indicates normal recovery.

CONEMAUGH, PA. Clair Gartland, pastor of the Pike Brethren Church, received his 13th call to serve as pastor for another year. The church voted another increase in salary.

DAYTON, OHIO. Rev. John Stoll was guest speaker at the North Riverdale Brethren Church on July 28. Russell M. Ward is pastor.

UNIONTOWN, PA. Rev. Clarence Kelly was guest speaker at the First Brethren Church on July 21. R. Paul Miller, Jr., is pastor.

WHITTIER, CALIF. The Community Brethren Church, Ward Miller, pastor, had a farewell service for Mrs. Evelyn and Howard Snively and Judy Casad. Howard Snively and Judy Casad will enter Grace College in the fall.

WHITTIER, CALIF. Mr. and Mrs. Michael DePeppino, of the Community Brethren Church, celebrated their 50th wedding anniversary on July 21.

MOUNT HERMON, CALIF. The California Christian Endeavor Union is sponsoring a summer leadership conference here Aug. 25-30.

ALTOONA, PA. The newly elected officers of the East Fellowship of Brethren Churches are: Homer Lingenfelter, moderator; Richard Grant, vice moderator; Fred M. Walter, secretary; Mrs. Ida Mae Anthony, assistant secretary; Sheldon W. Snyder, treasurer; J. L. Gingrich, statistician; Clair Gartland and Bruce Baker, members at large.



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Winona Lake, Ind.

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Home Missions.....Luther L. Grubb
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Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

SPECIAL. Edward Miller, Jr., son of Rev. and Mrs. Edward Miller, missionaries in Brazil under the Foreign Missionary Society of the Brethren Church, has taken seriously ill. Mrs. Miller returned to the States with her son where treatment is being given in New York. Prayer is requested.

DAYTON, OHIO. Dr. A. F. Williams will be the guest speaker at the Patterson Park Brethren Church, Aug. 18. C. S. Zimmerman is pastor.

WASHINGTON, D. C. Deborah Dawn was born to Rev. and Mrs. James Dixon on July 27. She weighed 7 lbs., 4 oz. Congratulations.

NEW YORK. Billy Graham has edged out King Saud as king of the spot-news field, aside from President Eisenhower. Readers spotted 31,823 stories, during the first four weeks of the New York Crusade, according to Luce Press Clipping Bureau. The next highest total for a similar period was 30,543 news items gathered on King Saud's well-publicized visit to the U. S. last February. The Graham news avalanche represents more than 1,000 press clippings a day. This, in turn, means about 60 percent of the nations daily newspapers averaged at least one published news story a day on the evangelist. The next major crusade is scheduled for San Francisco in April 1958.

In Memoriam

Fred D. Dabel, a long-time member of the First Brethren Church of La Verne., Calif., passed away June 23.—Dr. Elias White, pastor.



PULSE and POINT
OF CONTEMPORARY
NEWS
Selected by the Editor

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

NEW YORK. Evangelist Billy Graham announced he will hold month-long crusades in San Francisco next April and in Charlotte, N. Car., in October 1958. If auditorium facilities are available, he will conduct another four-week campaign in Buffalo, N. Y., next November.

HARRISBURG, PA. Governor George M. Leader signed into law a bill designed to stop sale of automobiles on Sunday in Pennsylvania. It puts the penalty at a maximum of \$100 for first violations.

CONCORD, N. H. After a heated debate the House defeated 216-112 a bill to authorize released-time religious instruction for the State's public-school students.

ATLANTA, GA. Judge W. W. Woolfolk of the Fulton Juvenile Court ordered four teen-aged girls placed on probation with the requirement that they attend church and Sunday school regularly. Probation was granted the girls, who were accused of terrorizing a schoolmate, after they pleaded for a chance to prove themselves good citizens.

WHEATON, ILL. The headquarters of Youth for Christ International says that 52 week-long evangelistic crusades among teen-agers will be conducted in Scandinavian countries in August. Forty of the campaigns will be in Denmark; the remainder in Sweden, Holland, Finland, Switzerland and Germany. The crusades will follow the ninth Youth Congress on Evangelism, which will be held in Copenhagen, Aug. 4 to 11.

A chartered plane carrying 114 North American delegates to the Youth Congress is scheduled to leave New York on Aug. 1. The Rev. Sam Wolgemuth, Youth for

Christ overseas director, said delegates from behind the Iron Curtain are expected to attend the congress along with delegates from 40 other countries where Youth for Christ is now active.

SACRAMENTO, CALIF. The Sacramento Retail Florists Association announced that, starting Sept. 1, its members will refrain from selling flowers on Sunday. The move, a spokesman said, will allow florists and their employees to observe the Lord's Day.

NEW YORK. A survey made by two University of Pennsylvania sociologists and recently published in *McCall's* magazine, reveals that: one half of all U. S. church members marry out of their faith; half of all mixed marriages in the U. S. involve Catholics; the divorce rate among interfaith couples is more than twice as high as among those who marry within their faith (15.2 percent, compared to 6.6 percent).

BODJONEGORO, EAST JAVA. President Sukarno, speaking at a public meeting, warned of the rock 'n roll craze which, he said, "is bringing a moral crisis to Indonesia." The head of the Indonesian government appealed to young people to remember their own culture. "Let us not forget the boundaries of decency," he said. (American rock 'n roll dances have been banned in several Indonesian cities because of opposition by cultural and religious groups which consider them "degrading and immoral.")

FAYETTEVILLE, N. CAR. Some 250 members, of seven Protestant churches, picketed local grocery stores selling wine or beer. As they carried their placards and signs in front of the offending stores,

a spokesman said their action was "not a bitter protest, but was made in Christian love." He said: "As Christians and as members of a free community we have a right to be heard. We must voice our feelings." They also presented petitions, signed by community residents, urging the store owners to stop that phase of their business.

The campaign was spearheaded by two Baptist ministers who also launched a campaign to stop taverns from selling alcoholic beverages to minors.

PHILADELPHIA, PA. No one sentenced Miss Jennie C. Powers to attend Sunday school. She goes because she loves it. In fact, Sunday school means so much to her that she hasn't missed a Sunday in 82 years. Miss Powers began attending the Sunday school at the Westside Presbyterian Church in Germantown, a suburb of Philadelphia, at the age of four. Today, although she is 86 years old, she still attends, being very alert and agile for her age. In tribute to her record, the pastor recently made her devotion to the church the subject of his sermon and the choir sang her favorite hymns.

JERUSALEM. Thirteen non-Jewish religious groups have now been recognized by the government of Israel as autonomous bodies. These include some of the Orthodox and Catholic churches, Moslem groups, and the Bahai groups. No Protestant churches, however, have been granted this status as yet.

SPRINGFIELD, MO. The National Sunday School Department of the Assemblies of God has issued 44,390 teacher-training certificates for the eight-month period ending May 31, 1957. This is 1,583 more than for a similar period a year ago. The training plan, designed to prepare lay members of the local churches for Sunday-school teaching, requires the study of a prescribed textbook and the passing of an examination in order to earn a certificate. National and regional leaders assist the pastors in teaching a course of study each year to qualify local workers for teacher-training certificates.

WANTED—

Your Help



"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy Father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curseth thee: and in thee shall all the families of the earth be blessed" (Gen. 12:1-3).

When God calls, He does not minimize the cost. Terse and direct were the words of the command to Abraham to leave his native land, his kindred, and his father's house, and go forth to an unknown land, which in due time God would reveal. It was somewhat like a serviceman of today leaving on sealed orders.

Just as God called Abraham, even so God calls us. He calls us to be a witness before all mankind. We are constantly influencing others. Only as we respond to God's call to Christian faith, discipleship, obedience and service do we make favorable addition to the sum total of world affairs.

How important is it to heed God's warnings and accept the only way to salvation? How important is it for us as Christians to pray for and tempted men and for weaker Christians? How important is it that we tell men everywhere, near and far, of God's righteous wrath toward sin?

There are three classes of workers—the slave who serves through fear, the hireling who serves for wages, and the son who serves for love. Which type are you? God's Word teaches us something about our calling. We need to meditate upon and heed its teachings. He has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace (II Tim. 1:9).

Paul prayed that the eyes of our understanding might be enlightened for the very purpose that we might know "the hope of His calling" (Eph. 1:18), and again that God would count us "worthy of this calling, and fulfil all the good

Bible Study—Galatians 2:20

Compiled by Roy H. Lowery

There is one, and only one, on the throne of the individual life—self or Christ (Gal. 2:20). If self is to be dethroned, our part is to condemn the flesh (Rom. 7:18a). We are to condemn the innermost desires of the flesh (Eph. 2:3) and its outermost deeds (Col. 3:9). The most Godlike thing in the natural man is his natural love, but does it measure up with God's love in I Corinthians 13 in its longsuffering, kindness, unselfishness, and refusal to think evil?

Then we must consent to the crucifixion of "the old man" (Gal. 2:20) without reservations. To be freed from sin's power we must reckon ourselves dead unto sin (Rom. 6:11). "The old man" must be crucified on the cross, buried in the tomb, and kept there by faith. We are to make no provisions for the flesh (Rom. 13:14). We provide for the flesh by worldly books, pleasures, companions, and pursuits. The Holy Spirit is grieved by these things. Which are we serving, the flesh or the Spirit (Rom. 8:5)? The world judges us by our walk (Rom. 8:4). You have taken Christ as Saviour, but have you made Him Lord?

Having been united with Christ

in His death and burial, we have union with Him in endless life (Rom. 6: 5, 8). Thus, He is able to share with us the victory of His death, the power of His resurrection, and the fullness of His glorified life (Eph. 2:4-6; 4:25; Rom. 8:11). Since we are "in Christ," we are pilgrims on earth with a citizenship in heaven (Phil. 3:20; Heb. 13:14). Our hearts should be set on heavenly instead of earthly things (Col. 3:1-2), but if the heavenly pleasures and pursuits are unattractive to us now, what shall they be to us there?

The life that is in Christ in the heavenlies is the same life that is in the Christian on earth (I John 4:17); we are spiritual millionaires and need not live like spiritual paupers (Eph. 1:3; Rom. 8:32). The life of the Vine is the life of the branches (John 15:5). Christ in us is our hope of glory (John 17:26; Col. 1:27). He thinks, loves, and wills through us. "For me to live is Christ." Let Christ be formed in every Christian convert (Gal. 4:19). He is our life (Col. 3:4). Christ's life is to be lived in us. When people see us, are they reminded of Christ? Our spiritual history should be written in these two phrases: "Ye in me" and "I in you."

pleasure of his goodness, and the work of faith with power" (II Thess. 1:11). As an incentive, Paul bids us to press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:14). All believers, then, are partakers of the heavenly calling (Heb. 3:1).

A missionary is a sent-one, and so is every Christian. God has sent him to this earth to fulfill some particular mission. He sent each of His disciples to tell the glorious news of salvation to those who have never heard it. What is there for you

to do? Where shall you begin to tell the good news?

Acts 1:8 tells us that we are to be witnesses of the Gospel's saving power at home and abroad. We can't all go abroad, nor would that be God's will, for He needs earnest, consecrated Christians here at home. Let us be sure that we are being used of Him to carry out His divine plan for the salvation of men.

Brethren Laymen, you have been called. Will you help us reach lost men for Christ? Let us work together that His will may be done.



Laborers Together With God

By Richard C. Beach

Secretary, National Fellowship of
Brethren Laymen

In the third chapter of I Corinthians, the Apostle Paul is trying to point out to the Corinthian church that the petty divisions among them are carnal. His work and that of Apollos were not to be looked upon as different but just continuations of the same work for the furtherance of the Gospel. He sums it up in verse 9 where he makes the statement: "For we are labourers together with God."

This verse has been chosen as the conference theme for the National Fellowship of Brethren Laymen this year. We feel this theme points out three basic things about our laymen's group: (1) Our Purpose, (2) Our Need, (3) Our Source of Help.

OUR PURPOSE

The Christian is not taken out of the world when he is saved; the Lord has left us here for a purpose. The main purpose of the church as a whole, and of each individual Christian, is to send forth the Gospel of Christ so that others might also accept Christ. We can't all be preachers, missionaries, and evangelists, but we can all be laborers for Christ. Jesus did not only mean the foreign field when He stated that the fields were white unto harvest but the laborers were few. What about the field of Boys Clubs? Men, are we doing our part in seeing that our boys are being taught the Word of God? What about a Sunday-school class? Are

we willing to teach if asked? Do we support our local laymen's group? Do you even have a local laymen's group? Do we support our district and our national laymen's projects? Are you witnessing for Christ in word and deed? If we as laymen can't answer "yes" to the above questions, we had better examine our hearts and lives and see what we are doing for Christ. The purpose of our National Fellowship of Brethren Laymen is to make our men realize that they are to be laborers for Christ.

OUR NEED

The great need of the National Fellowship of Brethren Laymen is summarized in this one word: "together." We do not seem to be able to get together enough to do anything. This starts on the local level where many churches do not have an organized laymen's group. The basic unit of any large, widespread organization is the local group. This is true of the church in general, as well as all its auxiliaries. If your church does not have a laymen's organization, why not start one now. If it does have one, give it your full support with your presence, prayers, and gifts.

The district laymen's organizations are also in need of getting "together." A successful district group depends upon the co-operation of all the laymen in the various churches. It takes a lot of work,

patience, and prayer to have good district meetings, and much good can be done for Christ on a district level by laymen working together.

Because the national laymen's organization meets just once a year at conference time, it finds it even more difficult to get together with enough of the men from the different churches to find out the needs and wants of our men. Will you not try to send at least one man from each church to our national meetings in August? We as officers could get a much better idea what the men think about our goals and projects if we had a better representation than we have had in the past at our meetings. I'm sure you would leave the conference with a greater zeal for the job that needs to be done among our laymen.

OUR SOURCE

All of this might make the idea of a strong laymen's organization a hopeless task, and indeed from the human standpoint it just about is. But thank the Lord, we don't have to do it alone, for Christ himself said in John 15:5: "Without me ye can do nothing." But we also have the verses in Philippians 4:13: "I can do all things through Christ which strengtheneth me." With God all things are possible (Matt. 19:26). So in our strength we cannot do it, but "with God" the job can be done. Men of The Brethren Church, won't you do your part?

Parents' Potpourri

"I know John 16, Mommie. I say it for you?"

"Yes, Mark, I'll be glad to hear you say John 3:16. I'm so glad you know it."

"You say it for me first, Mommie."

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not . . ." Mother could not go on. As she had been repeating those superb words which have no peer in all literature, her three-year-old son was following intently, wide-eyed, aware of every word she said. Her heart was suddenly in her throat and she broke into a half-laugh, half-cry. Mother literally felt the intensity of her small son's expression.

"Stop laughin' and cwyin', Mommie, and say 'perish, but have everlasting life.'" Mother practically gasped as she recognized how closely Mark had followed her recitation of the verse. She was reminded of how the little fellow astonished the family with his being able to recite the books of the New Testament in proper order, doing a creditable job of pronouncing the words.

A fresh appreciation of children's ability to learn overwhelmed this mother. How foolish we adults are to teach our little ones only the empty, meaningless ditties of "Babylon" when we have the wealth of heaven at our disposal in God's Word. Children have a profound capacity for absorbing information and getting knowledge which will count for eternity. It surely is sin when Christian parents fail to develop and expand the spiritual capacities of their children.

Pondering the whys and wherefores of a child's reception of the things of the Spirit of God, Mother was reminded of her Lord's words in Luke 18:17: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child

shall in no wise enter therein." Why is it that children receive the good news of salvation so readily and with such gladness, while their elders doubt and reject? It must be because little children's hearts and minds are not yet cluttered with conceited self-opinions or affected too deeply by the opinions of men. They accept as a matter of truth the wonderful knowledge that God loves them and sent His only Son to die in their stead, thus opening the way into heaven for them. On Lord, give us the faith of little children, and make us diligent in teaching the little ones of Christ from Thy Book!

Daddy had announced a missionary conference and urged the people to circle the dates on their calendars as soon as they returned home. Sharon could hardly wait until she got back into the house to mark our calendar. Mother looked at her and said, with a tinge of wistfulness in her voice: "I wish you'd rush to obey me as fast as you marked that calendar."

"Well, Mama, what you tell me to do is work—like hanging up the wash, or getting Ardyth out of trouble, or cleaning up the bathrooms. But Daddy told us to get ready and plan for going out, and that's fun."

In spite of herself, Mother had to laugh. Sharon sounded much like some adults who profess to love the Lord. They hasten to "obey" the suggestion that they "go out" to some meeting or event which costs them nothing in effort and pro-

vides a little diversion. But when it comes to the call of the Lord to really work—like doing some personal witnessing, calling from door to door, engaging in concentrated Bible study, or in intercessory prayer—they're just not too anxious.

How glibly we sing: "I'll go where you want me to go, dear Lord," just so it's not to the neighbor's house or to the foreign field. Or, "Have Thine own way, Lord," but please be considerate of my feelings. You might not completely realize that I'm accustomed to being catered to in some respects, and I'm sure You wouldn't want to impose Your will on me if it is too difficult. Or, "O How I Love Jesus," but my family must really come first. I love You, Lord, but I can do only so much work. I'm sure You don't expect me to burn myself out for Your work when there are so many others better equipped than I to serve.

Many of God's people are willing to work for Him if and when it suits their moods or wishes. But a compulsion which the Apostle Paul knew when he said: "Woe is unto me, if I preach not the gospel!" (I Cor. 9:16) is an experience from which they flee as though it were the plague. May the Spirit of God grip our hearts and make us willing workers instead of wishful shirkers. God give us men like Paul who could truthfully say: "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly from house to house . . . and now, behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy . . ." (Acts 20:20-24).



120 in the Shade



Mr. and Mrs. S. W. Link
Indio, Calif.

Indio, California, a small city of about 8,000 people, is located below sea level in the heart of the Coachilla Valley. With the San Bernardino Mountains to the north and the Santa Rosa Mountains to the south, Indio lies nestled in the desert between. Twenty-four miles from Indio is Salton Sea. This body of water is 264 feet below sea level, and has no outlet.

A few weeks ago this editor drove toward Indio. The newspapers had reported that the day before I headed my car in that direction, the thermometer had reached 115 degrees in the shade. It had cooled off the day of my trek—it was only 110. Needless to say, as I headed my car down into Coachilla Valley I had the feeling someone had left the oven door open, and I was headed right toward it. Indio gave me a warm reception, but when I reached my destination, the home of S. W. Link, I was extended a "cool reception" in his air-conditioned home.

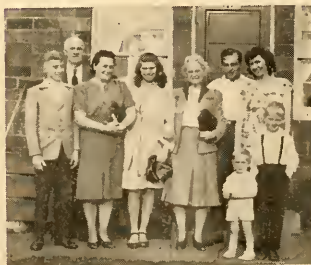
Inasmuch as S. W. Link is so well known to Brethren across the

nation, the Missionary Herald editor desires to introduce him to newer folk in The Brethren Church. Since 1942 S. W. Link has served his Lord and The Brethren Church as a faithful member of the board of trustees of The Brethren Missionary Herald Co. Fifteen years of faithfulness to the Lord is worthy of commendation.

S. W. Link was born February 24, 1884, in the beautiful State of Pennsylvania. As a boy he was affiliated with a leading denomination, but spiritual hunger caused him to seek for the bread of life and he was attracted to The Brethren Church. In 1903 he made his public confession of Christ in the Pike Brethren Church, located at Mundy's Corner, near Conemaugh, Pa. He found Christian fellowship with the Brethren there and at the church in Vinco, Pa., not many miles away. On April 28, 1904 he was united in marriage to Christie Gochnour, and together they celebrated their 53rd wedding anniversary this year.

A few years passed before Mr. Link united with The Brethren Church. In 1908, however, he was baptized by Dr. W. S. Bell and received into the First Brethren Church of Johnstown, Pa., then located on Somerset Street.

In 1910 he was employed by the



A Bible class taught by S. W. Link,
second from left.



American Bridge Company, Ambridge, Pa., a subsidiary of the United States Steel Corporation. He served this firm for the next 39 years before retiring in 1949. The only interruption to this long term of service was in 1918 when he volunteered as a YMCA secretary, and was assigned to social work in Gonrecourt, France, until the end of the war.

Returning to the States he was reinstated by American Bridge, and in 1925 was transferred to Canton, Ohio. Immediately, he became active in the First Brethren Church of that city, under the ministry of Dr. J. C. Beal. During the years in Canton the local church engaged in a building program, and he was elected to the building committee. The Lord had other plans for Brother Link, and in 1930 he was transferred by American Bridge, back to Ambridge, Pa.

S. W. Link is truly a Brethren at heart with a real passion for souls. Soon after returning to Ambridge a new mission work under the district conference was started at Baden, Pa., and he became the leading layman in the work. He was active in this work until his retirement in 1949, at which time he and Mrs. Link moved to the city where it reaches 120 degrees in the shade—the city where their daughter resided. Since moving to Indio, Brother and Sister Link have been members of the Cherry Valley Brethren Church in Beaumont, Calif., about 51 miles away. Brother Link became interested locally in a mission work to the migratory farm laborers who came with their families into the Coachilla Valley, seeking employment. Sunday-school classes, church services, and mid-week Bible classes have been conducted for many years by Brother Link.

The life of Brother Link has been an inspiration to many. By the way, a letter just came from Indio with a P.S.: "It was 120 yesterday."

The BRETHREN
MISSIONARY

HERALD



HOME MISSION NUMBER

AUGUST 17, 1957

FREMONT BRETHREN CHAPEL DEDICATED JULY 21





Editorials

By L. L. Grubb



The Brethren Church Grows With Home Missions!

According to the Brethren calendar of offerings, it is customary at this time of the year—August, September, October, and November—to supremely emphasize the work of carrying the Gospel to America. All sorts of literature, programs, and special publicity pieces are made available to our churches for the purpose of raising funds in order that we might establish new Bible-teaching testimonies in the United States. This home-mission emphasis has been very well confined to the stated period of the year ever since the calendar of offerings were set up. So, if you have not been thinking concerning **Brethren Home Missions**, now is the time to begin praying and planning that God will reveal to you your personal service in this matter. Just as **The Brethren Church** grows with home missions, so in turn home missions grows according to how much you **pray** and **give** toward the whole program.

Is Missions a Seasonal Matter?

All passages of Scripture dealing with taking the Gospel to lost men omit any seasonal reference to such a ministry and instead make this task a momentary responsibility for each child of God. "Go ye, therefore, and teach all nations" is a **year-round** commission. "Preach the gospel to every creature" sets **no time limits** when this should be done. Our Lord simply assumes that this will be the constant, primary, consuming passion of His people day and night, every day of the year. "Therefore they that were scattered abroad went every where preaching the word." **This was not a seasonal matter with the early church.** The Apostle Paul did not confine his missionary activities to certain times of the year. Neither did he confine his appeal for help in this ministry to certain periods. In short, the Word of God in no sense would support missions, home or foreign, on a seasonal basis. But the Book does teach a missionary program which **never stops** in its emphasis and support and appeal.

Missions Is the Primary Concern of the Church

This is apparent from the Word of God. This we have already emphasized.

Missions was the consuming passion of our Lord himself. He recognized that "the field is the world." He began at Jerusalem and in a widening circle carried His ministry throughout the Palestinian area.

The primary aim of God in this dispensation is to make Christ known to as many lost souls as possible. The continuing plans and policies of the New Testament era of missions make this clear.

The ever-present, constant, spiritual need of lost souls makes missions an inevitable urgency for each child of God.

Home and foreign missions are simply two important aspects of one missionary program set up by Christ while here in the world and commanded by Bible writers under the inspiration of God's Spirit.

No individual, local church, or denomination which fails to recognize this primacy of missions can ever have the full blessing of the Lord.

Meeting the Need Should Be Our Primary Concern

If the need is primary and constant, then **meeting the need should be primary and constant.**

The first way to meet the need is through **prayer**. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." No real success may ever be achieved in home missions without adequate prayer. There is no other decreed way to tap the power of God and release it in the hearts of young men and women who will lay themselves before the Lord as living sacrifices. There is no other way to secure sufficient funds to send the laborers into the harvest field and to support their ministry there. It is doubtful that any Christian ever gave to any missionary project or any arm of the church's work what he should have given without first earnestly praying for that project.

The problem of many offerings in the church will automatically be cared for by proper spiritual application to the task of missionary evangelization. Liberal giving to missions will guarantee the Lord's support of the local church and its many different projects. When God's purpose is carried out by His people, there is no reason for a restraint of His blessing. Instead, the vessels of His people are filled to overflowing. This fact has been proved in the missionary experience of the church of Jesus Christ many times.

Where Do We Begin?

At home! Jesus did! Paul did! Peter did! And others of the apostles clearly emphasize this fact.

It is not only Biblical—human reason itself would come to this inevitable conclusion. We can only extend our testimony into the fields of the world as we strengthen the base of supplies. This means thousands more won for Christ in America. It means new churches, congregations, and buildings. It means more missionaries and more money to send them across the seas. It means more and greater glory for our blessed Lord!

The benefit of establishing new Brethren churches extends itself into every remote corner of our whole Fellowship, into every agency, into every church and organization. This is the secret to our over-all growth. Based on a Biblical principle is the statement—

The Brethren Church Grows With Home Missions!

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

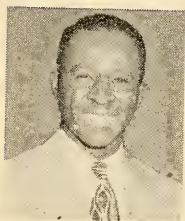
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Key Personalities in Colored Mission Development



Lester E. Pifer



Granville Tucker



Gordon Bracker

The Brethren work among the colored people began in Fremont, Ohio, during the ministry of Lester E. Pifer, who was then pastor of the Grace Brethren Church. Mr. Granville Tucker (colored) visited the church, and was invited to attend a teachers' training class. He became a student of the Word and attended the services regularly. He joined the church and was baptized by trine immersion by Pastor Pifer. The burden of his own people was so great that he began plans for a work among them. It was on October 19, 1952, that the first service was held for what is now the Brethren Chapel. It began in the home of Mr. and Mrs. Burel and continued in a home until the new chapel was ready for use. After Brother Pifer became affiliated with the Brethren Home Missions Council, he still assisted in the development of the work. Difficulty was encountered in securing the location, but God has overcome every obstacle. We praise His name for his Brethren church among our millions of colored people and for the vision of Brother Pifer.

Mr. Granville Tucker was saved at the age of 16 in a little mission. Prior to becoming affiliated with The Brethren Church, he conducted child evangelism classes of 60 and more for his own people. He has had a passion for the lost, and could not be happy until he dedicated his life to the ministry among his own people. It has been necessary for Brother Tucker to work full time to support his family for these years since the start of the work. Now Brother Tucker will give almost full time to the ministry because the chapel has been completed and they have room for many more people than the home would accommodate.

Brother Tucker has a family of nine children, and they are a great help in the work. They have attended the national conference each year for several years, even making it to Portland, Oreg., in 1955. Brother Tucker's testimony in the missionary rally of that conference was a real challenge to everyone present and placed a burden upon the hearts of the people that we believe has resulted in seeing the work progress to its present status.

Rev. Gordon Bracker became the pastor of the Grace Brethren Church, Fremont, Ohio, following Rev. Lester Pifer. He was no less interested in the work than Brother Pifer, and has now seen the new Brethren Chapel erected. Brother Bracker was instrumental in stirring the Northern Ohio District to take a special offering to help purchase the location. As a member of the board of directors of the Brethren Home Missions Council he has been vitally interested in this work from a local, district, and national standpoint. The local church under the direction of Brother Bracker has assisted the colored work in many ways with projects and help on the construction of the new chapel. It is with praise to God that a pastor was chosen to serve in this field who would continue this missionary endeavor that has been climaxed at this point with the dedication of a beautiful new chapel. The rest of your fellow directors of the Brethren Home Missions Council say: "Thank you, Brother Bracker, and may the Lord richly bless your church for its missionary vision."

BRETHREN CONSTRUCTION CO. UNIT BUILDS CHAPEL



Left to right: James Knepper, Ray Sturgill, Vernon Latham, superintendent, and Don Stroup. It was here Mr. Walter Brovant (extreme right) joined the Brethren Construction Company.

The Value of a Local Missionary Program

By Gordon W. Bracker, Pastor
Grace Brethren Church, Fremont, Ohio

Dedication Day is always important. We are glad that eight Brethren ministers and a church full of friends and members could assemble in the beautiful new Brethren Chapel at Fremont on July 21 to dedicate the building to the Lord! Ministers who were present with the pastor, Rev. Granville A. Tucker, were: Rev. Lester E. Pifer, who was pastor at Fremont when this work began; Rev. Gordon W. Bracker, present pastor of Grace church; Rev. Miles Taber, of Ashland; Rev. Gerald W. Teeter, of Findlay; Rev. Galen Lingenfelter, of Elyria; Rev. M. Leon Myers, of Mansfield; and Rev. Bernard Schneider, of Mansfield.

These men assisted in the service; Dr. Schneider spoke on "Who Cares for My Soul?" Letters, telegrams, flowers, and gifts were received from churches all across America. A fine set of books from a Sunday-school class in Allentown, Pa., was presented to the pastor. A communion set from the adult class of the local Grace church was also presented.

The Ray Sturgill and Vernon Latham families were present to represent the Brethren construction team that erected the building. Special music was presented by the girls quartet of the church, which consists of the daughters of the pastor, and Mr. and Mrs. Alva Steffler,

who are serving the Grace church for the summer as assistant pastor and wife. Unfortunately, a faulty camera in the hands of Rev. Lester Pifer meant that many interesting pictures which he took were unusable.

The dedicatory message was most fitting, since Dr. Schneider pointed out that The Brethren Church has long since shown an interest in the colored people of Africa, and now in America also. He pointed out those who are really interested in the souls of men: first, God the Father, God the Son, and God the Holy Spirit; secondly, the saints in heaven and even the doomed in hell; and finally, the bride of Christ, members of the church living today. Certainly The Brethren Church is increasing in its concern for Jewish people, colored people, Spanish-American people, Indian people, people in the mountains, and people in the cities who need the Gospel! May God favor us with a much greater zeal and burden than ever before in such an all-inclusive home-missionary program!

Missions: the Assignment of the Local Church

The above service and all that went before to make it possible has been a great joy and blessing to the Grace Brethren Church of Fremont. Paul, in speaking of the unity of the body of Christ in I Corinthians 12:25-26, said: "Members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." The pastor of the Grace church can gladly say that he has always noted a concern for this mission and a rejoicing when there have been victories.

Every local church ought to have outreaching missionary interests, both abroad and near, if possible. Acts 1:8 is the basis for such interest. Jesus said: "Ye shall be my

witnesses . . ." locally and even to the ends of the earth. Obedience to His command to "go ye . . . be my witnesses" is pleasing to the Lord and brings joy and blessing to the local church. Every person and every church that has prayed for and helped in this, as well as other mission points, can rejoice with us in the completion of this building. The Northern Ohio District Fellowship of Churches rejoices that their 1956 Lincoln birthday offering nearly paid for the lots. Their continued support is promised in matching dollar for dollar up to \$500 raised on the building debt by the local church this year.

When we go into nearby areas to reach souls for Christ, it is only because the Lord has given us a vision for the lost. May He shower us all with a greater vision of this need in our established churches.

Such obedience and vision will then give many opportunities for service right at home. We do not need to be "foreign" missionaries to be missionaries! How happy these have been who have had a share in the work of the building of the Brethren Chapel.

We believe a local missionary program helps and blesses the local church in two other ways. The local zeal for giving to home and foreign missions will be enlarged, as ours has, and the all-around blessing of the Lord can be expected from His bountiful hand if our obedience is enlarged.

DEDICATION DAY SPEAKER



Dr. B. N. Schneider

Dr. Schneider, pastor of the Grace Brethren Church, Mansfield, Ohio, was chosen to be dedication speaker for the Brethren Chapel.

GRANDVIEW READY FOR DEDICATION

The First Brethren Church, Grandview, Wash., will dedicate their new church Sunday, September 8, 1957. The speaker for the occasion is Rev. Leo Polman, Temple City, Calif. The dedication will be on the third anniversary of the beginning of the work.

The Colored Brethren Work Began in 1950

By Granville A. Tucker, Pastor

It was in the winter of 1950 while working at the Fremont foundry that Mr. Clarence Ash invited me to attend a teacher training course taught by Lester E. Pifer, pastor of the Grace Brethren Church. During the period we finished three courses: "Child Training," "Teacher Training," and "Sunday School Work." I thank God that I passed every test and that He led me to take the course. I told Mrs. Tucker I felt we should start attending this Brethren church, and I asked Bro. Pifer if it would be all right. He said it would be, and for two years we did not miss a Sunday.

Bro. Pifer preached very much on soul-winning, and it seemed that God was talking directly to me. I got a real burden for my people and prayed much about a work among them. In 1952 we had the first meeting relative to the Brethren Chapel, and started the work the following Sunday. Later a temporary building was purchased, but before the location could be secured it was decided it would not be adequate. We were more than two years getting a deed to our present location. On November 4, 1956, the ground was broken for our new chapel. The Brethren Construction Co. crew number two moved here from Mansfield, Ohio, where they had just finished the Woodville Grace Brethren Church. By March they had the building nearly finished, and they moved on to Fort Wayne, Ind. From that time on we have been using the chapel and have been finishing it in preparation for the dedication Day, Sunday July 21, 1957.

We do not know how to express our appreciation to the Grace Church, the Northern Ohio district, the Brethren Home Missions Council, the Brethren Construction Crew members, and a host of other friends who have contributed to the establishment of the work among my colored brethren. May the good Lord bless every one of you. Continue to pray for us, as we know you have in the past.



New Brethren Church in Dayton, Ohio

It is not often that new Brethren churches are born as quickly or grow as rapidly as the new Calvary Brethren Church in Dayton, Ohio. Within a period of one month this new movement came into existence, the decision was made to organize a Brethren church, and it was done. The clear leading of the Holy Spirit was apparent in all decisions and plans.

The reason for the rapid formation of this church is found in apostasy. This may sound strange, but it is true. A group of 39 people forming the initial membership with others vitally interested left a church which has laid aside the preaching of the Word of God as they believed God would have it taught. These saints of God would not overlook such departures from the faith, and decided to withdraw their support and membership from the group.

After contact with the Brethren Home Missions Council, a meeting was arranged with the new group. The church was organized, officers

were elected, and Rev. Henry Barnhart became the first pastor of the church by unanimous election. Appeal for membership in the Southern Ohio District Conference of Brethren Churches is being made at once.

At the second meeting of the group, 57 were present for Sunday school, 61 for church service, and about 100 people attended a discussion meeting in the afternoon.

We praise God for the courage and stamina of our friends in taking an uncompromising position upon God's Holy Word. There are still many people in apostate churches who have not and will not bow the knee to the "Baal" of modernism, but who will yet make similar decisions.

Such situations prove the prophetic Word which says that some will go after false teachers in the latter days. We must be careful not to share their unbelief and apostasy in any sense.

Pray for the new Calvary Brethren Church.

"AWAKE TO REALITY"

1957 Conference Theme

HOME MISSIONS DAY

Wednesday, August 21

Thrilling reports! Stirring challenges for the future!

Great Home and Foreign Missions Rally

Sunday, August 25, 2:00 p. m.



The First Milestone

By Robert Wm. Markley, Pastor
Grace Brethren Church
Palmyra, Pa.

The Grace Brethren Church of Palmyra celebrated the first anniversary of its birthday on July 7, 1957. Rev. Lester Pifer was on hand for the celebration, bringing a series of four messages on the prayer life of the believer. These messages were timely and brought conviction to many hearts. On Anniversary Sunday morning there were 14 who responded to the invitation. Eleven of these expressed a desire to be prayer warriors and three came for membership in the church.

There were 51 members of the Melrose Gardens Grace Brethren Church who lived in the Palmyra area. These banded together to form the nucleus of the Palmyra church. The membership now totals 89. The Sunday-school attendance at the first meeting was 78. On July 7 of this year the attendance was 129. One Sunday before, June 30, the attendance was 140.

God has so marvelously blessed that time was taken in each of the four meetings to count the blessings of the past year. Brother Alva Saufley, chairman of the board of trustees, reported how the Lord led in the acquisition of the property from the Evangelical Congregational Church. He reviewed the events which led to the borrowing of money from an insurance company to pay for the property. The remainder of his report consisted of the great many changes and improvements made, the greatest of which was the removal of the old house and the parking lot which replaced it.

At another service Brother Samuel Grubb, treasurer of the church, reviewed the financial blessings. We believe that God's blessing is upon us because of the missionary vision which the church has. In the first

year of its history, the church gave more than \$1,000 to Grace Seminary and College and to foreign missions. Now, the church has set a goal of \$1,000 for home missions this coming season. The church has appreciated the financial assistance of the Brethren Home Missions Council and the Atlantic District Mission Board. It was the encouragement of these organizations which led the church to launch out in missionary endeavor.

At the third service of the series, Brother Jeremiah Kauffman, chairman of the board of deacons, turned the pages of history to bring to mind the blessings of the Lord in the spiritual realm. He reviewed the prayerful search for a pastor and the blessing which was theirs in God's sending a pastor in time for the first meeting of the church. He reported the growth in attendance at all services, but especially the prayer meeting, which has a record attendance of 56 and an average attendance of 45. In addition to this,

there is a special laymen's prayer meeting at six o'clock on Saturday morning for those who can come. This prayer meeting is attended by an average of ten men. The first communion service was attended by 41 members, and the spring communion service was attended by 65 members. Especially do we praise God for our members who made public decisions to study for special service. Both Rollin Sandy and Harold Reynolds will enter Grace College this fall. Brother Kauffman also told of the special services held during the year. A Bible conference with Brother Nathan Meyer drew the highest attendance of 296. A meeting with Evangelist Curt Emmons was highlighted by a movement of the Holy Spirit in the hearts of the people in such a way that the entire audience came forward in response to an invitation to become soul-winners. How we praised God in remembrance of these blessings. At the fourth and final service in the series of anniversary celebra-



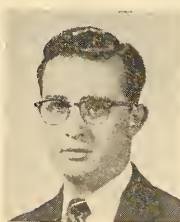
NEW FACES IN HOME MISSIONS

tions, the pastor challenged the congregation with a forward look. Some of the challenges were for every Christian to be a victorious Christian, and for a family altar to be in every home. He challenged every family to adopt a family for Christ, befriend them, bring them to church, and win them to Christ. In the way of property improvements, the pastor made mention of a church sign in keeping with modern advertising, more Sunday-school rooms, and more baby beds in the nursery. There is a great need for some type of automatic heating system to replace the hand-fired boiler now in use. The pastor went on to speak of greater offerings for national projects, doubling the membership again next year, and beginning complete self-support on the second anniversary. The church's acceptance of the challenges is evidenced in its fervent desire to please the Lord in all things. The pastor also stated his awareness of a greater dedication and harder work on his part to assist and lead the congregation in meeting the challenges placed before them, and expressed his readiness to meet the demand.

There were goals set for the anniversary services—three in number:

(1) A financial goal of \$500 to begin another \$1,000 building fund drive for this quarter; (2) a Sunday-school attendance goal of 156, doubling the attendance of the first meeting; and (3) a membership goal of 102, doubling the beginning membership. The financial goal was met, which will enable the church to make the third payment of \$1,000 on the principal of the debt since January 1, 1957. The Sunday-school attendance goal was not met, nor the membership goal; however, we are certain that the membership goal will be met by the pastor's first anniversary, September 1.

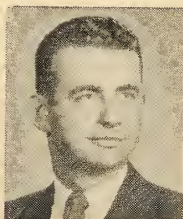
Truly the anniversary services were a time of rededication for all concerned to the great task of the church in Palmyra. The blessings of the Lord since anniversary Sunday have proved this rededication. How we praise the Saviour for raising up his testimony to His grace for the salvation of lost souls in Palmyra! Already there are trophies of His matchless grace giving an effective witness for Christ. We see in the field a great harvest for the immediate and distant future if the Lord carries. Brethren, pray for us.



Emlyn Jones, 1957 graduate of Grace Seminary, will begin his ministry at the Bell Brethren Church, Bell, Calif., on September 1, 1957. Brother Jones comes from Johnstown, Pa. On August 17, 1957, he will be married to Miss Kay Cassel, Palmyra, Pa. Following their wedding, they will begin their westward journey.



James Sweeton, graduate of the 1957 class of Grace Seminary, has become the pastor of the Grace Brethren Church, Wheaton, Ill. Brother Sweeton has served as assistant pastor in Long Beach, Calif., and Mansfield, Ohio, during the time of his preparation for the ministry.



Clair Brickel, pastor of the First Brethren Church, Clayton, Ohio, will be completing a successful ministry there about September 1. He has accepted a call to the First Brethren Church, Cleveland, Ohio, a home-mission church, and this will make him a member of the home-mission family. Brother Brick-

el has been at Clayton, Ohio, since his graduation from Grace Seminary.



Howard Vulgamore, formerly assistant pastor to Dr. Glenn O'Neal, Inglewood, Calif., is now at home with his family on the Brethren Navajo Mission compound, Cuba, N. Mex. Brother Vulgamore will be principal of the Mission Boarding School, and Mrs. (Betty) Vulgamore will be assisting with the work in one of the many tasks to be performed. The Vulgamore family arrived on the field the latter part of July and will be in charge of the station while the Evan Adams family, Miss Angie Garber, and Mrs. Mary Baer are attending national conference at Winona Lake, Ind.

The mission school will be opening in a few days. Some preliminary work, such as pre-registration, has already been done. Pray for the new missionaries and their work with the school.



Harold Painter, present pastor of the First Brethren Church, Sunnyside, Wash., will be returning to home-mission work about September 1. Brother Painter has been called to the new work in Monte Vista, Calif. Prior to his work in the Northwest, he was a home-mission pastor at Modesto, Calif. The church there underwent a building program and became a self-supporting church during Brother Painter's stay.

ISRAEL CALLS!

GREAT BARRIERS

By Isobel Fraser

"Hear, O, Israel: The Lord our God is one Lord" (Deut. 6:4). This Scripture is probably to Judaism what John 3:16 is to Christianity. Every Jew seems to have this as the very fiber of his being, even though he might be nil religiously. Therefore, the doctrines of the diety of Christ and of the Trinity become great barriers for Jews to overcome in accepting Christ as Saviour and God. To the average Jew, Christians worship three gods. They fear that in accepting Christ they are breaking the first of the Ten Commandments and worshipping another god. I have even known of Hebrew-Christians of many years' standing who at times have been plagued with doubt, but this, I believe, is the working of Satan who causes them to question their salvation. The above introduction will help you understand God's working in the life of a particular Jewess. I met Lila, who is about my age, several years ago in my door-to-door calling. She was mourning the death of her mother, but she was quite free to speak of things regarding the Word. She had a dime-store edition of the Bible and found some comfort in reading the Psalms. She accepted the offer of a more readable Bible, and that afforded another opportunity to call on her. She was always ready to admit sin, but jokingly spoke of taking her chances on getting to heaven. Mrs. Isaacson, a Hebrew-Christian who has called occasionally with me, also bore her a testimony, and the two found a ready friendship.

At the time of the first meeting Lila was living with her father. He has married since then, and she now has an apartment of her own. Because she has hands crippled by arthritis and other physical problems, she is dependent upon her father for support. She is, however, seeking help to learn how to overcome her difficulties and thus support herself. My friendship with her continued, although there were periods when I was unable to contact her. After returning from conference last year, our friendship was re-

sumed; several calls were made, and March 5 was the red-letter day.

That afternoon as I called, almost the first thing she said was that she felt reincarnation was quite the thing. Given the Biblical answer, she seemed to accept it. Her Bible was usually in view, and she said that she did read it. Then she remarked that she felt more disposed toward the teachings of Jesus, but could not accept the Trinity. Again I gave the Scriptures and several illustrations that I have found usable in presenting the Trinity. The Lork quickened this truth to her heart. Her next statement was that she believed that Jesus was the Saviour, but she did not have any peace. I inquired if she had asked Christ to save her and come into her heart. Her answer was in the negative. So I asked if she was willing to do so now that she realized He is God and Saviour. She was willing! She prayed, confessing that she was a sinner, believing He could save, and asking the Lord to come into her heart. After a word of prayer, we spent considerable time explaining the Word and encouraging her to read the Bible daily, suggesting that she start with the Gospel of John.

Feeling that Mrs. Isaacson could be an encouragement to Lila, I invited them to my apartment for lunch and a time of fellowship. As we talked, Lila asked why it said in John that the Father was greater than the Son. Again the verses that present the diety of Christ were given (John 17:1-5; 1:1-3; Phil. 2:6; and so forth). The Lord blessed His Word. She said that when she prayed she would pray in the name of God the Father, God the Son, and God the Holy Spirit. But you see the problem—it is the fear of putting another ahead of God the Father.

A week later, as we talked on the phone, she asked why it said in the Bible that after God there had been no God formed. This was a reference to Isaiah 43:10-11, and I knew she had not found this Scripture on her own. (I felt the same about the

question on John.) I was concerned because I knew that these Scriptures are those used by Jehovah's Witnesses, and she had told me of a couple who are friends that speak to her about religion. She says they are not Jehovah's Witnesses, but I am not so certain. Going to that portion, I pointed out that if Jesus is the Saviour (and even Jehovah's Witnesses admit that) He must be God; if He is not God, then He cannot be the Saviour. She felt that she might be breaking the first commandment, and therefore questioned the incarnation. So, I pointed out from the Word that (as God the Son, Christ had no beginning, but existed from eternity with God the Father. At a definite time in history, through the miracle birth, He took upon himself the form of man to become our Saviour. Again the Lord met the need.

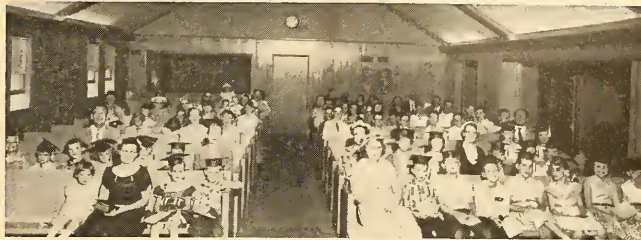
Sometime later I received another phone call from her, and before "hello" was hardly out of my mouth she asked if Abraham's parents were not mentioned in the Bible. I told her the Scripture in which his father's name is given. Next thing I knew I was speaking with a Jewish fellow. He and Lila had been discussing the Bible; he had attended Hebrew school, but he had never heard of Abraham's parents. This amazed me, for Jewish tradition even gives his mother a name. After reading to him Genesis 11, he asked if I were reading from the King James version. God even leads in little things! It had been the Jewish publication from which I read. Lila then was back on the line to tell me that she was going to be open in her belief in Christ. She had been reluctant due to her dependency upon her father. She went on to say that she still had not decided what church to attend. Even on the day of her conversion she herself had mentioned that she supposed she should go to church. To this I agreed, and explained why. We are trusting the Lord to send her into our fellowship.

Since then we have had several wonderful talks together. Just the first of this week, as we talked on

the phone, she said that she wasn't too certain what would happen to her after death. This makes me even more certain that that couple are Jehovah's Witnesses. I did give her some of the Scriptures to answer the need, but wanted to talk with her and let her read the Scriptures for herself. We made a tentative date for that Thursday, but when I called that noon, she was not at home.

Your prayers are definitely coveted for this Jewess that the Lord will establish her in the faith, and that if this couple are a stumbling block, He will keep them from her. (I might also say that the Jehovah's Witnesses are very active in our entire area.) As I said at the beginning, the doctrines of the deity of Christ and the Trinity are great barriers for Jews to overcome, and then to have this opposition and not have the answers makes it even harder. But our trust is in Him, "being confident of this very thing, that he which hath begun a good work in [her] will perform it until the day of Jesus Christ" (Phil. 1:6).

PROMOTION IS "CONTINUATION SERVICE" IN DENVER



Denver, Colo., Sunday school on "Continuation Sunday"—Photo by Mr. Preston

Promotion Day in the Grace Brethren Sunday School, of Denver, Colo., is known as Continuation Service Sunday. It is called continuation because those who advance from one class to another are encouraged to continue their Sunday attendance.

Each one being promoted wore a mortarboard cap designed by Mrs. Hazel West, wife of the Sunday-school superintendent. The teachers of the classes presented diplomas that read: "The Denver Grace

Brethren Sunday School takes pleasure in congratulating you on your advancement into a higher Sunday-school class! May this Continuation Service 'continue' to encourage you to 'continue' in your faithfulness to Him, in your study of His Word, in your witness for Him, in everything you do! Congratulations!"

Fifty-two were scheduled for advancement in this traditional service which will be held the last Sunday of each June.

Home Mission Field Reports

GRANDVIEW, WASH. (Robert Griffith, pastor)—

Mr. Clarence Green will be leaving us to go to school in preparation for the ministry. They have their home for sale, and will be heading for Winona Lake. He was the Sunday-school superintendent, Mrs. Green was financial secretary, and both were Sunday-school teachers. It will not be easy to replace them, but we praise the Lord that He has called them into His work. This makes two couples from this church in training (and two Sunday-school superintendents).

YORK, PA. (H. W. Koontz, pastor)—

Last night the church decided to finish two additional Sunday-school rooms in front of the church. These are badly needed for Sunday-school classes. Mr. James Knepper, a member here and a member of the Brethren Construction Company, is planning to help us during his va-

cation. The people are really interested in the project, and Sunday, July 21, was set aside to raise the needed funds.

CLAYHOLE, KY. (Sewell Landrum, pastor)—

Greetings from Clayhole, Ky. We completed two weeks of VBS for smaller children, with 75 attending. We started another two-week school for about 40 young people, but it ended very abruptly at the end of six days. The health department presented us with a notice to close shop because of the epidemic of flu in the area. With this exception, we have had the best school yet.

WHEATON, ILL. (James Sweeton, pastor)—

We are rejoicing already in the Lord's blessing on the work here, especially in our VBS. With one more day to go, our first week's average attendance is above 150 per

day. The people in the church are working very hard on this project, and the results testify to that fact.

PARKERSBURG, W. VA. (Richard Placeway, pastor)—

The attendance in our VBS started out the first day with 85 present. It increased every day until the 100-mark was reached. The Lord blessed with 18 conversions. Of this number, eight were from the Junior class. The closing program had a record attendance with 176 present.

WEST COVINA, CALIF. (C. H. Ashman, Sr., pastor)—

There were 34 public decisions in the two church services. Twenty-six were first-time. The closing program had an attendance of 145. A thorough work was done in the school, not entertaining the children, but instructing them. The children produced some excellent handwork.

"Clear for Takeoff"

A Lost Pilot Saved

By the Editor



Arthur Pekarek enlists

"F789-CLEAR FOR TAKE-OFF" came the voice from the tower into the earphones of Arthur Pekarek as his plane idled at the end of the runway. Immediately he took one last precautionary glance at the instrument panel, taxied on to the runway, opened the throttle, and the plane roared into the blue sky yonder.

All through World War II Pekarek heard those words: "... Clear for takeoff," and whether it was a fighter or his B-26, confidence in self characterized his flying. Through all his service for the USAF, which took him into six campaigns in the European Theater of Operation, he never seemed to lose that confidence in his ability to meet any situation. Twice the planes he piloted were crashed, but, as he explained it then, "luck" was with him, and he managed to climb out of the plane unscathed. The fact was, each time he "shook hands" with death it seemed to harden his heart, and self-confidence became more engrained in his personality. One thought surged through the mind of young Pekarek, and that was to achieve top success as a pilot.

Step by step, harrowing experience after harrowing experience, and "lucky" (?) breaks brought Pekarek up through the ranks until he was offered the opportunity to fly as copilot to General Bedell Smith, General "Ike" Eisenhower's chief of staff during the war. Pekarek became well acquainted with many of the generals after the war

while carrying as his credential blanket orders signed by General "Ike" himself.

The war had ended, and Pekarek decided he wanted to end his military career and get into the "flying business" for himself. His dreams came true when he became co-owner and manager of the Daugherty Flying Service which had been owned by the widow of the late Mr. Earl Daugherty, after whom the Long Beach Municipal Airport is named. Another pilot and Arthur Pekarek were thus given the influential backing they needed to "set up shop." The main business of Daugherty Flying Service was to shuttle passengers down into old Mexico or Baja California. It was a lucrative business, and humanly speaking everything was on the way up.



Art Pekarek and co-owner of Daugherty Flying Service standing in front of a Swift Aircraft which was owned by the firm.

On one such trip on August 13, 1948, Pekarek had flown a passenger to Puente-Prieta, Mexico. He had made a fine landing in an isolated area where many pilots would never have tried to land. His pas-

senger had alighted, and Pekarek was ready for his return trip to the States. He prepared for takeoff, and with that confident spirit he opened the throttle and raced down the sandy stretch. The plane was airborne, but not for long, for suddenly it hit a phenomenal downdraft and crashed to the ground. Again, Pekarek crawled out of the cockpit physically unhurt, but with his pride positively humiliated. For the first time in his whole life he had lost that self-confidence. As he analyzed his situation, he realized he was hundreds of miles from any help. The only human beings in the area were some nationals who could not speak English, and he could speak very little Spanish. He concluded there were just two possibilities, either wait until some vehicle would travel down the isolated cowpath road, or wait until a rescue plane might search out the wreckage.

To Pekarek it seemed like the end of the road. He had nothing to read, no one with whom to talk, and no means of entertainment. All these things added up to just one thing for Pekarek, a humiliating and dangerous experience.

Still stinging under the humiliating crash, Art looked up and saw an old truck bouncing along over the desert road. As the truck neared him, he signaled for the driver to stop. As best he could, he tried to explain that his plane had crashed, and would the driver be so kind as to send a telegram for him at the next town. The national assured

Pekarek he would do so, and the old truck growled as the driver headed southward. Later that day the telegram was sent, but it never reached the Long Beach office until two days later.

There is that adage: "Man's extremity is God's opportunity." Never before had Pekarek been so defeated, so dejected, nor so humiliated. The Holy Spirit of God began to recall to the mind and heart of Arthur Pekarek some boyhood teachings he had received in the First Brethren Church and Sunday school in Long Beach. Faintly he recalled the teaching of the sinfulness of man, and for the first time he was able to see his own proud, selfish, sinful heart. For the first time in his life he realized his main and only concern was the success of "Mr. Pekarek." His whole past flashed before him, and the burden of his personal sin was so great he could restrain himself no longer. The Holy Spirit of God recalled not only his past sin, but also his past teaching. Being convicted of his sin, he walked across the desert waste to an old dry creekbed, and there he literally fell on his face and cried out to God to save his soul. This was not merely the cry of a man who feared death in the desert; rather, it was the cry of a soul that was convicted of sin and was crying to be delivered from eternal death. God heard the cry of Art Pekarek that day, and he was marvelously saved by the grace of God.

In Long Beach, Calif., the co-partner of Pekarek was alarmed when Art failed to return to his home base. After considerable time, the Long Beach office notified the Coast Guard, and in accord with their regulations, a full-scale search was under way. Telegrams were sent to all airports along the supposed line of flight, but all replies indicated "no record." On Wednesday the Coast Guard sent up a PBY which searched the desert for six hours. On Thursday the search continued, and by now the newspapers and radio stations on the Pacific Coast had picked up this human interest story, and were flashing last minute reports of the lost American plane "somewhere" in Mexico.

But let us go back to the old, dry creekbed where Pekarek is on his knees. The Holy Spirit of God performed a real work of grace that day, and Art was truly born again. This was not merely deciding to live a good moral life; this was a heart



Dr. Samuel Suherland confers degree on Arthur Pekarek, June 1957.

decision between Art Pekarek and the Lord Jesus. Art testified that he arose from his knees, and if the Lord had taken him to heaven right then, he was ready to go. He had a peace in his heart that he had never theretofore known.

No sooner was Pekarek right spiritually than the Lord began showing His hand of mercy. Within thirty minutes after Pekarek had accepted the Lord Jesus as his own personal Saviour, the Coast Guard PBY was flying overhead signaling to the lost pilot. Signals were given by Pekarek that it was O.K. to land, and the rescue was completed. But then, the problem—could the big Coast Guard plane get off the desert, or would it hit the downdraft? Remember, Pekarek was on board the big plane, and unlike the proud Pekarek who went down, this was the humble Pekarek going up. He

was not too proud to ask the Lord to raise that rescue plane into the clouds.

When Arthur Pekarek arrived home, an anxious wife, the former Betty Reed of Long Beach, was waiting for him, but little did she expect the thing she heard from her husband. He told her that he had confessed his sin to the Lord Jesus, and had become a Christian. Not long thereafter, she too accepted the Lord as her Saviour, and Art says: "We cried like babies."

The next step for Art Pekarek was to know the will of the Lord for his life. Unlike so many young Christians, Art and his wife decided the only life was the one completely yielded to Jesus Christ. Their first concern was what the Lord would have them do to serve Him. Art entered the Bible Institute of Los Angeles and graduated from the Bible College with the Bachelor of Arts degree in June 1953. This last June (1957) he graduated from Talbot Theological Seminary with the Bachelor of Divinity degree. He is now the pastor of the First Brethren Church of South Gate, California, and is doing a great work for the Lord.

Arthur Pekarek, the lost pilot, was saved, not from death on a desert, but from that eternal death which is the destiny of every man and woman who rejects Jesus Christ as his personal Saviour.



First Brethren Church, South Gate, Calif., Rev. Arthur Pekarek, pastor

Responsibility to the Community

By Dr. A. S. London

The Apostle Paul was converted on the road to Damascus. It was there he received a commission. From that day until the day of his death he was paying the debt he owed to humanity (Rom. 1:14). The Sunday school has also been commissioned and has an obligation to every community, and to every family.

A DEBT TO SAVE PEOPLE

Sin has dug every grave. It has built every penal institution. It broke more than 400,000 homes in our land last year. It has started tears down the cheeks of every parent. Sin is black. It is power in reverse. There were two million major crimes in our nation in one year.

Thirty-seven million of our youth are not in Sunday school. Many of our leaders of tomorrow will arise from this group. Yet the Sunday school gives us 85 percent of the church people of our country, and 95 percent of our ministry. One person out of every 16 in our country has been arrested. Thirty-one percent of those have been convicted of some violation of law. A crime is committed every 13 seconds, a murder every 40 minutes. Three times as many boys and girls are in the crime business as we have in our colleges. Sixty-five million people of our nation are patronizing the liquor business. They give it annually more than nine billions of dollars. Fifteen million questionable magazines are published in our country every month. Sin has brought a shadow over our land. Jesus Christ is our hope. The Sunday school has the remedy—salvation for all men, everywhere.

A DEBT TO GET THE BIBLE TO THE PEOPLE

President Woodrow Wilson said: "There are great problems before the American people. I would be afraid to go forward if I did not believe that there lay at the foundation, the incomparable and unimpeachable Word of God."

President William McKinley said: "The more profoundly we study the Word of God, the more closely we observe the divine precepts, the better our citizens will become, and the higher will be our destiny as a nation."

Andrew Jackson said: "The Bible is the Rock on which this Republic stands."

J. Edgar Hoover says: "Most people commit crime because they do not have the moral stamina and traits of character to withstand temptation."

The Sunday school is a character-building institution. Its textbook is the Bible. The Bible needs no traditions, no creeds, nor ecclesiastical commands to establish its authenticity; and it always appeals to the highest and best in man.



The Bible presents Jesus, the God-man, and authenticates His claim to divinity by His life and teachings. It has stood the test of time, the scorn of kings and pagans, the scoffing of infidels, the inconsistency of professors, and today remains unalloyed, unharmed, with more sales than ever in history. The Bible is the living Word of the living God. It "liveth and abideth forever." It is sure in its promises. "Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it."

A DEBT TO MAKE GOOD CITIZENSHIP

The late Senator Copeland of New York said: "If I had my way, I would put every boy and girl in the United States in a Sunday-school class in order to stop crime."

An ex-governor from the southland says: "The Sunday school is one of the most indispensable institutions of America."

A prominent general in the American army says: "Our army cannot save the country. Our navy cannot save our nation. Only Sunday schools sown thick as school-houses can save our country."

A commission was sent from a foreign country to study the educational agencies of America. They said: "The Sunday school is one of the most interesting parts of the whole report. It is not an accessory agency in the economy of American education; it does not add superfluity; it is an absolute necessity for the complete instruction of the child."

"We are debtors to give every man the Gospel in the same measure as we have received it."

Attend the National Sunday School Convention

GRACE SEMINARY BUILDING

WINONA LAKE, IND.

AUGUST 18-19

Responsibility to the Nation

By Frank G. Clement
Governor, State of Tennessee

Some months ago, a group of my church friends came to the Governor's Office on Capitol Hill in Nashville, Tennessee, and asked me to teach a new Sunday-school class. It was an unusual request to make of the governor of a state, but after prayer and consultation I accepted the challenge.

Teaching The Way class has been one of the most richly rewarding experiences of my life, and has impressed on me more fully the responsibilities to the nation of the Sunday school, which is one of the most profitable investments we may make of our time on Sunday morning. As teachers, our responsibilities and opportunities are unlimited in the development of Christian character, in learning more fully the Holy Bible—the basis for obedience to our Creator—in promoting Christian friendship and fellowship among the members, and in attracting new members.

To some, our meeting place seems like a strange Sunday-school classroom. We meet in the foyer of a downtown movie theater in Nashville. Just a few steps away is the sidewalk, and beyond, the street. Our membership consists mostly of those men who would not normally attend a Sunday-school class, and many of the passers-by who stop and enter as often from curiosity as from interest. Some weeks ago, the class had a very inspiring visitor—an elderly gentleman who spoke briefly to the assemblage of his faith, his spiritual gratitude, and the responsibility he felt in being present in God's house on the Lord's Day. This man truly exemplified his faith, and for more than 59 years

he has not failed to be in a Sunday-school class on Sunday morning.

Even though I grew up in a family whose members regularly attended church and Sunday school and participated in the activities as best they could—my father teaches a class of some 75 businessmen and, until recently, my mother served as church organist—I did not completely realize the full value of Sunday school, this great Christian institution, until I had assumed the responsibility of teaching a class. It was not until then that I realized from the nation's Sunday schools come citizens of Christianity. It has often been said that in the home, the church, and the school there are developed those characteristics which are fundamental to a democracy such as ours. Of the three, I consider the church the most important factor, for it is from

the church that we get the faith which keeps our homes and our country strong.

In our Sunday-school classroom, as we exchange ideas, thoughts, and opinions, we understand Christianity better and more fully comprehend our instructions to "study to show thyself approved unto God, a workman that needeth not to be ashamed." Regular and conscientious study enables us to worship God more acceptably. Of course, we learned early in life that faith is the gift of God: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast," but our concepts are broadened through our class discussions, knowing that "without faith it is impossible to please [God.]"

Today, as I stand before my Sunday-school class, I see a symbol of faith—the faith that says to me: "It does not matter where you meet to worship your God, so long as you worship Him in humbleness and sincerity." And again: "It matters not that you are Governor and that because you teach here you have been criticized for mixing politics and religion, for if your politics and your religion don't mix, then there is certainly something the matter with your politics."

The faith that says to me: "As long as there are churches, and homes where children are reared in the nurture and admonition of the Lord . . . so long and only so long will ours be a nation of people dedicated to the greater glory of God and the betterment of all mankind."



The Best Sunday School Convention in Our History

DON'T MISS IT! August 18-19

August 17, 1957

COMMUNITIES CONSCIOUS

OF OUR SUNDAY SCHOOLS?

By Clate A. Risley

Few are interested in the Sunday schools of America, but many are interested in their own Sunday school. My experience has proved the above claim. Our nation is the sum total of the communities that make it up. If each of us can make our community conscious of our Sunday school, we will go a long way toward making our nation Sunday school conscious.

In the first chapter of Acts, verse 8, we see an outline of procedure given to us by the Holy Spirit himself.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Notice the four geographical locations mentioned: Jerusalem, Judaea, Samaria, and uttermost part of the earth.

Our Jerusalem is right where we are. Certainly God intends us to begin witnessing for Him right where we are. But God never intended for our witnessing or our vision to stop there! If not through ourselves, it must be through others we pray for and support. God intends our witnessing to include Judaea and Samaria.

Am I right when I say that much of our praying, our planning; yes, even our paying has begun at Jerusalem, and some has gone to the uttermost part of the earth, but a great gap has been left between? Judaea and Samaria have been forgotten.

Christians in America have failed their country and their Lord in failing to pray for their own land. Many Christians who meet regularly in their places of worship for prayer each week will pray for those in foreign lands and for those of their own church circle with little or no thought for those of their community, state, or nation.

Little wonder that we have the

indifference to the church and Sunday school on the part of the world when the world sees so much indifference on the part of the church. Churches, like individuals, can and do become ego-centric, but it always means uselessness and finally death. Let us ask God to give us a vision that begins at Jerusalem and extends around the globe, including Judaea and Samaria.

There was a day when America was Sunday-school conscious, but that was not the result of pastors, superintendents, and Sunday-school teachers saying: "I'm interested in my Sunday school, but I can't be bothered about yours."

For instance, there was a time when every county in Illinois had a Sunday-school association and sponsored its own convention each year. Sunday-school teachers were inspired and instructed, the Sunday schools grew, and the whole State felt the impact of the Sunday school. This was not the work of ego-centric Christians or self-centered, self-satisfied Sunday schools. It was largely the result of a man named Moody who had a burden for a state, a nation, and a world.

Would you like to see your community made conscious of your Sunday school? It can be. I want to suggest four ways you can make your community conscious of your Sunday school.

A BETTER INFORMED PERSONNEL

We need Sunday school redefined. Perhaps because the Sunday school is 180 years old many of us have taken it for granted. We need to learn again its purposes and its aims. Many are working in Sunday schools today who do not know what Sunday school is.

For several years it was my privilege to teach a class in Sunday-school administration and organization. The first assignment I gave

was to write a definition of the Sunday school. The majority of the class were Sunday-school superintendents, some pastors, and Sunday-school teachers. Is this too difficult an assignment for such a class? The most usual answer would be something like this: "A Sunday school is an organization to teach the Bible to children."

May I ask you two things about this answer? First, who said the Sunday school is only a teaching institution? The first responsibility of the Sunday school is to reach. The great commission says "go" before it says "teach." The Lord commanded His disciples to go into the highways and byways and persuade them to come in. Every Christian is to be a salesman of Jesus. Nowhere in the Bible is the unbeliever commanded to come to the house of God. Many are the commands to the believer to go, to get and to give. The reason the average Sunday school is not teaching any more is because they are not reaching any more.

The second question I would ask is, who said we were only to teach children? The Sunday school is for everyone. Every member of the family needs to be in Sunday school. Many adults who attend church and even help in Sunday school think in terms of Sunday school only for children.

The Sunday school is the church at work. The Sunday school is the workshop of the church. The church and the Sunday school are one in their purposes and aims. The Sunday school is an organization that has as its purpose the reaching of men and women, youth, boys and girls, with the Gospel, winning them to the Lord Jesus Christ, "teaching them to observe all things," training them to reach, to win, and to teach others also. This is God's method of building Christian citizens, and remember every Christian is either useful or useless.

MORE INTERESTED PASTORS

If we are ever going to make our communities conscious of our Sunday schools, we must have pastors that are truly interested in the Sunday schools.

The pastor is a keyman in any church. If he isn't he ought to be. We cannot expect our nation to be more conscious of the Sunday school than our churches. Our churches will be no more Sunday school conscious than our pastors. Our pastors will be no more Sunday school conscious than the schools and seminaries they attend.

I heard a former pastor who is now a state director of Christian education for a denomination say: "When I was in seminary, I thought the only ones who took courses in Christian education were those so dumb they flunked Hebrew and Greek. When I got into the pastorate, I found my people wished I knew something more about Christian education. All that I had learned about Greek was Greek to them." God forbid that we discourage anyone from scholastic study, but we certainly need to be sure our education is well rounded and practical.

Many pastors know very little about their Sunday schools. I have talked with great preachers who didn't know the difference between the beginner and primary departments.

It is interesting to observe that the fastest growing churches and the fastest growing denominations are those where the pastors are vitally interested in the Sunday school. Indeed a great percent of our church members still come from the Sunday school. What sensible salesman would neglect his most fruitful field? A prominent Southern California pastor says: "Any pastor that does not give at least 50 percent of his time to the Sunday school is neglecting his work."

However, from a national standpoint I am happy to report that more and more pastors are attending Sunday-school conferences, taking notes, and asking questions than ever before in this century. We are also happy to report that a number of Christian schools have added courses in Christian education and personnel to teach them. These are encouraging trends. The results will be felt in our churches in the days to come.

If we are going to make an im-

pression upon our community, we must have more interested pastors.

AN IMPROVED PROGRAM

The third thing that must take place if we are going to make an impression upon our community is an improved program. It's still true, "if our Sunday schools are going to be bigger, they must be better."

Visit a few Sunday schools; then evaluate your own work and you'll wonder why anybody comes.

There is an answer. They come because they are spiritually hungry; because they want food; because they want to try and serve. But think of the thousands, even millions, that might be reached if we had a program to interest and instruct them.

Our Sunday-school hour is basically in two parts—an assembly and a class period. The need for better prepared, trained teachers is great, but it doesn't begin to compare with the need for better trained Sunday-school superintendents.

The average assembly period in 95 percent of our Sunday schools is evidence of a great need here. Little prayer, little planning, little preparation are in evidence.

The church and the Sunday school has Christ to present to the world.



We may differ in some things, but basically evangelical Protestants see in Christ the hope of the world.

Why then are we failing so in reaching those of our communities? Because we are negligent in planning a program that will really inspire, instruct, interest.

What are elements of a good opening assembly? The Bible, making the program Christ centered, prayer, and music are always the chief elements. These can be presented in various ways and well by several people. The superintendent is a co-ordinator to see that each one who is to take part is invited and prepared. The musicians, pianist, songleader, and special music should

be informed of their part in the program well in advance.

The central portion of the program must give out the Word of Life. It may be a brief message by a teacher or a visiting speaker. It may be a visual aid as an object lesson. There are good ones for all ages. The superintendent doesn't have to prepare all special events. In fact, he shouldn't.

Here are a few good rules: Use as many people as possible. Begin on time and close on time. See that the program progresses rapidly. See that a variety of things are included throughout the year.

Every superintendent ought to make his own year book—marking special days and Sunday to be observed in special ways, such as missionary Sundays, tithing teaching, temperance emphasis, rally day, promotion day, et cetera. It is just as easy to be planning several Sundays at a time as it is one, and the preparation would be much better.

It takes time to plan and prepare and to properly execute a program, but it pays big dividends.

INVITE MORE PEOPLE

The first important thing is to get a program going; then invite the people.

Get the house cleaned up before the company comes. It is definitely wrong to publicize unless we have something to publicize. You may get people out once, but if they are disappointed, they will be harder to get back again.

Any business interested in return purchases is interested in its customers, and any business that doesn't have them is soon out of business. The Sunday school must take care of its customers.

Teachers must be expected to take care of visitors and absentees. No Sunday school has any right to even dream of an expansion program unless they are taking care of those they already have. Why get any more to neglect? Any Sunday school that will systematically take care of the absentees and visitors will see its average attendance and its enrollment grow.

How many visitors did you have in your Sunday school last year? One a week is a total of 52. Where are they? How many became regular? If not, why not? If they are not in your Sunday school now, they are either in somebody else's or not

NEWS

in any. Why didn't they become regular? Were they neglected? It's so easy for the gang—perhaps better known as “the clique”—to be so friendly and ignore the stranger and the visitor.

Maybe your church isn't that bad, but we see a great need in most



churches for improvement here. Many church members leave the job of making friends up to the pastor and maybe the Sunday-school superintendent.

Perhaps we've excused ourselves and say why should I invite anyone to church. The church is a public place. Anyone can come who wants to. That may be, but the average man who doesn't attend church is as ill at ease in church as some of us would be at the corner bar. Why so? Because they have very little idea of what goes on behind those church doors. Perhaps occasionally they are curious enough to respond to an invitation, but they would probably not venture in alone. Few of the strangers that come to our church are concerned with our orthodoxy. They probably don't know and care less as to whether we're evangelical or fundamental, but they do know and care if we're friendly.

Many a visitor has decided if he'll ever come back before he even sees the preacher. It is the usher at Sunday school, as well as at church, that has the first chance to show himself interested in the newcomer.

Church members need to be reminded and trained to invite people to come back again. “Thank you, call again” is a familiar sign as we leave the restaurant or department store. Too often it's neither in sight nor on our lips as strangers leave our buildings. Invite them to

return. Invite those who attend some services of the church to attend others. For instance in most morning worship services there are from 25 to 50 percent who were not in Sunday school. It's a good time to invite them, not only from the pulpit but person to person, even if it is an organized effort with key leaders assigned to sections of the building to speak to and invite all who were not in Sunday school to attend next week.

Invitations should vary. There are many ways to invite people to public gatherings. Use every legitimate method to inform them of what is going on and to interest them in coming. Here are a few—the church bulletin, special letters and cards and invitations, public announcements, radio spot and news announcement of special events. The newspaper is an excellent means and could be used much more if stories were well written and gotten to reporters in time.

All these methods are good, but none excels the personal contact. Shortly before a recent election an interesting comment appeared in a weekly magazine regarding the importance of personal contacts. All that is true of elections is true and more so of the Sunday school.

“The real job before all of us who want a . . . victory is not to sit around and complain. This is not a one-man show. The fight is everybody's fight. Candidates don't win elections alone. Organized personal efforts at the voter level and vigorous man persuasion are decisive. Elections are not won on the stump or on the TV screen. They are won at the front door of the voter, and at the roadside in the country and at the work bench in the factory. For the women it should be added that elections are won also when they drop in on their neighbors and chat. It is a well-known fact that personal contacts and personal contacts alone are the final means of delivering the vote.”—Newsweek, Sept. 1952.

For Sunday school it can certainly be said that the fastest growing churches and Sunday schools are those employing visitation contact methods.

FORT LAUDERDALE, FLA. Rev. and Mrs. Lynn Schrock and family arrived by plane on Aug. 2 to begin their furlough as missionaries from Argentina. They will make their home in Waterloo, Iowa.

ASHLAND, OHIO. The Northern Ohio district youth rally was held here Aug. 12 at the Grace Brethren Church. Miles Taber was host pastor.

WASHINGTON, D. C. The 3rd annual Laymen's Retreat will be held at Penn Grove Conference Grounds Sept. 20-21.

NEW YORK. A preliminary survey of the statistics relating to the recorded decisions for Christ during the 10 weeks of the Billy Graham Crusade indicates that 93 percent of the decisions have been on the part of individuals living in the metropolitan New York area.

WINONA LAKE, IND. All material for the 1957-58 BRETHREN ANNUAL should be in by September 15. Mail this material direct to the Brethren Missionary Herald, Winona Lake, Ind. It is suggested that all parties responsible for mailing this material consult the present Annual and submit copy in corresponding form. Please give all addresses and phone numbers whenever possible. Accuracy in copy is essential.

BEAUMONT, CALIF. Wendell Kent, pastor-elect of the Cherry Valley Brethren Church, will assume his duties on Sept. 1. Rev. Archie Lynn will continue as interim pastor. On June 30 the church gave Brother and Sister Lynn a surprise dinner and a gift of Samsonite luggage.

SPECIAL. National Sunday School Week will be observed Sept. 26-Oct. 6. Dwight D. Eisenhower says: “During National Sunday School Week, it is a privilege to give support to those who advance the goals of religious education across the breadth of our land. This country was founded on basic principles derived from citizens of character and abiding faith. To keep these privileges alive and meaningful requires the continual training of each generation.”

The BRETHREN MISSIONARY

HERALD



EDUCATIONAL NUMBER

AUGUST 24, 1957



EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

Grace Welcomes Conference Delegates

This week Grace Seminary and College welcomes to Winona Lake the hundreds of delegates who attend the annual conference of the National Fellowship of Brethren Churches. We are always glad when our Brethren people visit the campus. We trust that all who do so will take advantage of the opportunity to inspect both our buildings and also the new physical education unit under construction. Many of our people who come for the first time are surprised to find the administration building larger than they had expected it to be. They are also pleased to find it quite functional in its construction. We believe that those who visit the campus will also receive added inducement to pray for the school. So, we say welcome, Brethren; come as often as you can!

The Building Is Under Way

Our cover picture this week shows the progress of the building program as it appeared on August first. Nearly two thousand dollars worth of grading was completed before that—a necessary task which improved the surrounding area tremendously. In some places the ground level was cut down more than five feet, and in other places low spots were filled. Two good-sized gravel pits were completely filled. Now that the footers are poured, the walls are beginning to rise. A picture story each month will record the progress in construction. We trust that our many friends all over this country will follow it with interest.

There is another picture story to be found in the magazine each month which concerns us greatly. It is briefly told by two thermometers appearing on another page. They record the interest of our Brethren people in a material way. We trust that you will examine both thermometers carefully and that you will join us in earnest prayer during these critical days when there is great need for funds with which to operate the school itself and at the same time to carry on the very necessary building program.

The Proof of the Pudding

As some of us from the school have traveled among the churches during the past two years or more, endeavoring to acquaint our people with the great need for

building funds, we have heard something like this again and again: "When you are actually ready to build, we will have some of the Lord's money for this purpose." Well, Brethren, we are not only ready to build—factually, we are building! On August 1, \$86,650 was on hand for the building program. This amount is something more than half the estimated cost of the physical education unit now under construction. Approximately \$150,000 more in building funds will be necessary for the classroom unit which is so greatly needed. We are therefore looking to the pastors who have encouraged us in the development of our college program, and to the many friends who have indicated their readiness to help, to now join us in showing proof of their determination to see the building program through to its completion. Yes, as someone has said: "The proof of the pudding is in the eating!"

Fiscal Year Ends

August first marked the beginning of a new fiscal year at Grace schools. The diagrams on pages 536-537 show our gift income from all sources (including the balance already in building fund a year ago). We are deeply grateful to each church and every person who has given of their means that the good work of our schools might not only be maintained, but continue to grow.

Today we face a new year with 115 new students already enrolled and others still making application. The challenge is great, but we serve a great God—a God who always works through consecrated hearts and hands. God's words to Moses seem appropriate as we face this challenge: "What is that in thine hand?" A lesson in consecration was about to be taught. The shepherd's rod must become "the rod of God in the hand of Moses." With such a rod the Red Sea was divided for the deliverance of Israel's millions, and with this rod the rock was smitten in the wilderness and water gushed forth for the abundant supply of these murmuring people with their flocks and herds.

"What is that in thine hand?" God seems still to ask. Keep it for yourself and it will remain small and limited in its usefulness. Give it to God in consecration and it will be multiplied in its use and blessing as were the loaves and fishes a little lad placed in the hands of Jesus. I have often wondered what blessing the "rich young ruler" lost that day when he refused to place his wealth in the hands of Jesus, turned his back to Him, and walked away!—W. A. Ogden

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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A PERFECT KNOWLEDGE

By Dr. John C. Whitcomb, Jr.



We are living in a day when the tendency to minimize the message of the Gospel has reached alarming proportions. Multitudes of Christians in America today are capable only of listing "Four Things God Wants You To Know" as the content of Christian truth, while remaining in willful ignorance of the vast areas of Biblical truth which God considers **essential** for the normal Christian. To substantiate this thought, let us turn to the New Testament.

In the first part of the seventeenth chapter of Acts, we read of Paul's visit in the town of Thessalonica for a period of two weeks, including three Sabbath days. During that time, he "reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ" (17:2-3). From this, we learn that Paul taught the Thessalonians concerning the atonement, the resurrection, and the Messiahship of Jesus from the Old Testament Scriptures.

But this was not all that Paul was able to accomplish in the way of instruction during those two weeks. For when we turn to his letter to the Thessalonian Christians, written shortly after his departure from them, we are astonished to find Paul saying to them: "But of the times and seasons, brethren, ye have no need that I write unto you. For ourselves **know perfectly** that the day of the Lord so cometh as a thief in the night" (I Thess. 5:1-2). And even more astonishing are his words in II Thessalonians 2:5-6, when, after having spoken of the Day of the Lord, the final apostasy, and

the career of the Man of Sin, he says: "Remember ye not, that, when I was yet with you, **I told you these things?**"

From the Thessalonian Epistles, then, we gain a new insight into the evangelistic and teaching ministry of the Apostle Paul, and also a new understanding of the real strength of the early Christian church and of God's desire for the church of today. The purpose of God through the Apostle Paul for that small band of "raw converts" in Thessalonica during those two weeks of meetings was not simply an acceptance of "Four Things You Must Know To Be Saved," but rather a grasp of the **whole counsel of God**, including a **perfect knowledge** of prophetic "times and seasons" and all of the events related to the Second Coming of Christ!

In order to import this tremendous body of revealed truth into the hearts and minds of the Thessalonians within such a short period of time, Paul had to overcome at least two obstacles which we do not generally face today when holding two weeks' Bible conferences. In the first place, there were **no Christians at all** in his audience when he began the meetings! There were a group of bigoted Jews who shortly stirred up the city against him (Acts 17:5-9), and a multitude of idolatrous (I Thess. 1:9) and immoral (I Thess. 4:3-7) gentiles. In the second place, the Thessalonians who finally did believe were noticeably **below average** in mental alertness (Acts 17:11), and were in desperate economic straits (II Cor. 8:2; II Thess. 3:8-10).

But these handicaps were more than overcome by Paul's God-given

passion for preaching the Gospel where Christ was not yet named (Rom. 15:20), and for imparting the whole counsel of God (Acts 20:27), even at the cost of engaging in a continuous night and day ministry (I Thess. 2:9; II Thess 3:8; Acts 20:31). Just before coming to Thessalonica, Paul and Silas had been beaten and imprisoned in Philippi (Acts 16:23); and their stay in Thessalonica was threatened and finally terminated by further persecution (Acts 17:5-10). But none of these things dampened Paul's passionate determination to so thoroughly ground and establish his converts that they would **never** be shaken by persecution (II Thess. 1:4) or false doctrine (II Thess. 2:2). And as though he had not already given them enough eschatological teaching during his two weeks with them, he filled his two short epistles to them with repeated references to the Rapture (I Thess. 1:10; 2:19; 4:13-18; 5:4-11, 23; II Thess. 2:1, 7; 3:5), the Great Tribulation (I Thess. 5:2-3; II Thess 2:2-12), and the glorious Second Coming of Christ (I Thess. 3:13; II Thess. 1:6-10; 2:8).

Is not this one reason why Christians today are so prone to being tossed to and fro by every wind of doctrine? Not being grounded solidly in the **faith**, how can they be expected to discern error? And not having their hearts and minds filled with the **truth**, how can they be expected to give first "their own selves to the Lord" (II Cor. 8:5), and then of their means (II Cor. 8:2-4), that the Word of the Lord might be "sounded out . . . in every place" (I Thess. 1:8), as Paul could say of his Thessalonian converts, only two weeks old in Christ?

THE PREACHER UNDER CRITICISM

By Dr. A. D. Gnagey

Editor's note—Recently I was going through some papers left by my father, the late Dr. Louis S. Bauman. Among them I found three old copies of *The Brethren Evangelist*, our denominational paper at that time. Two were published more than fifty years ago. Printed on the front cover of a third, dated September 29, 1909, was the article which appears below. It was in the form of an editorial written by Dr. A. D. Gnagey, at that time editor of *The Brethren Evangelist*. My father considered Dr. Gnagey the most able writer of his day in *The Brethren Church*. Our readers will be interested to learn also that Dr. Gnagey was an uncle to Dr. Alva J. McClain, president of Grace Seminary. Although the article was written nearly half a century ago, its message is needed today probably as much as at any time in the history of the church.



The minister of the Gospel is not exempt, by virtue of his office, from reasonable criticism. Every man, whatever his position in life may be, is occasionally brought under the fire of criticism. And it is well that it should be so; the very thought of living under critical eyes acts as a constraining influence, and the man who is honestly ambitious for greater usefulness accepts all just and reasonable criticism as a necessary discipline in the growth of a soul. Christ's condemnation of unjust and censorious judgment is not meant to exclude that form of criticism which has for its object the correction of certain habits of life and the improvement of one's work. "Judge not that ye be not judged," is Christ's emphatic word against destructive criticism and censorious judgment. But while the minister is not exempt from deserving criticism, he certainly should not be made the subject of the community's gossip. It is wrong, it is very wrong, it is wicked, to hastily impugn your pastor's motives and condemn his acts which may have been the promptings of a pure heart and a right spirit. What seems to you the committal of a grave wrong may not have been so intended by him, and an investigation may reveal the fact that the word spoken or the course pursued which you have so strongly condemned may be traced to an error in judgment and not to an inherent purpose or design to commit a wrong.

Beyond the immediate family, the minister is probably the most talked of in the household. And this, not by the outside household, but by those affiliated as church members. If there is a lapse between Sundays when his name is scarcely mentioned, the return of the Holy Day is pretty sure to bring him up. The members of the family have been to church, and naturally (properly also) the sermon comes under review. Happily if it receives commendations, but very unhappily if it is to be passed around, "How did you like the sermon?" the very question implies an unfavorable answer. The sermon may be made, and that very profitably, the subject of an earnest discussion, reviewing its good points, and even pointing out its defects, but when the discussion turns on the preacher instead of the sermon, it were better to close it at once. And unless it is possible to discuss the sermon apart from the minister, we

are inclined to think the less said at the dinner table or in the parlor about the discourse, the better. Some one in the company of believers will be very likely to find a flaw. And then the talk will drop down to the minister and his personality, his manner, his looks, his mode of doing things in the church will come upon the carpet, his delivery, his peculiarities, and ten chances to one the discussion will close with, "I wish we had a man like Mr. —." Result: The good effects of the sermon, the impressions made, are scattered to the winds and the fowls of the air gather the seed. The best condition in many a household where there are children would be, never to speak of the minister except in a reverent spirit, and if this cannot be done, then let silence prevail. What can we expect of our children as to their respect for even their own pastor, when we think of what they often hear at home? And when laymen seek for reasons as to why more young men do not manifest an inclination to enter the holy calling of the ministry, may it not be worthwhile to look for at least one of these reasons in the household where the minister is under continual surveillance? It will be greatly to the advantage of the minister if parents will be especially careful to keep the door of their own lips, and to persistently discourage anything that may lessen their children's reverence for their shepherd and spiritual advisor.

1957 Corporation Meeting at
Winona Lake, Ind.

The annual corporation meeting of Grace Theological Seminary, will be held Friday, August 23, 1957 from 12:00 to 12:30 p. m. in the Auditorium of Winona Lake Christian Assembly.

"You Don't Look So Good!"

By Randy Poyner, College Junior

"Hey, Buddy, you don't look so good!" came the taunting words of the sailor as he dropped into the seat beside the young man in the air-force blue. "I'll be all right," replied the blond, robust airman. The back of his head was against the seat and drops of perspiration were forming on his forehead. He paid little attention to the bleary-eyed sailor who presently rose to his feet. "I've got to get back and finish my beer," he said as he half staggered down the aisle.

The choir was on its way home; the concerts were ended. As I sat across the aisle from the sick young airman, I said to myself: "There is a boy who has gotten mixed up with the wrong crowd. Lord, if it's Your will, let me speak to him."

The conductor informed us that we had a twenty-minute stop in Omaha. Passing by the airman's seat I inquired as to his condition: "Are you having any difficulty?" "No; I'll be all right," came his not too reassuring answer. He went on to say: "I guess I had one too many." "I'm going into the station. Could I get you an aspirin?"

"No; all I need is a little sleep and I'll be okay."

"If you're interested," I said as I started to leave, "I know of a sure cure!" And with this I left him.

Soon after we returned to our car the lights were turned out and everyone retired—everyone, that is, except our trio and two other choir members who got together for prayer.

Later, going back to my seat, I found that my friend was still awake and looking rather pale. "Still can't get to sleep?" I asked. "Naw" came his reply. Noting his evident dissatisfaction of heart, I inquired about his destination, asking also a few questions concerning his life. When I finally asked him where he would spend eternity, he replied that he wasn't going in the right direction at the present moment.

"Bill, do you know that you can be sure where you're going to spend eternity?"

"No, I can't," he continued, "you have to work it out."

Because the lights were out and

everyone was asleep, I suggested that we go to the lounge and see what God's Word has to say about the matter of works. Getting up from his seat, he said: "Let's go."

Sitting by the young airman in the lighted room, I endeavored to show him the plan of salvation through faith and "not of works." He had very little knowledge of the Word and everything seemed to confuse him. Turning to Romans 3:20, we read that by the deeds of the law no flesh shall be justified in God's sight. Then I read Ephesians 2:8-9, and Bill saw that salvation was by grace alone.

"Do you believe God's Word to be true?" I asked. "Yes," he replied. I continued: "Then according to Romans 3:23 you are a sinner; do you believe that?" Again his reply

was yes.

"Do you believe that Christ died for your sins?"

"Yes."

"Do you want to accept Christ as your Saviour?"

Looking me squarely in the eye he said: "Yes, I do."

After we had prayed I asked him if he was sure he had been saved. With a smile spreading over his face he replied: "I can't explain it, but I'm sure I have been."

At 3:00 in the morning, Bill took Christ as his Lord and Saviour. He is just one of thousands to whom the world says: "Buddy, you don't look so good." No; they can't look "good" when they don't feel "good," and they can't feel "good" until they have come to know peace with God through the blood of Christ.



On the concert tour to the Pacific Coast last spring the members of the Grace College Choir had some rich spiritual experiences. Here is one as related by Randy Poyner, of Waterloo, Iowa, (second from left). Others in the foreground are Solly Sadler, of Long Beach, Calif., and Professor and Mrs. Donald Ogden. The picture was taken at the Warsaw, Ind., station as the choir waited for the train.

Some Come By Surrey!

By Dr. Paul R. Bauman



Several different modes of transportation have been employed by the young people who come to the Grace campus from all parts of the country. But, believe it or not, in this age of automobiles many are now coming by horse and buggy!

This summer the Winona Lake Christian Assembly (which operates the Winona Lake Bible Conference) purchased two surreys, built by an Amish buggy maker living a few miles from Winona Lake. These have been parked near the Winona Hotel, and rides are advertised to include thirty points of interest in the local community. Among these are the home of Billy and "Ma" Sunday, which is now a museum filled with relics from their evan-

gelistic campaigns. Another is the great Billy Sunday Tabernacle which seats 7,500 people. On the island is the home of the great evangelistic singer and songleader, the late Dr. Homer Rodeheaver. Also among the places visited is the Grace Seminary and College campus, and more than a dozen times a day a fringe-topped surrey may be seen traveling slowly around the building, its driver telling his passengers about the school.

The surreys are particularly popular among young people and children who have never taken a buggy ride. They are no less popular, however, among older people who once did their courting in a one-horse shay or a "buggy with the fringe on top." Rev. John Andrews, executive manager of the Winona Assem-

bly, estimates that already this summer more than 2,500 people have ridden in the surreys.

In a recent conversation Mr. Andrews said: "We feel that the Assembly and the Grace schools are in many respects one organization." His statement is borne out by the fact that a sizable number of our students have been working for the organization this summer, and several are employed throughout the entire year. The school is deeply grateful for this interest and consideration which is of such vital help to our students financially. We are thankful also for the privilege of making some contribution to what is in many respects the greatest Bible conference in the world today.

Grace's First Summer Conference

"We'll see you at Red Rock again next summer!" These were the parting words of a highly enthusiastic group of people who attended the first summer conference to be sponsored by Grace Seminary. It was held on the grounds of the North Mountain Bible Conference July 29 to August 4.

The conference was well attended, particularly at the evening sessions when many came in from the surrounding area. At the Saturday night and Sunday services the tabernacle was filled. Twenty-eight Brethren people came to remain on the grounds for the entire week of inspiration, fellowship, recreation, and

rest. Nine churches from coast to coast were represented. The largest group (11) came from the Philadelphia (Pa.) First Church. Others attended from Allentown, Pa.; Hagerstown (Md.) Grace Church; Harrisburg, Pa.; Johnstown, Pa.; Lake Odessa, Mich.; Winona Lake, Ind.; Waterloo, Iowa; Portis, Kans.; and Inglewood, Calif.

This new venture promises to become a real source of blessing to those who desire a vacation that is both spiritually refreshing and physically restful. It is not too soon to be thinking about the possibility of laying aside the week of August 10-17 in 1958.



Umpires Never Die They Just . . .

By Richard G. Messner

Director of Physical Education



Coach "Dick" Messner receives a gift of baseball umpire's equipment from Russell E. Homan, of Lake Waubee, Ind.

What happens to professional umpires when they retire from active duty? Is it safe for them to live a normal life; do they have any friends? Numerous answers could be given to these questions, but this article wishes to tell of the kindness and generosity of a former professional baseball umpire.

Mr. Russell B. Homan was a catcher for the St. Louis Cardinals three years before he was severely spiked, which forced his retirement as a player. His great love for the game, however, made him into an umpire. By umpiring for some 25 years, Mr. Homan kept close contact with the game which was so

close to his heart. At the conclusion of last year's season, Mr. Homan decided it was time to hang up his spikes and retire. At the present time, Mr. and Mrs. Homan, known affectionately as "ma and pa," live on Lake Waubee about 15 miles north of Winona Lake. They sell bait, rent cabins and boats, and talk baseball. Pa's eyes still twinkle when he tells of the time he hit a home run off of that young upstart, Dizzy Dean.

One day recently Pa came to the Grace campus to do some surveying for our new gymnasium. During the course of the afternoon Dr. Boyer met Pa and learned of his former profession and his intense love for baseball. When Pa learned that Grace was building a new baseball diamond with the idea of fielding a team this coming spring, he offered to give all of his umpire's equipment to the college. He felt that Grace College was a school with high ideals, and he wanted to help in the athletic program.

I personally was thrilled to receive this equipment for our athletic department. Mr. Homan's kindness will long be remembered. He has also consented to come over and umpire one of our first baseball games here at Grace in the spring. Our debut into baseball should be a success with a professional umpire behind the plate.

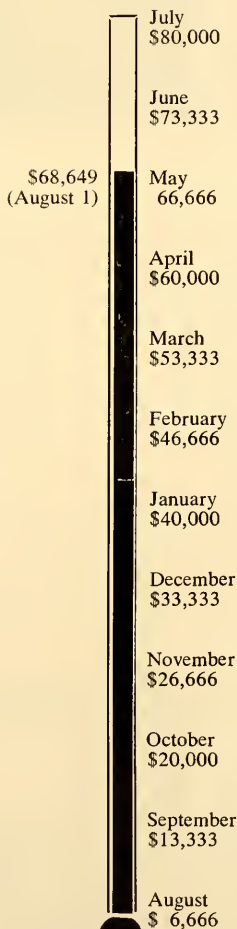
Umpires never die—they just sell bait, rent cabins and boats, talk baseball, and in Pa's case, they give their equipment to Grace College. The Lord truly is gracious.

GIFTS TO GRACE THEOLOGICAL SEMINARY

July 1957

	General Building Fund	Fund		General Building Fund	Fund
Aleppo, Pa.	\$15.50	\$5.50	Middlebranch, Ohio	37.00	
Alexandria, Va.	11.00		Modesto, Calif. (La Loma) ..	116.55	
Altoona, Pa. (First)	31.50	2.00	Modesto, Calif. (McHenry) ..	9.00	
Ankerytown, Ohio	22.50	9.00	Monte Vista, Calif.	5.00	2.00
Artesia, Calif.	22.27		New Troy, Mich.	27.00	
Beaumont, Calif.	10.00	4.00	North English, Iowa	10.00	
Bell, Calif.	29.35	5.00	Norwalk, Calif.	79.50	39.50
Bellflower, Calif.	12.00	16.00	Oseola, Ind.	18.00	16.00
Berne, Ind.	25.00	40.50	Palmira, Pa.	35.00	7.00
Camden, Ohio	3.00	1.00	Peru, Ind.	11.00	1.00
Cedar Rapids, Iowa	23.76	10.00	Philadelphia, Pa. (First) ..	88.00	
Clayton, Ohio	24.50	15.00	Philadelphia, Pa. (Third) ..	90.00	
Conemaugh, Pa.	54.00	25.00	Portia, Kans.	4.00	
Conemaugh, Pa. (Pike) ..	16.00		Portland, Oreg.	28.00	4.00
Covington, Ohio	13.32		Radford, Va.	12.00	3.00
Covington, Va.	4.00		Rosnoke, Va. (Wash. Hgts.) ..	13.00	12.00
Cuyahoga Falls, Ohio	1.00		Sidney, Ind.	51.00	10.00
Dallas Center, Iowa	1.00		South Bend, Ind.	5.00	
Danville, Ohio	10.00		Sterling, Ohio	33.50	7.50
Dayton, Ohio (First)	40.65		Stoystown, Pa.	5.00	
Dayton, Ohio (N. Riv'dale) ..	565.20	106.50	Temple City, Calif.	25.00	7.50
Los Angeles, Calif. (Com.) ..	2.00		Tracy, Calif.	6.00	10.50
Elkhart, Ind.	92.00	42.00	Uniontown, Pa.	140.00	
Everett, Pa.	16.00		Washington, D. C.	86.50	13.00
Fillmore, Calif.	8.50		Waterloo, Iowa	51.29	66.18
Flora, Ind.	81.75	31.50	Waynesboro, Pa.	92.50	30.50
Fort Lauderdale, Fla.	50.00	13.50	West Covina, Calif.		5.00
Fort Wayne, Ind. (First) ..	23.00	25.00	Whittier, Calif. (First)	44.50	1,00.00
Fremont, Ohio	70.25	177.05	Winchester, Va.	332.85	10.50
Grafton, W. Va.	10.00		Winona Lake, Ind.	4.00	199.50
Grendview, Wash.	2.08		Winona, Minn.	4.00	
Hagerstown, Md. (Grace) ..	143.00	174.75	Wooster, Ohio	246.15	217.50
Harrisburg, Pa.	32.05	1.90	Isolated Brethren	265.69	1,000.00
Harrisburg, Pa.	118.15	38.00	Indiana District WMC	37.21	
Homer, Ohio	12.00	6.50	Northern Ohio District ..		
Hopewell, Pa.	5.00		SMM		25.00
Inglewood, Calif.	86.85	7.00	Non-Brethren	46.00	24.00
Johnstown, Pa. (First) ..	338.27	280.25			
Kittanning, Pa.	163.36	181.00	Totals	5,657.73	4,354.50
Lake Odessa, Mich.	12.55		Designated Gifts:		
Leamersville, Pa. (N. Buffalo)	16.50	72.95	Long Beach, Calif. (First) ..		50.00
Leamersville, Pa.	19.50	103.00	Philadelphia, Pa. (Third) ..		30.00
Linestown, Tenn.	3.00	10.00	Winona Lake, Ind.		4.00
Long Beach, Calif. (First) ..	68.25	163.77	Alumni Association		495.89
Long Beach, Calif.	783.13	70.95	National WMC		21.91
Lyonsfield, Ohio (Grace) ..	418.00	5.00	Total		601.80
Marysville, Pa.	20.40				

1956-1957 Budget Needs



On High School Day last spring, young people came from many churches in Indiana, Michigan, Ohio, and Pennsylvania to visit the Grace campus and partake first of college life. Most of these were seniors. Some from the Mansfield (Ohio) came in a chartered bus with their sponsor, Rev. Leon Myers, assistant pastor of the Grace Brethren Church. These joined their companions of the day and

**MORE AND MORE, BRETHREN Y
LOOKING TOWARD GRACE COLLEGE
VELOP THEM MENTALLY, MORALLY
WE BE PREPARED FOR THEM? THE
READY TO I**



The Physical Education Building

The Construction Has Begun



halls of the administration building where they registered for a full day of class
dance, dormitory life, inspiration, and recreation—all designed to acquaint
with the life and opportunities of a Christian college. The number of young
e who are entering Grace College this fall will tax the facilities of the present
ing to the very limit. What about the future?

**PEOPLE ALL OVER AMERICA ARE
AN EDUCATION THAT WILL DE-
CALLY, AND SPIRITUALLY. WILL
R DEPENDS UPON WHAT WE ARE
THEM NOW!**

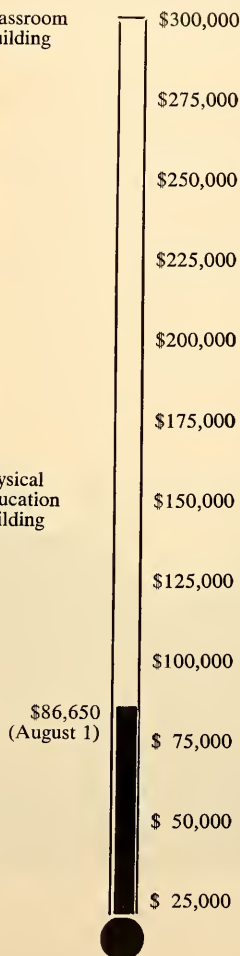


The Proposed Classroom Building

Grace College Building Fund

Classroom
Building

Physical
Education
Building



Your Gifts Are Needed Now

Newsmakers



BARBEE LAKES, IND. Grace Seminary seniors Fred Burklin and John Watts are preaching morning and evening, respectively, in the church here, while Pastor George Cripe is in California. Attendance is steadily increasing, with the summer high of 160. F. B. Miller, of Winona Lake, is superintendent of the Sunday school.

MEYERSDALE, PA. Leslie Moore has resigned as pastor of the Meyersdale Brethren Church, and is available for call.

CALIFORNIA (Special). The California District youth camp will be held at Forest Home Sept. 2-8. High school and college young people should plan to attend.

GRANDVIEW, WASH. The new edifice of the First Brethren Church has been completed, and the service of dedication is scheduled for Sept. 8. Robert Griffith is pastor.

FORT WAYNE, IND. Tom Julien, pastor of the Grace Brethren Church, was ordained to the Christian ministry on Sunday, Aug. 11.

Assisting in the service were: Rev. Mark Malles, in charge of order of service; Dr. R. D. Barnard; Rev. Benjamin Hamilton; Rev. Ord Gehman; and Rev. Nathan Meyer, who delivered the ordination sermon. Brother Julien graduated from Grace Theological Seminary in the class of 1957.

Change of address. **Rev. Bill Smith**, 2200 Jefferson-Davis Highway, Alexandria, Va. Telephone KI 8-2200; **Rev. Raymond Thompson**, 3628 Capetown, Lakewood, Calif.; **Rev. Gene E. Witzky**, 1310 Catherwood Dr., South Bend, Ind. **Rev. Lynn D. Schrock**, furlough address, 1210½ Hammond Ave., Waterloo, Iowa.

CHAMBERSBURG, PA. The dedication of the Grace Brethren Church, of Pond Bank, will be held on Sept. 8 at 2:30 p. m. John W. Ritchey is pastor.

WAYNESBORO, PA. Rev. Palmer M. Slenker, of Quincy, Pa., was the guest speaker at the First Brethren Church Aug. 18 and 25. William Gray is pastor.

SHARPSVILLE, IND. Dr. Homer Kent, Jr., is supplying the pulpit of the Grace Brethren Church for the summer months.

MONTE VISTA, CALIF. Rev. Harold Painter will assume his new pastoral duties at the Community Brethren Church on Sept. 1. His new address will be 9497 Del Mar, Ontario, Calif.

WINCHESTER, VA. Rev. David Larsen, of Washington, D. C., was the guest speaker at the First Brethren Church Aug. 11 and 25. On Aug. 18, Rev. William Peet was guest speaker in the absence of Pastor Paul Dick.

ASHLAND, OHIO. Mrs. Edward (Ethel) Bishop, the mother of Rev. Donald Bishop, missionary in Argentina, went to be with the Lord on Aug. 3. Christian sympathies are extended to the Bishop family.

AFRICA. The Donald Hocking family arrived in French Equatorial Africa on Aug. 5.

PHOENIX, ARIZ. A Christian day school is being started by the First Brethren Church this fall, and a teacher is needed for the kindergarten. Contact should be made with Rev. Charles Ashman, Jr., 2930 W. Bethany Home Road.

BELL, CALIF. Emyln Jones, a graduate of Grace Theological Seminary in 1957, will assume the pastorate of the Bell Brethren Church about Sept. 1.



HOLLINS, VA. The Patterson Memorial Brethren Church had their ground-breaking service (shown above) on June 30 for their new expansion program. The new building will be entirely separate from the old church. The building will be 40 by 105 feet, and when completed will be known as the Hollin Brethren Youth Center. The building will be used for educational purposes for young people and

adults, as well as for fellowship meetings and recreational activities. The estimated cost will be \$20,000 exclusive of donated labor. It is expected to be completed in two months. Since the first of the year a new organization of the Sunday school has been undertaken; the six-point system initiated; a teacher-training program started; and the Brethren Boys Club organized. Bill Byers (right foreground) is pastor.

Congratulations



Wedding Bells



All announcements for this column must be mailed to the Missionary Herald.

Francis Salter and Roger Kern, Aug. 3 at the Grace Brethren Church of Waterloo, Iowa.

Mary Ann Miller and Donald B. Sheldon, July 26 at the First Brethren Church of Long Beach, Calif. Mr. Sheldon is the son of Rev. and Mrs. Chauncey Sheldon, missionaries in French Equatorial Africa.

Frieda B. Williamson and Robert G. Landin, July 27 at the Jonah's Run Baptist Church, Harveysburg, Ohio. They are members of the First Brethren Church of Dayton, Ohio.

Georgene Ernst and Donald Karle, July 10 in a private ceremony at La Verne, Calif.

Helen Joann Henning and James H. Johnson, June 8 at the First Brethren Church of Middlebranch, Ohio.

Modern Trends

Summary of Moderator's Address

By William H. Schaffer

East Fellowship of Brethren Churches

Altoona, Pa., June 23-25



Today we see the god of war armed to the teeth sweating out a cold war. In an effort to maintain a semblance of peace and stave off an atomic conflict we have mortgaged ourselves beyond our material worth.

And, until something happens to cause the collapse of our inflated economy, future historians will record the days in which we now live as "The Golden Days of America." We can now read that about Babylon, Greece, Israel, and Rome.

The day of judgment may not be too far off. Men can control the triggers of atomic bombs. But what will it be like when the forces of nature break loose with all of their fury, the heaven departs like a scroll when it is rolled together, and every mountain and island are moved out of their places?

Read through the Book of Revelation and you will see a world in utter confusion and desolation. Not until God the Father in His sovereign grace sends His Son, Jesus Christ, in person to take over the supreme rulership of this world will it know the peace, prosperity, and security men tried to establish by their own efforts.

SOCIAL TREND

The natural human heart is rebellious. It chafes at discipline; it strains at the bit of obedience. Children must be taught to obey. Obedience does not come naturally. Solomon instructs parents to exercise discipline. Discipline of mind and body are necessary to a well-rounded life.

Just a casual look at the moral situation is enough to make us shudder in fear for the social welfare of our children and their children. Under the inspiration of the Holy Spirit, the Apostle Paul has given us as vivid a picture of the

present day as the front page of any daily newspaper. "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses and lead captive silly women laden with divers lusts, ever learning and never able to come to the knowledge of the truth" (II Tim. 3: 1-7).

How much longer can we maintain our social integrity when its very foundation is being eaten out with the termites of immorality in its basest forms? Have we no fear for the tidal wave of resentment that is bound to engulf us when the children, whom our military men have fathered and left behind, come of age? Have we no fear from the growing number of delinquents, most of whom are the products of broken homes?

When delinquents are hailed into court and asked, "What made you do this?" there is usually just the shrug of the shoulders with, "I don't know." The truth has been spoken. But I know, and as Christians we ought to know, that there has been the lack of teaching them the difference between right and wrong. The thing that is missing today in our education is a sense of real moral responsibility.

In the past few years we have attended general public-school teachers' institutes where we have been agreeably surprised to hear a number of our leading educators express alarm over the growing moral laxness among our youth and

young adults. One speaker suggested that we add a fourth "R" to our curriculum. It is "religion." It would not be a definite subject but more an expression of the teacher's influence. Then he used a word for an illustration. His method to reach the pupil with "religion" would be the teacher's task to "exude" it. Our wonder still is, how could a teacher "exude" something he or she doesn't have? What a mission field for a born-again Christian! Christian day schools are wonderful—we're all for them! We helped organize one in the Northwest that has all the grades through high school and it is now in its ninth year of operation. Another speaker at a different institute expressed it this way: "We need a new vitamin in education. It is vitamin 'R'." And he too pled with the public-school teachers not to forget the moral emphasis in education.

Our courts are being flooded with cases in which children have had no discipline included in the curriculum. They have never been taught self-discipline. If it is not taught in the home, it certainly is not being taught in the schools. The few hours a year some children may spend in Sunday school is hardly enough to counteract the lack of proper instruction and example of home and school.

With the ways of the world brought into our homes through television's distorted manners of morality, the many so-called "funny books," and the newsstands full of the lowliest kind of pornography, is it any wonder that we have this strange combination of mental immaturity, viciousness, and moral laxness?

What's the answer? A great many of us know the answer, but what are we doing about it? To be sure, we are never going to set the whole

world morally right, but we do have a big job cut out for us right where we are now living, and in turn it will reach out farther and farther. There is only one tried and true way—get some feet under those prayers; knock on doors; climb stairs to the apartments on the upper floors; wear out some shoe leather for the Lord (automobile tires too)! Then give them something for their hearts. It won't be long until you'll need more room and a lot more help. You may need a bus or two. You may get all of this in a very short time, but it won't be long before the Devil will find someone in the congregation who may be trying to cover up a sinful or selfish life and will use him as a leading instrument in an effort to wreck the whole program.

The Devil isn't interested in a sleepy, dying church; but he'll most certainly give a wide-awake, gospel-preaching, soul-saving church a rough time. The surprising thing is not that Satan attacks in this manner. It can be expected that he will. But the people who will lend themselves for his purpose give you the shock. Thus you see we not only have to fight the Devil outside the church but inside as well. In some churches there is the need of two sets of shoes. One set is for the people who are willing to go calling and do personal work; the other is for those who are just dragging their feet.

Here we sit self-satisfied when every day more children are being born into this world with the prospects of never hearing the Gospel once than those we are trying to reach for Christ.

RELIGIOUS TREND

We are well aware that Paul, or Peter, or James, or John did not try to correct the social ills of their day. We do not think they organized any societies for the prevention of cruelty to animals or established any trust foundations for the study of unhappy amoebas. Their prime ambition was to win souls to Jesus Christ and then to instruct them in the most holy faith. These men knew that the pure and simple Gospel is the power of God unto salvation to the Jew first and also to the Greek. They knew that if a man was soundly converted, the economic and social aspects of that man's life would fall into the proper perspective of the Christian philosophy.

Paul warned us to fear the days

“... when [men] will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables” (II Tim. 4:3-4).

James, in the closing chapters of his epistle, warns against worldliness among believers.

Peter is not abashed to condemn those who would seek to frustrate the faith of believers when he calls them “dogs and sows” (II Pet. 2:22).

There is no doubt but that these conditions always existed within the body of professing Christendom. However, we interpret from the Word of God that these conditions shall increase with intensity as the shades of night are closing in on this dispensation of grace.

In the early days of our ministry there was a battle royal between the Fundamentalists and the Modernists. A preacher was labeled as one or the other. A minister was either a Premillennialist or a Postmillennialist. Now we are growing numbers of Amillennialists. These are some of the “die-hard” Postmillennialists who are still unwilling to admit their un-Scriptural position. There is still another small group who are promillennial. They are for it, period. Thus we have today a self-styled, “new” approach to Bible doctrine. It has been well sparked by the new Revised Standard Version which throws aspersions on the deity of our Lord.

This movement is known as the New Evangelicalism or as neo-theology. “Repentant liberals” would be the more proper label. They have seen the folly of modernism but are not humble enough to admit their errors. They do not wish to carry the stigma and reproach of fundamentalism; consequently, they are now playing the game of the bat in the battle between the birds and beasts.

There will never be any neutral ground in the battle between Bible-believing Christians and the forces of evil. There can be no compromise between truth and error. Beware of those who would by their high-sounding phraseology lead us into a spiritual vacuum.

One of the most outstanding trends to worldwide control of all things is the present effort to establish an ecumenical church. It is our conviction that all these church mer-

gers are being formed not in order that a greater testimony might be given **but** because they are scared of extinction. What a perfect set-up for the False Prophet!

Let us be careful that we do not become involved in the compromise. Neither let us be guilty of the philosophy that the end justifies the means.

We do not need a re-evaluation of the Gospel of Jesus Christ. We as yet haven't explored the heights, the depths, the length, or the breadth of the love of God for the first time. How glad we ought to be that the Apostle Paul did not use his intellectualism on those poor sin-sick Corinthians. “And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified” (I Cor. 2:1-2).

Our prayer is that The Brethren Church as now constituted will never assume the “more-holier-than-thou” attitude, but we should let the world know that in The Brethren Church there is a unity of belief, a soundness of the Gospel, and a determination to preach and teach the unsearchable riches of the grace of God in Christ Jesus.

We have a Gospel to proclaim that the angels in glory are still trying to look into. It is beyond their understanding (I Pet. 1:12). God has committed to us the revelation of His own will for mankind. Let us then be careful not to adulterate, shorten, or lengthen it. The Word of God needs no apology; it needs to be preached until the consummation of the age.

Let us therefore pledge anew our allegiance to the Book of books as we go on “... teaching them to observe all things whatsoever I have commanded you. . . .” Then we can rest assured that “lo, I am with you always, even unto the end [consummation] of the world.”

Let us with all humbleness dedicate our hearts anew to the only wise God our Saviour in order that we will keep His commandments without spot, unrebukable, until the appearing of our Lord Jesus Christ; and that we will not be ashamed before Him at His coming but rather hear these words from His lips: “Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord.”

Summary of Moderator's Address

Christ Returneth

By Gilbert Hawkins

Michigan District Conference of Brethren Churches
Berrien Springs, Mich., June 24-27



THE FACT OF HIS RETURN

The return of Christ is a fact not a theory. In the thinking of today, much that should be considered only as fact is called theory. Someone says: "Well, what is your theory about the coming of Christ?" And what is **only theory** is taught and talked about as if it were fact. Let us get some things straight. The return of Christ is a basic, fundamental fact; it is not a theory. His second coming is just as much a fact as His first coming, and we know that He came the first time just as the Word of God prophesied hundreds of years before He came. Therefore we know that He will come again as He said: "And if I do . . . I will come again" (John 4:3).

The early church thought the return of Christ was an important event to look forward to. (Read the book of Acts.) They preached it, they taught it, and they looked forward to it, and it was a sanctifying influence in their lives. It was never thought of as an unimportant teaching. Today, if people do not think it is important, or if they do **not** know anything about it, they simply say: "Well, it is not of importance anyway"; or "That is only your

theory." Any church that believes the Bible to be the Word of God, any church that teaches and preaches the Bible as the Word of God, cannot help but believe in the soon return of our Lord Jesus Christ. There is hardly one book in the entire New Testament that does not speak of the return of Christ. When the church lost sight of the return of Christ for His own, it became an impure church—it became a social organization rather than a living organism, interested in the souls of men. This also holds true for individuals. When any individual loses sight of the return of Christ and fails to remember that he will stand before Him to give an account of the time, talents, and money that God has entrusted to him, he becomes an impure individual. I am made to wonder if the lack of preaching on the return of Christ has any bearing on the present upsurge in crime of all kinds. Crime is increasing almost four times as fast as our population. Since 1950 crime has increased 43 percent while our population has increased 11 percent. According to the report of J. Edgar Hoover for 1956 there is now one major crime for every sixty-five living persons in the United States of America. As a nation we

have lost sight of the return of Christ.

The apostate church of the end time will of course deny the return of Christ. In light of this, it is an interesting observation that the World Council of Churches at its second meeting, which was held at Evanston, Illinois, denied the second coming of Christ. This organization is a part of the apostate church, the great harlot of Revelation 17 (without doubt).

The Apostle Paul, before He was martyred for Christ's sake, was given special insight into the future by the Holy Spirit. He wrote young Timothy and told him of some things that were yet future (II Tim. 3:1-4). The Greek verb *enstasontai* in verse 1 is in the future tense, and thus undoubtedly pointed to a time which was yet future in Paul's day. I think it pointed (at least in part) to the day in which we are living. He said men in that day "shall be lovers of their own selves." This speaks of selfishness pure and simple. A selfish person sees and is interested only in the ways of self. He is a lover of his own ways and is unconcerned about God's ways. "Covetous," this speaks of a money loving person—the daughter of self-love. "Boasters," empty boast-

ing—the kind of a person who ascribes to himself honor which does not belong to him.

“Proud—a person who looks with contempt on those (he thinks are) beneath him, in position, wealth, knowledge, or natural gifts. Pride heads the list of those things that God says He hates in Proverbs 6:17. Boasting and pride speak of a man’s conduct toward his fellow man. “Blasphemy” points to his behavior toward God. The pride with which he looks down on others leads him to act and speak evil against God. “Disobedient to parents”—the person who is disobedient to the Lord is often also disobedient to his earthly parents, and he is likely to train up children who display a disobedience and disrespect for parents. We are seeing that today. “Unthankful”—unthankfulness is the very next thing to ungodliness. Ingratitude is sure to follow disobedience to parents. The children who begin life with disobedience to their parents will often be ungrateful to all others who show them any kindness. “Unholy”—this only points out the fact that these people he has described are inwardly impure.

“Without natural affection”—this is a lack of love and respect for family relationships. Think of the modern divorce trend. Many parents have broken up their homes because they love themselves more than anyone else, or even the Lord Jesus who died for them, and they show less love for their children than even the beasts of the field. “Truce-breakers” are those who are unwilling to make a treaty, or come to terms of reconciliation. “False accusers”—this particular sin points to that awful habit of slandering the character of another behind his back, which is only another way of saying that I am better than that person because I would not do such a thing, and is usually done by a person who leads a life with hidden sin in it. When we begin to talk about the evil of another, we should speak to the Lord about him and to no one else. “Incontinent”—a lack of self-discipline and self-control. “Fierce,” or an untamed, savage, and merciless attitude and actions toward others who may disagree with us. “Despisers of those that are good”—this naturally follows a lack of self-restraint and self-discipline and untamed savage actions toward others. It is hatred and jealousy to-

ward those who practice these virtues. “Traitors” points to people like Judas who will sell the Lord Jesus Christ for a few pieces of silver. “Heady”—this is the arrogant, headstrong attitude and action that is so prevalent among the professing people of God today. “High-minded”—puffed up and blinded with their own pride. “Lovers of pleasure more than lovers of God”—love of pleasure destroys ones love for the Lord Jesus. It destroys the sense of the presence of God. There are men today who will make any sacrifice to produce a few fleeting pleasures, but these same men will often sacrifice little or nothing to do honor to the Lord Jesus Christ. This list began with a love of self which excludes others, and closes with a love of pleasure which excludes God.

This is not a list of the sins of people of the world but of lives in the organized and influential churches yet future in Paul’s day and present today. Even Brethren churches are being peopled with pleasure-mad folks who have no concern for the souls of men. There probably has never been another time in history like today when there are so many pleasure-giving devices on the market for people to spend God’s money which will keep them from the house of God and dull their spiritual sense.

THE FINDINGS AT HIS RETURN

Many things that have been kept hidden are going to be revealed at the return of our Lord Jesus Christ. The secret sins that have been kept covered by the professing people of God will be revealed to the public. Sin that has plagued the church for years will suddenly be shown and the Achan’s will be found out. This will be a time of great uncovering. Political maneuvering within religious circles will be unveiled. The emptiness of the lives of some of the people of God will be seen. The years that some of us have wasted since we were saved will be manifested. The wood, hay, and stubble with which some have builded will go up in flames, and some are going to stand empty handed before the nail-scarred King of kings and Lord of lords.

His coming will reveal how our lives have affected the lives of other members of the body of Christ. Sometimes we are prone to forget

the word of Paul to the church at Rome in Romans 14:7-8. Your life last year prompted someone to come closer to Christ or turn further from Christ. Your life today has been an honor to Christ or a shame to His holy name. Next year you will be an effective tool in the hands of the Holy Spirit to point others to Jesus Christ or you will be used by the Devil to slander His holy name.

What you do affects some member of the body of Christ. You cause a weak member to stumble or you cause him to become stronger. Christ’s coming will reveal our motives. It will reveal the dishonesty and impurity in the lives of some that have claimed His name. The nicotine-stained fingers and lives that have hindered revival in the church will no longer be hid. The adulterous hearts and lives that have never been confessed to the Lord will be known. Now is the time that we need to confess our sins and get right with the Lord if we do not want to be embarrassed in His presence. The lying words that are on the lips of some who say they are looking for the return of Christ but are not, will be opened to all. He will know whether we have been watching for His coming or whether our talk has been just so many empty words.

THE FINALITY OF HIS RETURN

Many things in this world have a finality to them that is unalterable. The words of the United States Supreme Court are final. The deathbed is final (as far as this world is concerned) and is unalterable.

There is a finality about the coming of Christ that is awesome and terrible. Ungodly men often speak in a very glib manner about the coming of Christ, not realizing its importance. In light of the Word of God we cannot think of His coming in a light and frivolous manner. Our pilgrim journey will be over. The time that we have wasted will stare us in the face (maybe for the first time) as wasted forever. The end will come and the duties that we have put off time after time will never be performed. The decisions we put off making will never be made.

The opportunities we turned away from will be lost forever. The service we could have rendered for Christ, but traded it for one more fleeting pleasure of sin, will never

be rendered. The opportunities to witness for Christ that we have let pass us will never be grasped. The friends we were always going to talk to about their souls will never hear us because we will have sold our opportunities forever. Maybe some who are reading these words never intended to spend eternity in hell but will have no other place to go. Maybe you have always wanted to spend eternity in heaven, but your opportunity will have slipped away because you continually put off doing the will of God. Those opportunities that were once at the fingertips will be gone forever.

Many people will be disappointed because they have always heard and had it said to them: "Have a good time while you are young because you are young only once." Now some will face God with sin-ridden bodies and souls guilty of countless sins and will have no time or place to repent. The Devil will have laughed them into hell but will be unable to laugh them out again.

They will look back and see what they could have had, but failed. They will realize all too late that the wages of sin is death. The habits and chains of sin will have bound them and fit them only for hell prepared for the Devil and his angels. They will have to listen to the awful words: "Depart from me, I never knew you."

At this time some will be disappointed who are saved but thought they had plenty of time to serve Christ and were busily engaged having their fling in the glitter of sin. Their friends whom they could have won to Christ will be in hell. Their parents or their children will have perished with the Devil, not because they didn't know about the Bible but because no one reminded them to prepare for eternity. The future they had always planned to use to witness for Christ will suddenly be gone, and they will stand empty handed before the Lord.

Some will be like a young man

who lay dying. His mother believed him to be a Christian and was greatly surprised and distressed one day when, on passing his room, she heard him say: "Lost! Lost! Lost!" Immediately she opened the door and cried: "My boy, is it possible you have lost hope in Christ, now you are dying?" "No, Mother, no," he replied, "it is not that. I have hope beyond the grave but I have lost my life! Twenty-four years I have lived, and done nothing for the Son of God, and now I am going! My life has been spent for self. I have lived for this world—and now—while dying, I have given myself to Christ—but my life is lost!"

My friends, in the light of the Word of God and in the light of world events, we know that the coming of Christ is sure and soon. Let us ask God to remove the coldness and indifference from our hearts and cause us to be busy doing business for Him and watching for Him to come.

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Round-Up of

World-Wide

RELIGIOUS NEWS REPORTS

© ...
NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

NEW YORK. The Billy Graham Crusade has shattered the all-time attendance record at Madison Square Garden which was set by Ringling Brothers' Circus in 1944. The circus drew 1,162,000 persons for 93 performances, whereas the evangelistic crusade drew this many in 65 nightly rallies. Officials of the garden presented a memorial to the evangelist in recognition of the new record.

The office of the New York Crusade announced that during the first ten weeks of meeting a total of 34,269 persons made "decisions for Christ." A preliminary survey of these statistics shows that 31,858, or 93 percent of the total, were people living in New York City and the metropolitan area. Of the remainder, 2,300 were people from other parts of the U. S., and 111 were from foreign lands.

WASHINGTON, D. C. The Treasury stamped "In God We Trust" on paper money for the first time last July 25 as it placed two new printing presses into operation. The inscription long has been carried on coins. Congress authorized it for paper money two years ago.

The inscription will appear on a new series of one-dollar bills on the reverse, or green side, just above the large word "one." The Treasury will decide later when the inscription will be put on bills of larger denomination.

The new series of dollar bills carries the signature of Robert B. Anderson, newly appointed Secretary of the Treasury, who was present as the new presses rolled out the

first new bills. It was the first change in paper money since the Treasury reduced the size of its notes in 1929.

WICHITA, KANS. After granting permission to the Child Evangelism Fellowship to contact children on streets and public property in Wichita, to give them Bible messages and stories, the City Commission later rescinded the permit at the request of the Wichita Council of Churches and other Protestant groups. The protesting groups said they opposed the granting of the permit on the grounds that children (unaccompanied by their parents) must be protected against being approached by strangers. (The Child Evangelism Fellowship is an interdenominational group with headquarters at Pacific Palisades, Calif., whose aim is to evangelize unchurched youngsters by means of Bible-story sessions in public parks, private homes, and similar places.)

WASHINGTON, D. C. A spokesman for the Department of Justice is studying the decision of the Fifth U. S. Circuit Court of Appeals at New Orleans concerning a member of the Jehovah's Witnesses. The New Orleans court held that he is entitled to deferment from the draft as a minister, even if he has no theological education or regular church assignment. The decision is contrary to the findings of other courts, and the ruling may be appealed to the Supreme Court, the Department of Justice spokesman said.

SAN FRANCISCO. Three Protestant theological seminaries in

Berkeley, Calif., won tax exemption on their homes and apartments which are used by faculty members and married students. The State Court of Appeals reversed the decision of a lower court which upheld a tax assessment on the schools.

OTTAWA. Canada's new prime minister, John Diefenbaker, is a member of the First Baptist Church in Prince Albert, Saskatchewan. The former prime minister, Louis St. Laurent, was a Roman Catholic.

FORT WORTH, TEX. A former Japanese suicide pilot in World War II, converted to Christianity by a missionary, was ordained a Baptist minister here a few days ago. He is the Rev. Samuel I. Niwa. At his ordination he took the Christian name of Samuel because it sounded like his Japanese name, Isamu.

Mr. Niwa, who became a suicide pilot when he was only 15, was an atheist working with Communists while attending a junior college at Osaka after the war. He said that one night he heard a Baptist missionary preaching and was converted. "I remember every word he said," the minister recalled. "The most important ones to me were: 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' I felt a need, and the missionary's words answered it."

He was reared as a Shintoist when a boy, and his father ordered him out of his home when he became converted. But the missionary took him under his wing, and the youth came to America for theological training. He says he will become a sign-language preacher, ministering to the deaf, probably in a mission in his home city of Osaka.

PHOENIX, ARIZ. More than 1,000 delegates from the United States, Canada, Great Britain, Korea, Northern Rhodesia, Mexico, and other countries are expected to attend the 20th annual convention of Christian Business Men's Committee International at Phoenix, October 23-27, according to an announcement by Dr. T. E. McCully, CBMCI executive secretary. Business highlights will include the election of five new directors and an International chairman to succeed Waldo Yeager, of Toledo, Ohio, who retires from the board after serving his three-year term.

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Let Your Light Shine



E/P-Lambert Photo

SPECIAL. Excavation of the pool at Gibeon, mentioned 43 times in the Bible, will be the principal objective of an American archeological expedition that began work in the Holy Land last month. The expedition is sponsored by the University of Pennsylvania Museum and the Church Divinity School of the Pacific (Episcopal) at Berkeley, Calif. It is being directed by Dr. James B. Pritchard of the divinity school.

Last summer, Dr. Pritchard's expedition found the pool when it uncovered the buried city in El Jib, an Arab village eight miles north of Jerusalem.

(The pool of Gibeon is referred to in II Samuel, chapter 2, as the scene of the battle between the forces of Abner, Saul's captain, and Joab, the captain of David's forces. A rock-cut water reservoir, the pool measures 36 feet in diameter. Its depth is unknown to the archeologists, who last year dug down 35 feet without reaching the bottom. Because of the material uncovered in the upper strata, it is believed that complete excavation of the pool will yield additional inscriptions and other artifacts that may help to bridge the gaps in history of ancient Gibeon.)

WASHINGTON, D. C. Three stained glass windows, honoring John Wesley, Charles Wesley, and their mother, Susanna Wesley, were dedicated at the Washington Cathedral, a Protestant Episcopal institution. (John Wesley was the founder of Methodism, and his brother Charles was famous for his hymns he wrote.)

WASHINGTON, D. C. The House voted tentatively last August 6 to forbid construction of a chapel by the Air Force Academy. One member charged that the \$3,000,000 structure would be a "monstrosity." Others agreed with him. The vote was 102 to 53.

Funds for the Air Academy at Colorado Springs were part of \$900,000,000 in Air Force funds in a supplemental appropriation bill.



NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

The House did not cut the amount of money but forbade its use for the chapel.

The amendment on the chapel was proposed by Representative Errett P. Scrivner, (R-Kans.), who called the proposed a "nineteen-spined, polished aluminum monstrosity."

Mr. Scrivner said he was not against chapels for the military or anyone and that his father had been a minister for nearly 50 years. He thought that the building should be in keeping with the natural grandeur of its site in the Rocky Mountain foothills.

ISRAEL. The study of the Bible occupies a preponderantly important place in the curriculum of elementary and secondary schools, from 20 to 30 percent of the total hours of tuition being devoted to a study of Scripture, Biblical commentaries, and ancillary subjects. Pupils passing out of secondary schools must show a general knowledge of the Bible as a whole, and a fundamental knowledge of something like 400-500 chapters. (There are upwards of 1,000 teachers of the Bible in Israel, including about 300 Biblical experts and 100 scholars who devote their time exclusively to research in the Bible and its teaching. Of the latter, some 50 have reached international standards of scholarship.)

WASHINGTON, D. C. A joint resolution to declare the first Sunday in August each year National Family Day has been introduced in the U. S. House of Representatives

by Rep. George Meader (R-Mich.). Mr. Meader said there should be a Family Day as well as a Mother's Day and a Father's Day because these two observances "although fitting and proper, tend to isolate respective parents from the identity of the family unit." The resolution, if adopted, would authorize the President to designate Family Day "in recognition of the importance of the family to the happiness and well-being of men."

MINNEAPOLIS, MINN. At its annual convention in Minneapolis, The Gideons International announced the goal of placing a Bible in every hotel and motel guestroom in the United States and Canada that does not already have one. A Gideon survey showed it would take 720,200 Bibles, but the Gideons hope to accomplish it within a year. Next year will be the 50th year the Gideon organization has placed Bibles in guestrooms.

There are only 21,087 Gideons in the world, and yet these Christian businessmen raised more than a million dollars for Scripture distribution last year. About three-fourths of this amount was received from church offerings; the balance came out of the Gideons' own pockets.

During the year they placed 2,364,192 copies of either the New Testament or the complete Bible—an increase of more than 550,000 over the previous year. This total includes 1,099,051 Testaments given to children in public schools, and 277,349 Bibles placed in hotels and motels.

BETHEL (Holy Land). James L. Kelso, eminent Biblical archeologist, has left for the Holy Land to resume his search for Jeroboam's temple in ancient Bethel. This is the seventh trip he has made to the Holy Land to hunt for objects throwing light on Bible times. The temple he is looking for was built by Jeroboam as a rival place of worship to Solomon's Temple in Jerusalem. The supposed site is now covered with orchards. In previous explorations Dr. Kelso discovered portions of the winter palace of King Herod the Great near Jericho.

UNTIL HE COMES

Moderator's Address

Indiana Fellowship of Brethren Churches

By Scott Weaver



The Lord Jesus gave us a very wonderful illustration in Luke 19: 12-26 of what is expected of the child of God. Using our talents equals service, for service certainly is the use of whatever talent we might have for the glory of God. The Lord didn't save us to be armchair Christians until He comes, but rather to be active and zealous in service for Him. The Christian has not been asked to be famous, popular, or to excel, but simply to be faithful to serve in any way possible. Each one of us varies in talents, but surely we ought to know how to use them to serve our Saviour. We wish to consider three aspects of service: The cost of service; the enablement for service; the rewards for service.

THE COST OF SERVICE

A Bible truth is that every believer in Christ has been called to be a servant; but who is there among us who has realized and understood all that it involves? To look at the lives of most Christians, one might conclude that we expect God to be our servant rather than that we should be His! As God looks out over the church today, it is much the same as when He said to Israel: "Thou hast made me to serve with thy sins; thou hast wearied me with thine iniquities." Even when this charge cannot be brought there is often little conception of the true meaning of servant. Consider what a servant is to do. A servant is one who carries out the wishes of another. It has nothing to do with satisfying self or yielding to personal desires. Though the demands are

difficult and distasteful and even appear unreasonable, the duty of the servant remains the same—obedience.

This spirit however does not frequently occur among the children of God. It is far too frequently conspicuous by its absence! A lack of obedience reveals a want for spiritual depth and heart preparation. It reveals a very feeble insight into the meaning of Calvary and the resurrection of Christ. It is no small thing to become a true servant of Christ. To call Him "Lord and Master" and really serve Him in obedience costs a man complete denial of self—and crucifixion with Christ!

To be a servant of Jesus means that I am no longer to serve myself. It means that **my** will no longer controls, but the Holy Spirit controls. **I** will no longer control my actions, but live at the command of Another. **I** will no longer choose my path, but take the one (however narrow and painful it might be) that God has prepared. It means that I am willing to suffer in behalf of Christ, to be hated and despised by men. It means that I am willing to count all things in life but rubbish for the cause of Christ. I will forsake father, mother, brothers, and sisters in obedience to Him. It means I will take up my cross and follow Him.

Is this an easy life? Is it according to man's nature and pride? Will this not involve a struggle in every recess of the heart and soul? The cost is tremendous but worthwhile to be a servant of Jesus Christ and to use every talent we have for Him (Gal. 2:20).

We will never be willing to serve and obey until we have been purged of sin and cleansed by the blood of the Lord Jesus. Service calls for putting off the "old man" with his deeds and putting on the "new man." Sin has always separated man from God. There will be no service possible until the sin problem is dealt with.

THE ENABLEMENT FOR SERVICE

We wish to use Paul's enablement as our example. His enablement was stated in Galatians 2:20. In this verse we notice three ideas: The negative enablement; the positive enablement; the purpose of the enablement.

The Negative Enablement: "Not I." We wish to examine the context just a little, for in a sense the whole epistle is very sad. Paul had left the Galatian church, a zealous, loving group of Christians, who were serving in all faithfulness. After his return to Corinth from Ephesus, he finds that they are reverting to bondage and abandoning the simplicity and freedom of the Gospel. Paul's whole message to the Galatians was a note of reproof and stern rebuke, but softened by his love and tenderness.

What is the reason for this declension? It is perhaps revealed in chapter 5, verse 9: "A little leaven leaveneth the whole lump." "Leaven" was permeating the church and gradually eating away all freedom and joy. "Leaven" in the New Testament is mentioned several times. In the Gospels there is the leaven of the Pharisees—hypocrisy; and the leaven of the Herodians—

worldliness. In Corinthians it indicates immorality. Here in Galatians it speaks of ritualism and of legalism. Paul in Romans declared that justification is by faith, but now he finds himself confronted with a group who feel that justification depends upon human works. This heresy still exists. To the unsaved it insists: "You must **do** something to be saved." To the saved it insists: "You must do something to **keep** saved." The apostle calls it "another gospel" in chapter 6, and in chapter 4 a "weak and beggarly element," and in chapter 5 "a yoke of bondage." It is simply a departing from God's grace to human self-righteousness!

Satan is very subtle! We are not dealing with the immorality of the Corinthians but the importance of "I." Our first lesson as servants must be that the enablement for service is **not "I."** It is a hard lesson, and we are very slow to learn it. Sometimes we find folks who refuse to be taught. We can never satisfy God by fleshly carnal means. We may feel that great things have been accomplished, and yet it may be an experience like that of the Israelites in Psalm 106:15: "He gave them their request, but sent leanness to their soul."

The progenitor of "I" is Satan. He has always caused men to use this "I" for the enablement of service. God had to cast Lucifer from heaven. In Isaiah 14, five times he used the assertion "I will." Even God's children are often disabled through the "I." Moses and Aaron in Numbers 20:10 said: "Hear now ye rebels; must we fetch you water out of this rock?" Moses then smote the rock twice instead of once. God judged them by not allowing them to enter the promised land.

Saul disobediently and presumptuously offers sacrifices (1 Sam. 13: 12). The result was: "The Spirit of the Lord departed from him" (1 Sam. 16:14).

In service "I" always causes trouble, for it seeks the center of the picture. Paul said, "I have been crucified." If that is true for each one of us, then why do men not see more of Christ in us?

The Positive Enablement: "But Christ liveth in me." The early church declared repeatedly, believed implicitly, and experienced continually the power and presence of the ever (enabling) living Christ which must be yours and mine today! He



Scott Weaver

wants to charge our humanity with His power and resources for service. Christ lives in us so that we may see with His eyes, think with His mind, walk as He walks, speak with His lips and love with His love. If He is the enabling power of our lives, then He will give us unselfish power, untiring power, and unlimited power for service.

We see **unselfish power** illustrated in Matthew 5:16 and I Corinthians 10:31. This is unselfish power! Not I but Christ!

We find **untiring power** illustrated in Isaiah 40:28-31. You and I may know this power in a Person, the indwelling Christ, who himself has declared He possesses it!

In Matthew 28:18, 20, Jesus spoke of **unlimited power**. This unlimited power is ours if Christ lives within us.

Purpose of the Enablement: "The life which I now live in the flesh." Someone has described the life of certain Christians as: Satisfied—producing stagnation. Dissatisfied—producing frustration. Defiant—producing disruption. Defeated—producing vexation.

Can we imagine that this be the life of the risen Lord Jesus? This certainly does not describe our living Saviour!

The purpose of the enablement is to make possible a practical Christian life of service for every believer **now** in the flesh. A life of service is always under attack from Satan, but there is armament for the fight. Ephesians 6 tells us to "put on the whole armour of God," and along with being armored, to be "sober" and vigilant. The enablement for service and the armor of God ought to cause us to be "fervent in spirit; serving the Lord." But many of God's people are serving self, thus, they are self-servants and not His servants.

THE REWARDS FOR SERVICE

The Scriptures very clearly dis-

tinguish between salvation and rewards. Salvation is offered to the lost while rewards are for the faithful servants of Christ. We read of these rewards in I Corinthians 3: 12-14 and in Revelation 22:12.

The Lord is going to unveil our lives as believers. It will be a time of joy for some and a time of grief and embarrassment for others. Nothing will remain hidden and secret, for the Lord will make all our works manifest. It is quite apparent that many Christians have never taken the matter of rewards for service too seriously. The salvation of a believer is a settled matter for eternity, but how we spend our time and talents is yet to be dealt with at the Bema Seat of Christ.

Only about five percent of the Christians are really serving Christ, while the rest are merrily coasting. This means that the five percent will receive the rewards of the Lord while the other 95 percent will stand empty handed before the Bema Seat. This will produce bitter tears as they look back and remember how they wasted their efforts, time, and talents. Memory seems to be a permanent part of man. Someone has suggested that only God can forget. The Lord Jesus gave us the account of Lazarus and the rich young man in Luke 16. Apparently in that passage both the rich young man and Abraham were conscious and able to remember former life. If believers are able to remember how they have served the Lord, I am sure we can see the need for the hand of God drying tears in heaven.

If there is anything that will hinder the growth of a church and cause the pastor to become discouraged, it is the fact that so few of his people are really interested in serving the Lord.

The thought of the Lord giving us rewards ought to move us out of our lethargy and cause us to burn out for the cause of Christ. May God help us to go home with the desire to serve and to move the rest of the church to serve.

There are at least five rewards spoken of in the Scriptures: I Corinthians 9:25—incorruptible crown. II Timothy 4:8—crown of righteousness. I Thessalonians 2:19—crown of rejoicing. James 1:12—crown of life. I Peter 5:1, 4—crown of glory. These will be given for various services rendered unto the

(Continued on page 559)

Redeeming the Time

Summary of the Moderator's Address
Northern Atlantic Fellowship of Brethren Churches

By Conard Sandy

In the good and great providence of eternal God our Father, through the infinite and far-reaching grace of eternal God our Saviour, and under the blessed and personal leadership of eternal God our Comforter, we are here assembled in the first annual conference of the Northern Atlantic Fellowship of Brethren Churches. We should be filled with the spirit of thanksgiving to our God for this privilege of assembly as we enjoy it with our fellow saints in "the land of the free and the home of the brave."

It seems very appropriate that the theme of this first conference of this new district should be "Redeeming the Time." If we go from this conference better able to redeem the time, in the Biblical sense of the term, then it will have been profitable for us to have spent these few days together; otherwise it would have been better for us never to have assembled here. Let us from the very outset seek to make this a great conference for the glory of the Lord Jesus Christ. Also let us remember that, in a sense, whatever we do here will be considered in later years as a precedent by which the affairs of other conferences should be conducted. The phrase which constitutes our theme—"redeeming the time"—appears twice in the New Testament. Before we go any further in our thinking we must turn to the two passages and read what has been given to us within the confines of divine revelation. The Apostle Paul used the phrase "redeeming the time" in writing to the believers in the city of Ephesus (Eph. 5:11-17). The second appearance of the phrase "redeeming the time" came from the pen of the apostle to the gentiles when he wrote to the saints in Colosse (Col. 4:1-6).

EXHORTATION

Realm. The realm in which this exhortation lies is that of the Christian life; this is not written for, nor to, the unbeliever. In the first three chapters of the Ephesian epistle the

apostle wrote of the relationship of Christ to His church, while in the last three chapters he wrote of the relationship of the church to her Christ. Thus the first half of the book must of necessity be primarily doctrinal in content, while the last half of the book must of necessity be practical in content. The same is true of the Colossian letter: the first section of it is concerned mainly with the character of the Christ in His relation to His church; whereas the second portion is concerned mainly with the conduct of the church in her relation to her Christ.

"Redeeming the time" is therefore an exhortation in each case in the

of them lest we bring shame upon ourselves; we are to live in the light of the glorious Gospel, and remember that the light reveals the true character; we are to awake to all the possibilities about us; we are to walk as wise men and not as fools; we are to treat all men in proper respect; we are to pray and watch with thanksgiving; and finally we are to "walk in wisdom toward them that are without." With all these statements as a background, it is then that the Holy Spirit exhorts us to redeem the time.

Request. The word translated "redeem," according to Thayer, literally means "to redeem, by payment of a price to recover from the power of another, to ransom, to buy off, to buy up or to buy up for one's self for one's use."

The word translated "time" is one of the two common Greek words used to speak of time. This word means the "measure of time, a fixed and definite time, a definitely limited portion of time, with the added notion of suitableness," says Dr. Thayer. What, then, is the defined or set time involved in this statement? It is the time of grace and the believer's earthly pilgrimage. It is today and only today. The saint can use this day—this time—wisely or unwisely; he has no power over any other time—yesterday is gone and tomorrow is not here.

Benjamin Franklin said: "Dost thou love life? Then do not squander time, for that is the stuff life is made of." Letourneau, a Frenchman, added: "Be avaricious of time. Do not give any amount without receiving it in value; only allow the hours to go from you with as much regret as you would give to your gold." Theophrastus answered: "Nothing is more precious than time and those who misspend it are the greatest of prodigals."

Reasons. A careful reading of the two passages of God's Word before us reveals three reasons why every believer should be concerned with "redeeming the time" in his present-day Christian life. And since



very heart of the practical section of the epistle. It might be considered, in a very real and true sense, the central pivot on which both of these practical sections turn. The Christian life is practical and to see and enjoy it in its fullness and to the fullest degree one must learn to redeem the time.

Let us look closer at the immediate realm or context of the phrase in the two epistles. The Spirit of God warns the saints to "have no fellowship with the unfruitful works of darkness." We are to reprove, by our very attitudes and actions, the works of darkness about us; we are to refrain from speaking

we are believers of the Book we have no business to look elsewhere for reasons for what we do and what we do not do while traveling in the Christian's earthly pilgrimage.

Wickedness. In the Ephesian letter our theme is one clause among five phrases in a sentence that reads thus: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." "Because the days are evil," and they were. Anyone who is at all acquainted with the history of Ephesus, during the first century following the birth of the Lord Jesus, is aware of the truthfulness of that statement. The same was true also of the entire Roman world. But what about our own time—are our days evil? Are these the days concerning which the Holy Spirit has warned in II Timothy 3:1-5?

The second reason for "redeeming the time" is that we can and will apply ourselves to the discernment of the will of God as He has been pleased to reveal it for our present good. Here is God's statement of the matter: "Wherefore be not unwise, but understanding what the will of the Lord is." And again these words: "Walk in wisdom toward them that are without."

Witness. The third reason why every saint of God ought to redeem time is so that he will be able to bear a true witness to all the world. Listen again to the word of the Holy Spirit: "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." By that statement it is seen clearly that there is a very close relation between "redeeming the time" and bearing the proper kind of witness "toward them that are without."

On the other hand there is evidently a close connection between the modern saint's misuse of time and the pronounced failure in witnessing to lost men and women concerning the marvelous grace of the Lord Jesus. It is no idle exhortation that the Spirit here lays upon all saints who would be pleasing to the Saviour and Lord in all things. Because we as a people spend time so carelessly and do not avail ourselves of every opportunity before us, we do not and we cannot speak "always with grace," nor do we have a speech that is "seasoned with salt." The result is, the sinners are not

hearing the blessed and sweet story of salvation in Christ Jesus.

EXPLANATION

This then brings us to a second consideration in which we must note why it is important and timely for us to think on this theme here and now and why it is urgent that we be busy "redeeming the time." This explanation shall be treated very briefly under three divisions: of creed, of character, and of conduct.

Creed. We who believe in the simplest of all creeds—the New Testament—have a great work to perform in making all men to realize that God has given us just one revelation. Many are the voices crying out to be heard, but the majority of them are not giving forth the Word of God in its simplicity. Many are the interpretations, but few are the clarion calls of "thus saith the Lord." Many have a "form of godliness," but they have not "the power thereof." The members of this school are "ever learning, and never able to come to the knowledge of the truth." We are warned against them and their false and damnable doctrines. It is urgent that all believers who have and know the creed which is true to the Word of God be busy, get even more busy, and remain ever busy "redeeming the time, because the days are evil."

Character. When a preacher fails to preach the full Deity, the virgin birth, the sinless life, the substitutionary death, the complete burial, the victorious resurrection, the glorious ascension, the intercessory mediation, and the blessed return of the Saviour, he has removed at the same time the motive, the purpose, and the urgency for the holy and righteous life on the part of those who profess faith in the Christ. One's character will never rise to a higher level than his creed.

Since false and inadequate creeds have produced souls which lack in

real Christian character, it behooves us to look at the character of the modern church member. What do we see? We see a person who has been taught to be satisfied with bigness rather than with truth and true greatness, who has misinterpreted activity for spiritual progress, who has placed his dependence upon the arms of the militarists rather than upon the arm of the eternal God, who is enveloped in programs rather than in prayer, and who is occupied mainly with society rather than being lost in the love and grace of the Saviour. This is tragic, for it can lead to but one conclusion; that is, a highly organized church that has lost its contact with the one and only source of spiritual life in the person and work of the Christ of God.

Conduct. It must ever be remembered that creed determines character and that character determines conduct. These are always related and in this order. To ignore this truth does not in any way remove it from the realm of reality. People do right because they believe right and they do wrong because they believe wrong. Those who are given to a false creed are themselves false and what they do must of necessity also be false and wrong. Christ summed up this truth in Matthew 12:33-35; 15:18-20.

We are told there are more members in more churches in the United States of America than ever before in our history. It is undoubtedly true that more people have joined churches than in any previous day, but it does not necessarily follow that more people are Christians now. In fact, we have some very amazing paradoxes along this line. At least 100,000,000 people belong to the three main religious groups in our nation: Protestantism, Romanism, and Judaism. But how many or how few of these really belong to the Saviour? We do not know and there is no way of getting an answer. But it is safe to say that even within the realm of Protestantism there are multitudes who have never entered into a personal and saving relationship with the Lord of the church. It is pathetic, for the church has not been busy at its mission; which is, the preaching of the Gospel of salvation to lost men and women and then inviting them to come to the blessed Jesus for eternal life.

Churches which have departed from credal beliefs as set forth in



Conard Sandy

the holy Word of God have at the same time desisted from teaching high moral character. The lack of a God-given creed has produced a generation of people with poverty-stricken character, and this in turn has produced another generation that is known for its corrupt and filthy conduct.

EXAMINATION

The first thing we suggest is that each of us ought to examine our own lives and our own churches to see if we are wasting time, or if we are redeeming it to and for the glory of our Redeemer. All time that is not used to the fullest degree of usefulness is in a sense lost time. We cannot create time nor can we destroy it, but we can use it. We cannot save time and store it away for some future convenience, we can only use it, either wisely or unwisely, while it is passing never to be recovered here or in eternity.

As we examine ourselves concerning the use of time, it is well for us to remember that there is a time for every thing and we must learn when that time is. It is well for us to remember that there is a time for every thing and we must learn when that time is. It is well for us that we consider the words of one who faced this problem centuries ago and wrote Ecclesiastes 3:1-11. Let us examine ourselves in the light of this Scriptural suggestion. Have we given everything that comes into our lives its proper proportion of time, or have we given far too much time to the trivialities of life and failed to give the proper time to the essentials of our daily lives as they stand in the presence of God? What about the time we give to Bible reading and prayer in comparison to the time we give to newspaper reading and talking to men about the passing things of this world? Do we spend sufficient time in examining ourselves, or do we spend the greater portion of our time in examining the methods—yes, even the motives—of our fellow men, both within the church and in the world? It is now time that we begin the examination right at home.

Evangelism. After the believer has examined self, it then follows for him that he should, and will be ready to, engage in evangelism—personal, congregational, and mass—as opportunity is presented. It is true that God gave to His church some

to be evangelists; but nowhere on the sacred page is there an inference that the work of evangelism is to be limited to the work of the evangelists. To the contrary, every believer is supposed to be a witness, in a sense, an evangelist.

What is New Testament evangelism? It is making known to sinners the glorious good news of the Saviour and the salvation which He has provided in grace because of His love for us while we were unwisely. It is taking the Gospel to people who either have never heard it nor received it and then pleading with them to believe and be saved upon the basis of what Christ did for them at Calvary.

It seems almost unnecessary to read again from the Word on this point; but at the risk of being repetitious let us do so. As we read Matthew 28:8-20; Acts 1:8 and John 20:21, let us remember that they are direct from the blessed Lord Jesus Christ himself.

Since there are many churches and many church members who do not know and do not preach the plan of salvation as it is in the person of the Lord Jesus, let us here now resolve and covenant anew to be earnest evangelists of the Gospel. Education will not stop the rising crime wave but true evangelism will. Reformation will not change the hearts of men and women, but regeneration will make new creations of all believers, old things will pass

away and all things will become new.

Evangelism—personal, congregational, and mass—is the one and only hope of the church and of the world. Multitudes are lost in sin, believers alone have the message of hope for them. Let us awake them, “redeeming the time,” and send forth the word of salvation across hill and vale until all men, especially here in eastern Pennsylvania where we are, have heard the story of our Christ.

Extension. When this conference was first organized, less than one year ago, there were five churches in this area which joined together to form the Northern Atlantic Fellowship of Brethren Churches. This made us one of the two districts in the denomination with just five co-operating congregations. But thanks be unto God, there are now seven congregations in the district. This is a good sign for a new district, but let us pray that this shall be only the beginning of great things for Christ in this area. Let us ask the Lord of the church to give us one newly organized church within the confines of the area allotted to us to join our fellowship each year. Let us ask the Lord to give us wisdom and strength to take the land for Christ and His church. Let us redeem the time in establishing new Brethren churches in the area where The Brethren Church had its beginning as far as the United States of America is concerned.



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"BUT THE LORD IS IN HIS
HOLY TEMPLE: LET ALL
THE EARTH KEEP SILENCE
BEFORE HIM." Hab 2:20



Summary of
Moderator's
Address

By Henry
Dalke

INTRODUCTION

We are assembled as members and friends of The Brethren Church to begin the 36th Annual Conference of the Northwest Fellowship of Brethren Churches. Our desire and prayer is that this conference will be for the glory of God, and for the blessing of our individual hearts as children of our Heavenly Father.

In all of our deliberations concerning the business of our conference, let us seek first the guidance of the Holy Spirit of God that His will may be done through us, and that Christ shall be magnified. The theme of our conference is "Edifying the Body of Christ."

God has given to us the human body as an illustration of the union of Christ to the church which is His body. The human body is an **organism** in which one member of the body affects another member. When one member suffers, the entire body suffers with it. The church is commonly known as an organization, but primarily it is an **organism**.

The difference between an organization and an organism is that one has life and the other doesn't. Organization means simply that things are placed in an orderly fashion. You may have an organization of facts, which simply means that you have your facts grouped in order. But when you think of an organism, you immediately think of life. This is of course what the body of Christ has. It has life. It is made up of living members. We are called **living stones** by the Spirit of God through the Apostle Peter.

Now, when we think of "edifying the body," we want to know what the word "edify" means. It comes from the Greek word, **oikodoma** which means, the act of building, or advancement, which we then in turn understand to mean "to advance a person's spiritual condition," "to make spiritual advancements." In other words, **to grow**.

Growth is normal for a living organism. When there is no growth, it is an indication of extreme danger of death.

The body of Jesus Christ, which is the church, must have growth. God has given to the church apostles, prophets, evangelists and pastors who are teachers (Eph. 4:12-15).

Considering the growth of the body of Christ, I want to speak of the **necessity** of growth, the **conditions** of growth, and the **result** of growth.

THE NECESSITY OF GROWTH

First of all I would say that there is no growth until there has first been a birth. The birth of a child naturally precedes its growth. Under normal, God-given circumstances the birth of a child brings great joy to the parents. A tiny baby certainly is something to be loved and cherished. It is helpless and dependent upon others for its care. This care of course is gladly bestowed upon it by the parents, primarily the mother. It is a joy for her to care for the baby in its infancy. She bathes, and feeds, and cuddles the little one, and even loses many hours of sleep in the night, but each

act is a ministry of love for the child.

If the child is healthy and receives the right care, it will grow rather rapidly and will soon come to the place where it can walk, and then talk. Each new accomplishment is also a joy to the parents. When they see the one take the first step without assistance of a chair, or a helping hand, there are words of praise and encouragement. When the first word is uttered, even though you may have to use your imagination to understand it, there is a satisfaction in the eyes of mother and father. Growth is necessary for the happiness of the parents. If growth and development do not take place, the child becomes a heartache instead of a joy.

We have some friends who have a child that is completely helpless. Its helplessness came about through complications which set in after she had chickenpox at the age of two. She is now fourteen years of age, but she cannot walk, she cannot talk, she cannot eat. She must still be fed with the bottle. She is completely robbed of all mentality. You can easily see how the care of this child keeps the parents from functioning in society as they could under normal circumstances.

Transfer now this human experience into the growth of the body of Christ, which is the church. Is there normal growth in our church? I fear that most of us must confess very little numerical or spiritual growth.

I want to use the words of an evangelist pastor to illustrate this point as he writes his concern for

the young people of the church. "All these things we do for young people are fine. And I'm as glad as anyone to hear of thousands of teen-agers getting converted around the church ten years later." This unfortunately is not the groaning of a reactionist. The hard, cold facts are on his side. These facts seem to indicate that while evangelicals are champions at producing sixteen- and seventeen-year-old "converts," they are not so effective at translating these converts into lifelong church memberships.

This is illustrated by a small evangelical denomination. One of its leaders reported recently that in 1855 they had twenty thousand members. In 1955 the denomination had grown to forty thousand. Now, this constituted something of a problem to the leader, for he said:

"The increase of population in births over deaths (according to the USA Census Bureau) at the present is 15 per 100 per year. This means that if the churches of our denomination have done no more during the last hundred years than win the children of our church members to Christ and church membership, and at the same time win not a single "outsider," our denominational membership, twenty thousand in 1855, should now stand at seventy-six thousand. Instead we have forty thousand members. "This means we are not only failing to reach the community, but we aren't even winning the young people of our church families."

In looking over our last year's statistical report, I see that the Northwest Fellowship of Brethren Churches did not show any gain; in fact, we showed a net loss of 39 souls. Our reported membership for 1955 was 858 and a year later we reported 819 members. Something is definitely wrong! We are not producing. We are not growing. Wherein lies the answer? I believe that the answer lies in the home.

The members of the church are not faithful to their children. We are raising a generation of children who are not being taught the importance of the church. Very few parents are willing to take the trouble to bring their children to the prayer meeting of the church. Thereby they are unconsciously teaching their children that the prayer meeting is not important. The same is true concerning the evening service of the church on the Lord's Day. The adults do not esteem the services of the church; they leave their children at home and thus treat the services far too lightly. They suppose that when the children are grown, they will come. If we do not train our children in these things when they are young, it will be almost impossible when they get to the Junior-High age. Why wonder then that we cannot hold our children for the church! We fail our children in the first ten years of their lives in showing to them the lack of importance of the services of the church.

If we expect numerical and spiritual growth in our respective churches, we must first of all live close to Christ and train our children at our family altars in the home, and then teach them the importance of the church, which is the body of Christ.

We can gather statistics of cities about us without Brethren churches, or any Gospel testimony, but unless we set ourselves to the immediate task of taking care of our children, we will not do anything for those who are outside of the church. Let us bring our children to God at the altar of prayer in our homes and then see how faithful they will be to the church of Jesus Christ. If a child is trained right in the home, he will be right in the church. If a child is not trained right in the home, he will not be right in the church.

We have seen the necessity of growth, now let us see—

THE CONDITIONS OF GROWTH

One of the very first necessities of growth is that we have food. The U. S. government is trying to educate people to the principle that "food is the basis of health." The condition of growth in the church is that food must be presented. It is the pastor's responsibility to feed the church as Paul instructed the elders at Ephesus in Acts 20:28.

The pastors are to feed the flock. That is their responsibility. The responsibility of the flock is that they come and eat when the food is presented.

Does the shepherd go and feed each sheep out in the hills wherever they may be? No. He has a place of feeding and the sheep come and eat. A pastor cannot possibly go into all of the homes of the congregation and feed them all separately. They are to come to the place of feeding.

The Word of God gives us the food the pastor has to give. It is "the milk of the word," and "the meat of the word." For "new-born" babes it is to be milk. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2). For growing people it is to be the "meat" of the Word.

For the growth of the church, we need pastors that are giving out the milk and the meat of the Word of God, and we must have the people coming to eat when the food is set forth. How faithful are we to the pastor and to the church?

There are other conditions of growth that are necessary for the body, such as air, exercise, and rest. We will not have time to develop these aspects at this time. These are the positive necessities. There are also real enemies in the realm of physical health and well-being. Disease is a constant robber of health and growth.

We must also guard against the disease of sin in the body of Christ. A disease in the skin is often caused by a perfectly normal cell getting out of place and thereby causing cancer. It wouldn't seem that a small thing being out of place should incur such severe results, but it does.

A rose is a beautiful flower in its place, but it is considered a weed when it is found in the grain field. The body of Christ has many members and each member has his place. We have this illustrated by Paul in 1 Corinthians 12:12, 14-18. We are further instructed by this illustration that each one has need of the other, and that each one of us is to fulfill the appointed place where the Lord has placed us.

When disease attacks the body in one member, the entire body is affected. This is also true of the spiritual body of Christ. Therefore

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Henry Dalke



Workers Together With Christ

Moderator's Address—

Mid-Atlantic Fellowship of Brethren Churches—

By Earl E. Peer

As we assemble ourselves together in this First Annual Conference of the Mid-Atlantic Fellowship of Brethren Churches, truly we have much for which we must raise our voices in praise and thanksgiving unto God who sits in the heavens. Just one year ago with a measure of uncertainty and somewhat of a spirit of reluctance the old Atlantic conference was dissolved and two new districts, the Northern Atlantic and Mid-Atlantic conference were formed. But now twelve months hence we reflect upon that action with a feeling of confidence that that was the will of our Lord. Your present moderator is deeply grateful to you for the great honor of being elected the first moderator of this conference. I am sure that I express your thoughts, as well as my own, when I say we appreciate the kind and gracious hospitality of the Grace Brethren Church, of Hagerstown, for being host to this conference.

I believe that the Holy Spirit of God directed your executive committee in the selection of the theme of this conference, "Working Together With Christ," and the conference text, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (II Cor. 6:1).

My own heart has been blessed and my spiritual life enriched by a study of and a meditation upon these words written by the Apostle Paul as he dipped his pen in the ink of inspiration.

I would like to present these words of Paul as found in our conference text as a challenge to every pastor and to every layman present. First, I want to treat the text from

the standpoint of two different interpretations; secondly, to attempt an exposition of the passage; and thirdly, to exhort and challenge the heart of each delegate of this conference.

There are two main and general interpretations of this text. In the Authorized Version the text reads: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." The two words "with him," are in italics and indicates that they were not found in the manuscripts but have been added by the translators in order to make the meaning more clear. As a rule this is true, but sometimes the explanatory words of the translators seems to make the meaning more obscure. The first interpretation which I present is that which follows closely the Authorized or King James Version which suggests that the workers spoken of here are workers with him, that is workers with God. The other opinion is that since the words "with him" are not to be found in the original Greek text, that the true meaning is that we are fellow workers with one another. The sense of the verse from this point of view then would be: "We, the members of the church, the body of Christ, are fellow workers, we are co-laborers together for the blessing of the whole body of Christ and for the evangelizing of a lost and dying world." Truthfully, I see no serious difficulty in accepting either or both of these interpretations for both of them, I feel, are true and express the meaning of the passage when we consider it with the context in mind.

Before we consider the text a

little more in detail I would like to say a few words about the great mission suggested by our text. "We then, as workers together with him." Just what is this work in which God is engaged in which we are privileged to co-operate? God is employed in numerous works: the work of creation, the work of preservation, the work of conservation, the work of government, and the work of providence, but in none of these works can mere man ever participate. Evidently, the work spoken of here is the work of reconciling sinful men unto himself—a work wrought only by God through the death of Jesus Christ upon Calvary's cross.

We must look to the context for further light related to this work of God in which we are permitted to be His co-laborers. Note from verses 18-20 in chapter 5, God's work in Christ. God is the great worker. The work in which God is engaged, that work in which man has the blessed privilege of working with Him, is the work of reconciling lost humanity to a righteous and holy God. To this work we as the children of God have been called and commissioned by our risen Lord as ambassadors. As an ambassador of Jesus Christ we must not consider lightly our mission; we must not attempt to originate the message; we must not seek our own glory; we must never depart from our instructions. On the other hand, we must go where He sends us; we must communicate the mind of the Lord; we must defend His honor; we must make the Master's business pre-eminent, and we must be willing to suffer loss rather than see the interests of our Master fail.

With these few thoughts in mind from the context, let us look at the text again: "We then, as workers together . . ." Of whom is the apostle speaking when he said, "we"? He is speaking of himself as an apostle and a minister of Christ along with all the Christians at Corinth to whom this epistle was addressed. I am sure that we are safe in saying that by application at least, if not directly, Paul includes us and every born-again believer, for we infer from his salutation in I Corinthians 1:2. My desire is that this conference text and theme might grip our very souls. If we as brethren will permit the Lord to burn this text upon our hearts and indelibly write this theme in our minds, I am sure we shall report greater blessings and gains for Christ than ever before in every phase of our district work at next year's conference, if our Lord tarries in His coming. May God grant that this conference will not simply be another district meeting; may God grant that this conference theme will not be something we shall promptly forget. I pray that these words of Paul may become a living reality to every minister and every layman in the Mid-Atlantic Fellowship of Brethren Churches.

"We," that is we ministers of the Gospel—who have been called and commissioned of the Lord to preach the message of God's grace, the only message which can reconcile sinful men to a holy God—are workers together with Him. However, as I have already suggested, I believe that the pronoun "we," as used here by Paul, is all inclusive and takes in every Christian, who has been redeemed by the grace of God and reconciled to God through the death of His Son Jesus at Calvary. Therefore, the "we" links together ministers and laymen alike in the work of the Lord. If the minister fails, the work of the Lord fails. If the layman fails, the work of the Lord fails. In chapter 5 verse 20 when the Apostle Paul said: "Now we are ambassadors for Christ," we understand that to mean, of course, that all of us as Christians are ambassadors for Christ. Certainly, we would not limit that ambassadorship to apostles or ministers alone, but we recognize the fact that every man, woman, or young person whose name has been written in the Lamb's book of Life and whose eternal

home is heaven is only a stranger, a foreigner, and ambassador in this world of sin and woe. We, then as brethren, are workers together with our blessed Lord in the ministry of preaching the Gospel and reconciling men to our Lord Jesus Christ.

How well we do the job for Him and how quickly we accomplish the work He has given us to do depends largely upon how well we work together as brethren. I want to mention two things with respect to our working together. A recognition of and an acceptance of these two truths is absolutely necessary to our prospering in the work of the Lord. First, there must be a realization that this work is the work of our Lord. Secondly, we must constantly remind ourselves that it is possible to work in vain. We as human laborers work in subjection to the divine will of our precious Lord. God buries His workers but His work goes on, is not just a trite saying. God can dispense with any man's services, however great, wise, and good he may be, or think him-



Earle E. Peer

self to be. But on the other hand no man can dispense with the counsel, and the aid, and the wisdom of our Father in heaven. The strength and success of our work for Christ depends upon our acceptance of this fact. Our success in the Lord's work is a relative matter, and I am convinced that the degree of success one experiences in God's work is in direct proportion to the worker's acceptance of the truth, "the work is God's, and not ours." Nothing else is as dear to the heart of God as this work for which He sent His only begotten Son into the world, and at Calvary when the Sinless was being made sin so that we might be made the righteousness of God in Him, God for a time forsook His Son, provoking this cry from our Saviour, "My God, my God, why hast thou forsaken me?" God forsook His Son so that He might

never need forsake a sinner.

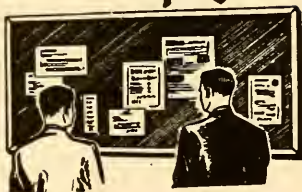
Once the Christian workers are conscious that the work in which he is engaged is the work of Christ and of God, he will have no trouble with a selfish motive. It is a tragedy—but too often true—that workers in the church arise whose motive for service is something other than the glory of God. How sad that when the early church buried Diotrophes, his entire progeny did not perish with him. John, the beloved disciple, warned of his clan in III John 9-11.

A careful reading of Paul's first letter to the church at Corinth will convince anyone that his heart's desire for this church plagued with carnalities was that their motives for service for Christ might always be pure and be for the glory of God. In the very first chapter in speaking of God's choosing of the weak things to confound the wise, he gives the purpose for God's doing so in verse 29. In chapter 3 he rebukes them for carnality which resulted in envy, strife, and divisions, pointing out for them their selfish motives. The motive for our works, whether for self or for the glory of God ascertains whether or not our works will stand the divine test of fire. In chapter 4, Paul deflates the proud and puffed-up Christian. I once read somewhere that the puffed-up Christian is full of leaven. In chapters 8 and 10 Paul deals with the problem which gave so much trouble in Corinth, the matter of meats offered unto idols. I believe that chapter 8, verse 1 is the key to this entire section. Knowledge puffeth up, but love edifieth. Note please the comparison and the contrast: knowledge puffs up. Knowledge makes one proud—mere knowledge forgets the glory of God. Knowledge is selfish, but love edifies or love builds one up. After writing at length to the Corinthian Christians upon the subject of spiritual gifts, Paul concludes with these words: "But covet earnestly the best gifts: and yet I show unto you a more excellent way," and then he wrote those thirteen wonderful verses of I Corinthians chapter 13 on the subject of love.

I doubt if there is any other one thing which will keep brotherly love vital and alive as will a realization that the work in which we are engaged is the work of the Lord. I would recommend to every delegate

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Newspage



MODESTO, CALIF. Rev. Raymond Thompson has resigned as pastor of the McHenry Avenue Grace Brethren Church, and has accepted a teaching position in the Brethren High School at Long Beach, Calif. Charles Koontz has accepted the pastorate here, and will assume his new duties on Sept. 1. Brother Koontz graduated from Grace Theological Seminary in the class of 1956.

SOUTH BEND, IND. The Ireland Road Brethren Church, Gene Witzky, pastor, is now holding services at 1310 Catherwood Drive.

PERU, IND. George Johnson, of the First Brethren Church, Wooster, Ohio, has accepted the pastorate of the First Brethren Church. He is a '57 graduate of Grace Seminary. His address is R.R. 5, Peru, Ind.

WINONA LAKE, IND. Dr. Floyd Taber and family arrived in New York for furlough from French Equatorial Africa, Aug. 7. They are making their home in the Missionary Residence. Misses Gail Jones and Edith Geske returned on the **Queen Elizabeth** to their field of service in French Equatorial Africa on Aug. 28.

SAN JOSE, CALIF. Stanley Van de Grift occupied the pulpit at the Brethren Church on Aug. 18, and the new chaplain at the Santa Clara Clara County Hospital, Rev. Marilyn L. Fordine, on Aug. 25, while the pastor, J. C. McKillen attended conference.

BELEM, BRAZIL. Developments in the condition of Eddie Miller, Jr., confined him to a local hospital and he did not make the flight to New York as previously stated in the Missionary Herald.

LONG BEACH, CALIF. Dr. L. W. G. Duff-Forbes, Fellow of the Philosophical Society of Great Britain, editor of two magazines "Israel Anchorage" and "Treasures from Tenach," and author of sev-

eral books, was the speaker at the evening services at the First Brethren Church, Aug. 11 and 18.

MADERA, CALIF. Hobart W. Weston, father of Mrs. Bill Burk, missionary to Brazil home on furlough, suffered sudden death Aug. 16. He was engaged in construction work. Christian sympathies are extended to the family.

HAGERSTOWN, MD. On Sunday, July 28 the Grace Brethren Church gave \$1,268 in a special offering toward their building fund. Fourteen decisions were made for Christ at the morning service, Aug. 11. Marvin Lowery, junior in Grace Seminary, gave the evening message. Warren Tamkin is pastor.

PIQUA, OHIO. The first youth camp of the Southern Ohio District Conference of Brethren Churches was held Aug. 5-10 at the YMCA camp grounds north of here. There were 98 campers registered and 15 ministers and their wives, and lay women assisted in making the camp a good one. Decisions for Christ were witnessed the last night. The decision service was under the direction of the national youth director, Ernest Bearinger, and the Grace Ambassadors quartet. Rev. Clair Brickel, of Clayton First Brethren Church, was camp director.

WINONA LAKE, IND. Another prospective professor for Grace Seminary and College made his appearance at the home of Dr. and Mrs. John C. Whitcomb Aug. 14. His name is Donald Albert and he weighed in at 9 lbs., 5½ oz.

In Memoriam

Issac Bott went to be with the Lord on July 20. He had been a member of the First Brethren Church of Rittman, Ohio, since 1948. In the absence of the pastor, Rev. Charles Turner, the funeral was conducted by Rev. Kenneth Ashman, pastor of the First Breth-

ren Church of Wooster, Ohio.—Charles Turner, pastor.

Mrs. Dorothea Dawson, a member of the First Brethren Church of Long Beach, Calif., since Jan. 1, 1950, departed to be with the Lord on July 25. She had been confined to her bed for several weeks following a stroke. As long as health permitted, Mrs. Dawson was a regular attendant at the services of the church. Her loyalty to her Lord will not be forgotten by Him in the day when He rewards His children.—Dr. C. W. Mayes, pastor.

Mrs. Gaylord Miller left the mid-week prayer service on July 24, and 15 minutes later she was carried by the angels into the presence of her Lord, although her body was rushed to the hospital in vain hope of life. Mrs. Miller was a most faithful Christian lady and beloved by all. She will not soon be forgotten by the members of the Grace Brethren Church of Mansfield, Ohio.—Dr. Bernard Schneider, pastor.



News

Rev. and Mrs. Conard Sandy just completed two weeks of revival meetings in our Brethren Chapel at Dryhill, Ky. The theme was "Calvary Covers It All." We praise the Lord for the wonderful messages from the Word.

The attendance was very good during the entire series of meetings—reaching 121 as the highest number present.

Vacation Bible school was held each morning for one week with 77 children present.

There were 17 decisions for Christ and five were baptized in a beautiful baptismal service in the river on the closing day of the revival.—Miss Evelyn Fuqua.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
York, Pa.	Sept. 1-13	Herman Koontz	Crusade Team.
Johnstown, Pa. (Riverside)	Sept. 1-15	Bruce Baker . . .	Walter Lepp.
Grandview, Wash.	Sept. 8-22	Robert Griffith .	Leo Polman.
Findlay, Ohio . .	Sept. 8-22	Gerald Teeter . .	A. R. Kriegbaum.
Cuyahoga Falls, Ohio	Sept. 15-29 . . .	Richard Burch . .	Crusade Team.

The Holy Spirit and Evangelism

By Dr. Charles Ashman, Pastor
West Covina Brethren Church
West Covina, Calif.



The keynote of one of our national conferences was definitely that of **evangelism**. We do not recall another annual national conference during which more emphasis was placed on **soul-winning**. It sounded out in almost every message and also in the business sessions. It appeared to us that it was not "worked up" but **Spirit inspired**. It stirred us to thinking and studying about the relationship between evangelism and the Holy Spirit. Hence this study.

Prime Purpose

The prime purpose of the Holy Spirit in the world is that of **conviction**. In promising the Holy Spirit, our Lord declared: "When he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). This is the prime purpose of the Spirit with the world. His chief concern is to bring conviction upon unsaved persons. This is His only mission with the unsaved. He is not interested in "world betterment" or "social service" or "reformation" as such. His purpose and mission is to bring a realization of a lost condition.

Spirit Conviction

The Holy Spirit alone can bring Spirit conviction. We may persuade people to do this or that, even to be baptized and join the church, but without the Holy Spirit bringing conviction of sin there will be none. We are totally dependent upon the Spirit to bring the spiritual realization that apart from Christ one is eternally lost. This is the great need in evangelism today! So few believe they are lost and need a Saviour! There are so few **sinners** today! Everybody seems to be satisfied and

unconcerned. Why? There are many causes for this state of spiritual insensibility. But the chief one is that we have not sought Spirit conviction as we ought. We have not prayed for it enough. We have not preached it enough.

It is true that the word "convict" is found only once in the Bible, in John 8:9, where it refers to the accusers of the woman as "being convicted by their own conscience." But the thought and principle of conviction is found many places in the Scriptures. Who convicted these men? The Holy Spirit through their consciences. He'll do the same today if He has half a chance.

Spirit Methods

The Holy Spirit chooses His own methods of convicting sinners and saints. Surely He employs His sword, "The Word of God." "Preach the Word," teach it, quote it, print it, live it! We doubt if there ever is Spirit conviction apart from the Word of God.

Four "P's" in the Revival Pod

There are four absolute essentials to Biblical evangelism—Publicity, Preaching, Prayer, Personal Persuasion. These are not written in any order of their importance. The Spirit employs prayer along with preaching. Yes, we can pray Holy Spirit conviction into and upon the hearts of the unsaved. Prayer is thus an evangelistic method, tool, instrument, channel. Oh, that more of God's people would unite in prayer for revival and evangelism!

Personal Persuasion

Call it what you will—personal work, personal evangelism—it is

one of the greatest needs of evangelism today. Fewer Christians are engaging in it. It is becoming harder to practice by those who sincerely desire to do so. It was the original method of winning souls in the early church. Without publicity, and not much preaching, but with prayerful personal persuasion souls were won to Christ. The Spirit even ordered Philip to leave the crowds in Samaria to go down to Gaza to win **one soul**. (See Acts 8:5-40.) In the early church souls were won by one.

Give the Spirit a Chance

We are suggesting a plan which will give the Holy Spirit a greater chance to work through personal persuasion. In a two weeks' evangelistic meeting, there are no evenings for God's people to practice personal evangelism. Today very few men can be seen during the day. Just when God's people are inspired to do personal work, the best time to do it, the evenings, are all taken up with revival services. Face to face is far better than telephone or U. S. mail, or any other way of contacting folks. Why not have each two weeks of revival preceded with **one week of personal evangelism**? Have the evangelist there and he and the pastor direct the going forth each evening of all who will enlist. Except for the regular prayer meeting night, devote all evenings to calling on indifferent church members and the prospective unsaved. Then the opening Sunday of the public services would have been prepared for by prayer, publicity, and personal evangelism. This would really give the Spirit a chance to use the saved to reach the unsaved. What do you think of it, brethren.

Proof of the Christian Faith

By Ord Gehman, Fort Wayne, Ind.

The Lord Jesus Christ said: "Ye shall know them by their fruits" (Matt. 7:16). Those words are as true today as they were the day our blessed Lord spoke them to His eager disciples on the Mount. Even though centuries have elapsed since that eventful day and multitudes have acknowledged His lordship, let us pause for a little time and ponder some of the proofs of the Christian life.

In our Christian relationship to the Father above, we discover that the Father preserves His children by His grace and power in the things of our eternal salvation. It becomes our unspeakable joy to prove this aspect of our Christian experience by the much overlooked art of perseverance. Perseverance on the part of God's child becomes the evidence of that which has been vouchsafed unto us in eternal salvation. The Word states that "ye were sealed with the Holy Spirit of promise" (Eph. 1:13c). Again we read in II Timothy 2:19a: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His."

God keeps His children. Only the grace of an eternal God could do this. Even so, our salvation is manifested by the fact that we, as His children, walk true to that new life into which we have been led by the Spirit of God. By referring to the above verse, we find that counterbalance of the Christian's inestimable privilege. It is stated this way: "Let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19b). We also notice in Ephesians 2:8-10: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This same great truth is expressed in Romans 4:4-5. Our work for the Master is not to obtain salvation, but out of thankful hearts we serve Him because He has saved us by His grace.

A CONSISTENT WALK

Further evidence of this truth of our Christian faith grows out of a

consistent walk before the Father and an evil world. That archfiend, Satan, always watches carefully for a flaw in the life of the professed Christian. For the slightest error, he finds an emissary who is always happy to magnify that misstep. The word conversation is used many times in the New Testament, and it refers to the whole sphere of one's activity and very manner of life. Not only what you **say** must be guarded, but what you **think**, how you **look**, where you **go** and what you **do**. Paul said: "Only let your conversation be as it becometh the gospel of Christ" (Phil. 1:27a). Again, "Our conversation is in heaven" (Phil. 3:20a). Peter states: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (II Pet. 3:11). The immortal words, "Oh, Consistency, thou art a jewel!" seem like a word from Scripture, their truth is so self-evident. Jesus said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

CHRISTIAN GROWTH

Again, let us note that further proof of our Christian faith is manifested by Christian growth. It is just as natural to expect growth in the realm of the spiritual as it is to expect it in the realm of natural things. A new baby comes into a home. Just as long as he grows and develops as a normal baby should, we are not concerned. But when he manifests loss of appetite, nervousness, and the like, we become alarmed immediately. We seek the services of a physician, and the best one we can find, regardless of the fee for his services. And that is exactly the thing we should do. But when a person becomes listless and inactive spiritually, there is all too many times little or no regard or apparent concern over the matter.

HUNGER

Hunger is a good evidence of normal growth. My friend, do you hunger and thirst after spiritual things? Jesus said: "Blessed are they which

do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). Peter admonishes us to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ" (II Pet. 3:1a). The New Testament is literally filled with admonitions to the Christian to feed upon the Word. And where else can God's children expect to find better spiritual nourishment? Dear reader, if there is no spiritual hunger in your life, perhaps it would be profitable for you to take inventory of your spiritual life and see what is wrong.

I marvel at many professing Christians. They seem to be so much like camels. They attend church services only periodically. Easter, Christmas, special seasons or events, evangelistic meetings, and the communion services, seem to supply all the spiritual food they want. They do not deem it necessary to make it a habit of their lives to attend the services with any degree of regularity and feed upon God's precious Word. And yet, I am made to wonder if their spiritual vigor is in a healthful state. Their soul apparently doesn't crave very much of the deep spiritual food of the Word. Perhaps on closer examination we would discover that their spiritual anemia is more of a liability to the church than it is an asset.

FRUIT BEARING

Even though it has not been possible to exhaust this vast subject in this brief article, one more factor must be taken into consideration in conclusion. That is the Christian privilege of fruit bearing as a proof of Christian faith. Christ's great message in the vine and the branches as recorded in John 15 very amply illustrates this great truth. We bear fruit because we abide in the vine. Pruning and purging may come, but only that more fruit may result. Paul delineates this spiritual fruition in Galatians 5:22 ff. When the Word of God and the Spirit of God really possesses the life of God's child, there will be evidence of spiritual fruitage which becomes the crowning proof of our Christian faith. May God grant that it might be so in each life to His eternal glory.

USING OUR TALENTS (Continued from page 548)

Lord, such as a crown for faithfulness, a crown for soul-winning, a crown for righteousness, a crown for suffering in behalf of Christ, and a crown for our prayer life. They will be given on the basis of God's grace for the respective service rendered.

The Scripture tells us that "God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister" (Heb. 6:10).

In the face of the Lord's promise to reward us, it ought to behoove us to serve the Lord with all of our talents. Therefore, I would suggest the following recommendations:

1. God didn't lay down conditions for servants as to sex or age. The Lord wants every Christian to serve! In this coming year, every church in the Indiana Fellowship of Brethren Churches ought to strive to have a men's organization. We praise the Lord for the fine work the ladies have been accomplishing, but our men need to be just as in-

terested in these same projects: home missions, foreign missions, Grace Seminary and College, publications, and every field of endeavor for our National Fellowship of Brethren Churches.

2. We must have youth organizations in every church, such as SMM, Boys Clubs, Brethren Youth Fellowship groups, and any other group which will foster Christian service for our young people. The youth of our churches need places to serve, as well as adults.

3. Every department of the church must have a burden for souls and be interested in evangelism. Soul-winning is the key to our growth. Many of our folks are discouraged with our progress as a district, and yet they are doing nothing about it. Every child of God should have a burdened heart for perishing souls. Tract distribution and witnessing must become a part of each one of us if we are to accomplish the task of evangelizing the lost.

4. Bible-reading must find a place in our lives before we can become effective servants using our

talents. This coming year our goal should be for every member of the churches in the Indiana Fellowship to read the Bible through.

5. Delegates of conference should go home with inspired hearts to campaign for faithfulness in every service on the part of all our people. Make prayer meeting, Sunday evening, Sunday morning, and communion services all as important as Sunday school.

6. Determination on the part of each one of us to use every talent we have for the Lord, lest He would remove any we might have making us a castaway. In Revelation 14: 13 it seems to indicate that throughout eternity our works as servants will follow us. That which is fireproof—gold, silver, and precious stones—will survive. That which is wood, hay, and stubble will perish.

The rewards will be brought by the Lord Jesus Christ at His coming.

May God help us to realize the cost of service, to know Him as the enabler for service, and to look forward to His coming for the rewards for service.

EDIFYING THE BODY OF CHRIST (Continued from page 553)

we cannot allow sin, which is spiritual disease, to continue in the body. Let me illustrate how one member can effect an entire congregation. Going back into the history of the children of Israel while they lived under the time of judges, we find that a gross sin was committed by the inhabitants of the city of Gibeah. This sin was made known throughout the twelve tribes of Israel and they all gathered together to clean up this great sin. When they came to deal with the city, it was in the tribe of Benjamin, and so the tribe of Benjamin set itself in array against the other tribes. Instead of being willing to take care of the sin, they joined with the offenders against the forces of righteousness who had the orders to destroy the city of Gibeah. In the days of warfare that followed twenty-two thousand men of Israel were slain the first day. The next day eighteen thousand more died. Then they inquired of the Lord again if they should continue the battle, and the Lord commanded them to do so. It was not until the third day that the forces of right were victorious.

In the meantime forty thousand men had died for the cause of right. Do you see the heartache, the bloodshed, the cost of taking care of that one sin, which is pictured by that one wicked city?

How often do we find a member in a congregation who is living in sin? When that sin is to be dealt with, there will be relatives or friends who will join with the sinning individual, like the tribe of Benjamin did for the wicked city, to go against the will and the Word of God? This always brings great suffering. Why is it that some folks think more of one sinning individual than they do of the well-being of an entire church organization? We think more of man than we think of the body of Christ. We do not consider the church holy enough. Our concern should be first of all the health of the body of Christ, which is the church.

I believe that disease has robbed the church of its spiritual growth and we are not willing to do anything about it. The edification of the church must be done in the spirit of love. If the cleansing of the

church is not done in the spirit of love, then it will only cause chaos.

The need of the unsaved world about us is a spiritually clean church that is growing into the fullness of the stature of Christ.

RESULT OF GROWTH

When we're fitly joined together, as recorded in Ephesians 4:15-16, there is no friction between us. When every part of the body is fulfilling its part, then there will be a harmonious growth of the whole.

The Word of God says that the body will edify itself in love. Our bodies are made to combat disease. When our body is attacked by disease there is an immediate response of the body to rid itself of that which causes pain. Sometimes it is able to do this of itself, and other times we need to have the offending members taken out by surgery. May we as members of the body of Christ consider our high and holy calling and fulfill our part "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

KITCHEN KATHEDRAL

THANKS FOR EVERYTHING

By Dorothy C. Hoskin

The little seven-year-old girl bowed her head and in a low voice prayed: "Dear Lord, thank You for the food. We appreciate it. In Jesus' name, Amen."

Her mother bit her lip and patiently poured the milk in Carol's oatmeal. There had been a tug at her heart when her daughter had used the word **appreciate**. Such a long word for such a little girl! There was only one reason why she had used it: she had heard her mother say it often. And Carol's mother recognized that without conscious effort she was teaching her little girl not only words, but also attitudes.

How important it is that we Christians train ourselves to be thankful. How frequently we are encouraged in the Lord (Ps. 105:1). And how much there is for which to be thankful at each stage of our children's lives.

My neighbor was going to have her second child, and I asked her: "What do you want this time, a girl or a boy?"

"I don't care which," she replied with a happy smile. "I'll be thankful so long as the baby's normal."

The baby was. And the mother was thankful. In this day when there is so much stir to accept and help those children who are not normal, a mother should be especially thankful when her children are healthy. In the great design of God, He has decreed that some should have the extra grace of accepting situations that are not normal. Therefore, there should be an extra thankfulness when one does not have to adjust to the difficult situation, but can say: "Thank You, Lord, for giving my child standard equipment."

All of Flora's five children were normal, and for that she was thankful, but they weren't average. That is, they didn't receive average grades in school. They were always at or near the end of the class. Flora was ambitious for her children. She hadn't been allowed to go to college, neither had her husband, and so she determined that her children should go. However, none of them received grades that showed them up to college standard. That was because their talents lay in other lines. One boy became a wizard in radio, another as a carpenter, one girl became a gym teacher, and the other two daughters were "born mothers."

It took Flora many years and many hours of prayer to be thankful that her children filled their own places in the world. They didn't fill the places she coveted for them, but she learned to say: "Thank You, Lord, that You have given each one his own talent."

And there was Millie. She, like many another mother, wanted her only son Tom to marry a girl with both beauty and brains. Tom met Jocelyn at college. She worked in one of the offices. She was a plain girl but he was attracted to her. Only Millie's deep love for her son made her consent to the marriage. Five years after the wedding, Tom was afflicted with an incurable disease and Jocelyn nursed him devotedly. Millie learned to be grateful for her daughter-in-law. Both beauty and brains might have been discontented with a man tied to a wheel chair, but Jocelyn's love did not vary with his physical condition. Millie learned to say: "Thank You, Lord, for a plain girl with a beautiful heart."

Look the situation over carefully and you will find that you can "in every thing give thanks" (I Thess. 5:18).

of this conference a careful and a prayerful reading of I Corinthians chapter 13 and with this read I John 2:3-4, 8-11.

Now, I come to the second truth of which we must be fully aware if we are to succeed well in working together with him, and that is: "It is possible for the work to be in vain."

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." Without a doubt, the grace of God here refers to the offer of reconciliation as in chapter 5 and verse 20. This may be looked upon objectively or subjectively. If we consider this matter in an objective way, the grace of God is the "gospel" which is called the Gospel of the grace of God. Subjectively it is personal Christianity. The grace of God, as such, may be received in vain in either of these two forms. Some hear the Gospel and the offer of reconciliation through the death of Jesus Christ and reject it—to them the offer of salvation by the grace of God was in vain. However, it is possible for one who has personally experienced salvation through Jesus Christ to receive the grace of God in vain. The free agency of man, the exhortations of the Scripture, the facts of apostasy, as in the case of David, Peter, and others proves the awful possibility of this. Remember that Paul was writing this epistle to born-again men and women. No greater calamity can happen to a man or woman than to receive this grace in vain; hence the earnestness of the Apostle Paul. Paul never ceased to warn his converts of this terrible danger and was constantly on guard lest he himself should be set aside as a castaway. Paul feared fruitlessness in the Christian life as one would fear a great monster or a vile poisonous serpent (Read Gal. 2:2; Phil. 2:16; I Cor. 9:24-27; I Thess. 3:5).

Brethren, we are employed in a great work. We have a great God. The prospects and the future of the work are as bright as the promises of God. There is not one good reason for failure in the work to which God has called us. I am not overlooking the fact that we also face a great and a mighty enemy in the person of Satan, who goes about as a roaring lion seeking whom he may devour.

The BRETHREN
MISSIONARY

HERALD



FOREIGN MISSION NUMBER

SEPTEMBER 7, 1957



THE TRESISE HOME
Headquarters of our work in Hawaii

Interesting Items From Our Annual Meeting

By Russell D. Barnard

As I write, we have just completed the annual meetings of our board of trustees and of the corporation of The Foreign Missionary Society of the Brethren Church. All members of our board were present, along with the following missionaries: Dr. and Mrs. Floyd Taber and family, Misses Edith Geske and Gail Jones from Africa (these two ladies will be back in Africa as you read these notes, having left the USA on August 28); Rev. and Mrs. Bill Burk of Brazil; Rev. and Mrs. Lynn Schrock and Rev. and Mrs. Solon Hoyt and their families from Argentina; and Rev. and Mrs. A. L. Howard and family from Mexico.

We desire to report a number of interesting items resulting from these meetings.

Personnel—

Brethren Bernard Schneider, W. A. Ogden, and Homer A. Kent, Sr., were chosen to continue as trustees for another three-year period. In the board organization, Brother Charles Mayes was chosen president; Bro. Bernard Schneider, vice president; Bro. Kenneth Ashman, recording secretary; and Bro. Homer Kent, treasurer. These were all re-elections. They become also the officers of the Society by this action. Nominees for the 1958 election, by mail, are Brethren Charles W. Mayes, Alva J. McClain, Glenn O'Neal, Russell Ogden, Russell Ward and Ralph Colburn. Three will be elected as you vote.

The office staff continues as last year, with Brethren Russell D. Barnard as general secretary, Clyde K. Landrum as assistant to the general secretary, Kenneth G. Moeller as financial secretary, and Robert Cover assisting on a part-time basis. Misses Marcia Lowe and Evelyn Schumacher continue as office secretary and assistant office secretary, respectively.

Amendment to increase board membership—

The Society approved an amendment suggested by the board of trustees that the board membership be increased from nine to eleven, with the two additional positions to be exclusively for laymen. It will be a year hence before these lay nominees can be presented.

Appointment to France—

Rev. and Mrs. Tom Julien were appointed as missionaries to France, their service to begin in the first half of 1958, providing there are sufficient funds available at that time. Our board was granted the permission to make a direct mail appeal for funds to send the Juliens, since it seems very probable that they could not otherwise go at the time indicated. This appeal will be made in the very early fall.

Authorization to appoint—

There are others who will probably be ready for appointment during the year, and in anticipation of this the board was granted the authority to make such appointments if, and only if, funds are available.

Missionary residence building committee—

Anticipating that we will probably be ready to begin construction of the new Winona Lake missionary residence during the year, a building committee was appointed, consisting of Brethren Barnard, Landrum, Kent, Ogden and McClain, and Mrs. Barnard. Please contact any member of this committee with your suggestions. The gift of \$3,210.18 given by the ladies of the national WMC for this purpose this year is very greatly appreciated. Without their continued help the building could not be even considered at the present time.

Interstation communication in Africa—

We are very deeply indebted to Mr. James Arthur Vaus, Jr., and the Missionary Communications Service, Inc., for the supply, installation and maintenance of the first two units of our interstation communication system in Africa. These units will be installed soon at Bozoum and Boguila, and will be so arranged that those on these two stations may talk together, and all other stations will be able to hear the conversations. When installed, this very fine grant by this excellent missionary organization will cost possibly \$5,000. This will be of inestimable value in our work.

To stay an extra year—

Rev. and Mrs. Hill Maconaghy have asked that they might stay over for an extra year in Argentina to complete their new church building and get things in good operation in it before they leave. This is a most commendable offer, and was granted by the board.

Thanks to the Beavons—

Mr. and Mrs. David K. Beavon of 3 Scout Trail, Darien, Conn., have done a very valuable service to our missionaries during the past year in meeting them upon arrival in the States, and in assisting them as they leave this country for the foreign field. We desire to thank the Beavons.

Midyear Meeting—

This meeting of our board of trustees will convene according to present plans in Long Beach, Calif., on January 27, 1958. This will be an excellent opportunity to contact missionary candidates and other interested people on the west coast.

(Continued on page 567)

THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Junior Missionaries of the Month



One, two, three! Yes, that is the number of children in the family of Rev. and Mrs. James Marshall, missionaries to Argentina. And we have here the pictures of these three boys: Michael, age 6, Peter, age 4, and little brother David, a two-and-a-half-year-old. They are healthy, active boys, just like you missionary helper boys. Since Michael is six, I suppose he will be in school this year. Pray for these three Junior Missionaries and their parents!!

Your Prayer Booklet

All missionary helpers should have received a new prayer booklet. I am wondering how you are using yours. Do you use it every day to pray for the missionaries? How many missionary helpers will write and tell how you are using yours? Tell us if you have it in your bedroom, living room, or dining room. Also, you might tell whether you

hang it on the wall or have it on the dresser. Do you use it in family worship? Tell us, too, if you pray for each of the Junior Missionaries listed on pages 29, 30 and 31. Your letters should be written and mailed to The Children's Page, Box 588, Winona Lake, Ind., right away. Try to write some real good letters. If you do this, maybe—just maybe—some of them will be published on the Children's Page in the future. Let us hear from you!

MARY MISSIONARY—



Were You at National Conference?

I saw a goodly number of you missionary helpers here at Winona Lake at National Conference. I hope you had a good time. Did you like our missionary helper's booth in the Auditorium? Did you sign your name in the book there? I hope all of you can come next year!

Can You Untangle the Sentence?

Try to separate the letters so that they will make words. Then the words will make a sentence.

IAMAMMISSIONARYHELPER.

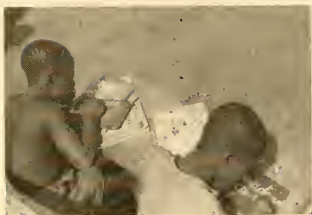
Try this one, too:

WEHAVESIXMISSIONFIELDS.

I'd be glad to know if you got both right!!

Let's LOOK at the French School

By Mrs. George E. Cone



An intellectual look. As far as the government is concerned, the French school functions primarily for the purpose of teaching the children the three R's and to develop their thinking process. We too are interested in the same thing. Can you imagine how bleak would be your understanding of the Bible if you had had no formal education? How much would the expression "forgive seventy times seven" mean to someone who did not even understand two times two? Praise God for this opportunity to develop God-given minds for a deeper understanding of His Word.



A physical look. How often our hearts have been grieved when those of high spiritual quality on whom we were depending much for the Lord's work have been taken from us or made ineffective by weak bodies. Little Mboukilo is learning an elementary lesson in hygiene. Wash before you eat (which is always done with the hands in a common bowl). Wash before you come to school. Trim your fingernails (with a razor blade) and keep them clean. We pray for strong bodies to accompany good minds.



A social look. How badly our children need to learn wholesome substitutes for the sensual, moonlit dances and suggestive games of their people. Here we see our French schoolgirls playing a game similar to "jacks" only with pebbles. Dexterity counts, as they do not have a ball and must catch the stone before it hits the ground. At school they are taught fair play, good sportsmanship, and teamwork. These lessons, once learned, become valuable aids to Christian living.



A spiritual look. Every day the children are given what the government program calls a lesson of morals. For us it is the Bible lesson time. It has been a thrill to take the children through the action-packed Book of Genesis, especially since they had never heard these stories before. Not having the Old Testament in Sango yet, the people as a whole are ignorant of its marvels. What a privilege for these students who in a few years will be able to read the whole French Bible and other helpful Bible literature in French!

An important look. The French school is important to our mission for three reasons. First, to meet the demands of a rapidly changing Africa, we need better trained leadership among our people. Second, the people value an education for their children and if we cannot provide it, many will be lost to the Catholic schools. Third, the government does not look favorably upon missions with no French school interests. Therefore, brethren, "Ye also helping together on our behalf by your supplication; that for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf" (II Cor. 1:11 ASV).

Tidal Wave in Argentina

By Jack B. Churchill

It has become common to hear of the "tidal wave" of students that has begun to break over the educational institutions of the United States. Educators have been warning of this for some time and now are actually grappling with the problems of increased enrollment, inadequate facilities and building programs. Perhaps it will surprise some to hear that here in Argentina the Bible Institute of The Brethren Church has also felt the effect of a "tidal wave" and has set some records in the way it has faced the problems involved.

A brief review of the institute's history reminds us that it began in April of 1949. Although plans had been made for opening such a school, nothing definite had been done until January 1949, when a group of young people, in whose hearts the Lord had been working, approached the missionaries and the pastors after summer camp and "tidal-waved" the Bible institute into existence. They felt strongly the need for preparation in the Word, and our Argentine churches desperately needed pastors. The day classes were launched that same year in Rio Cuarto, and there they continued for two years under the direction of the Schrocks. After that the institute was moved to La Carlota where the Dowdy family headed up the school. Then, as the

first group of students completed its course of studies and went out into the work, the wave receded a bit because not enough new young people were coming in to fill the ranks, only one or two each year. In 1954 the day classes of the institute were suspended.

However, that one year was sufficient to show that we stood to lose too much if we abandoned the institute program completely, and so in 1955 the classes were renewed—but with only two students!—in Rio Cuarto. But that was the beginning of a new "wave." In 1956 the institute was moved to Almafuerte with the administration of the home in the hands of the Siccardi family. Bro. Siccardi and his wife have the greatest number of years of service in the pastorate among the



Sr. Ebeling in front of the two new rooms built for the boys.



The 1957 student body. Left to right, back row: Alberto Sotola, Angel Diaz, Victor Wagner, Benjamin Enrieli, Eduardo Coria. Front row: Marta Bettinalio, Lillian Bruno, Lidia Di Nardo.

Argentine workers. Here two new students joined us, making a 100 percent increase in attendance over the previous year! Somehow they were all crowded under the Siccardi family roof.

But with the approach of the 1957 school year we found ourselves facing a tidal wave for sure. There was promise of another 100 percent jump in enrollment—four new students! Where would we put them? New rooms would have to be built, but where would the money

come from? Finally, \$450 was set aside for the purpose of putting up two new rooms for the boys' quarters and for remodeling two existing rooms into an apartment for the girls. A believer from nearby Rio Tercero, Sr. Julio Ebeling, undertook to do the work. He faithfully and sacrificially did his part in such a way that the job was done for less than the estimated cost, thus making it possible to add an extra bedroom to the house for the Siccardi family and still stay within the budget. (No doubt some college and seminary building committees would like to interview Sr. Ebeling to learn his secret in this day of skyrocketing building costs.)

The accompanying pictures will tell something of the Bible institute at the present. These young people and those who back them up in prayer and offerings have a very important part to play in the future of the Lord's work in Argentina. Pray with us that He will continue to send in year by year those whose lives He has put His hand upon for the spreading of the Gospel of grace in this land.



The Siccardi family. Left to right: Sara, Tito, Mrs. Siccardi, Mirta, Mr. Siccardi, Eunice.

Amazon Travelog

By Bill Burk

(Fourth installment)

When we arrived at 4:30 in the morning, the town of Itacoatiara was lighted only by the nearly full moon. The *Lobo* had blown her usual long-short-long-short to announce the approach but apparently no one was awakened. But after tying up to a single post stuck into the cliff, the skipper blew another early-morning "rooster" to enliven the sleepy town. It worked, and among the first to come aboard via the three large canoes on the beach were the basket salesmen! It seems that Itacoatiara is famous for baskets.

"Handle with care—this side up." The usual warnings were painted on the four Brazilian-made kerosene refrigerators to be unloaded at Itacoatiara. Lacking both a dock and a barge, the fragile crates had to be lowered by the ship's winch into a big canoe, but still only a canoe! Engineering the job before the work began, I had it all figured out that they'd put the modern ice boxes into the canoe one at a time, also taking them ashore singly. I've never liked these canoes for, as the Brazilian says, they are "insane," meaning that with their round bottoms they wobble freely from side to side. I have difficulty staying aboard one of them, let alone standing up in one! But they put all four refrigerators into the canoe at once, three standing up correctly, one on its side. In short order they were standing them on the beach—all in a day's work.

I might mention the inflation in Brazil. I suppose the average legal minimum wage level throughout the country went up about 200 percent in August. (In Icoraci it went up 280 percent.) Consequently, to mail a letter to the States no longer costs a nickel, but 15 cents. We used to send a five-inch tape recording to our folks for 20 cents, now it costs 80 cents! A bottle of shampoo was

15, now it's 35. Farinha, the basic food of the poor, has gone from three to 12 cruzeiros per kilo. Airplane rates went up the day after I bought Zielasko's return tickets at the old rate. For several months we feared that our vacation trip wouldn't materialize because of an increase in the price of the shipping companies. Well, it didn't happen, and a couple of days before sailing from Belem we bought the round-trip ticket—using nearly all the allotted vacation money (which we'd saved up for two years by not making some sort of a trip last year).

Six days out of Belem the ship docked in Manaus. A paperboy came aboard and I spent three cents for a sample of his wares. In large letters on the front page was a notice having to do with the shipping company with which we were sailing. At midnight the prices would go up 100 percent. As it happened, we got the last ship out of Belem with the old price. Today it would cost four years' vacation pay! If we hadn't purchased round-trip tickets, we'd not have had ample cash for the return trip to Icoraci. Guess the Burks would have been

starting a new Brethren mission station in Porto Velho!

Riding one busline after another in this city of 125,000 people proved interesting and not at all monotonous. In my travels alone one morning I happened upon all the paved roads. However, as a family in the afternoon we'd never seen more dust! The roads of that line weren't paved and, unlike Icoraci, the dry season in Manaus (currently in season) is **dry!**

On the various bus rides we saw many churches, including the Assembly of God, Presbyterian, Baptist (with a seminary), Seventh Day Adventist (with a day school), independent missions and many Roman Catholic churches with three new cathedrals in construction, one such being completely round in architecture. (Many of Brazil's evangelical missionaries hold that Manaus is most unequally filled with foreign missionaries. Just a few hours away by launch any missionary would find towns without a single witness for Jesus Christ, towns also, however, with very little attraction other than that of the souls of their lost inhabitants.)



Part of Manaus' floating docks with cable transportation of cargo

Art and I were on our way to the village of Saint Raymond via omnibus when we saw something quite different. Usually the boys of these towns are those who earn a little spending money sweeping the streets, but in this city we saw an entire gang of women doing this work in men's clothing, straw hats and cigarettes.

The streetcar system in most of Brazil, if not all, was initiated by the English many years ago. In many places the system has died since the government did to the system as Nasser did to the canal. However, in Manaus the cars still run—or maybe better—run again on their wood-generated electricity. The name of the project painted on the cars is the “Campaign of the Recuperation of the Tramways.” The fare, one penny.



Teatro do Amazonas—Manaus' Opera House

Also recuperating is the famous opera house or **Teatro do Amazonas**. As we're told, there is no comparison today with the glory the place enjoyed at the beginning of the century when show companies came all the way from Europe to play in the middle of the great Amazonian jungle. The backdrops are molded, some of the great oil painting and murals done in France are torn, windows are broken, the President's suite is literally a mess and the pink plaster is falling from the outside of the great building. Its only use now is for an occasional Brazilian comedy.

During the peak of the rubber boom at the turn of the century, the English began construction of the unique floating docks. The largest of these will receive two or three ocean-going ships and a couple more river steamers. The basic structure consists of huge steel pon-

toons upon which is built a standard dock including warehouse the full length, and also a small hand-pushed railroad system, the loaded cars of which are hauled by electric winches up the flexible ramp to the mainland warehouse. For half a century now the network of floating docks has proved itself during the annual flood crest, which probably averages around 20 feet.

Unique to Manaus are the float-

ing houses which we saw nowhere else. No property tax is paid by the owners of these palm-leaf or frame shacks constructed over a “foundation” of a dozen or so logs which may be as large as two to three feet in diameter. Occasionally we saw entire “neighborhoods” of these floating homes moving in a train pulled by a motor launch to happier fishing grounds.

(To be continued)

INTERESTING ITEMS FORM OUR ANNUAL MEETING

(Continued from page 562)

Financial report—

We desire to thank all those who assisted in presenting to the Lord the largest annual foreign-mission offering ever presented—a total of \$265,941.58 in the year of 1956. The report will be printed in the Brethren Annual. Even this our largest offering was not sufficient to fully meet the needs of the year. This with the current items mentioned in the following memorandum caused the board of trustees to prepare, and ask that publicity be given, to the following memorandum:

IN LIGHT OF THE FACTS

THAT:

- 1) Our offerings received for foreign missions, January 1 to August 1, 1957, were about \$19,000 less than in the corresponding period in 1956, and that,
- 2) Our expenditures have been heavier during this first seven months of 1957 than in any similar period in our history, and that,
- 3) We have no surplus with which to absorb deficits, and that,
- 4) According to present prospects, with our present commitments, we will probably close this year two to three months behind in fund balances, and yet have several months in the new year before we receive much in the way of funds; therefore,

WE MAKE THE FOLLOWING NOTATIONS:

- 1) We trust we will be able to pay

all personal allowances to missionary personnel, on time, since we feel this to be our first responsibility;

2) We believe we will be able to care for the most urgently needed field expenses to be paid from field allowances, believing these to be second in importance, but urging that our missionaries on all fields make every possible economy in respect to these expenses.

3) We hope to care for such buildings and equipment as have already been authorized, trusting that wherever possible missionaries will forego the building of buildings and the purchase of equipment;

4) We will not be in a position to approve additional missionary personnel, buildings or equipment, other than in those cases where commitments have already been made, until increased offerings warrant such expansion;

5) We recommend that for the present only those projects be presented that are in line with our most urgent needs, relating to the support of missionaries, their expenses, and the necessary field expenses.

6) Even with these measures of economy we may need to make further extreme reductions in our expenditures during 1958, unless our foreign-mission offerings are increased tremendously during the last five months of 1957.

7) We therefore ask all to whom these notations may be presented to join with us in most earnest prayer that the program of getting the Gospel out to the lost multitudes in Africa, Argentina, Brazil, France, Hawaii and Mexico shall not be hindered.

Prayer Goal Progress—1957 Foreign Mission Offering

(Note—At this time we are listing by districts those churches whose reports have been received by our foreign-missions office for the period from January 1, 1957, to July 31, 1957. Some churches have not yet reported and from others only partial reports have been received. The complete report of gifts for the entire year of 1957, showing the breakdown of funds and the standing of churches, will be published early in 1958.)

ALLEGHENY DISTRICT

Accident, Md.	\$ 90.00
Aleppo, Pa.	685.25
Grafton, W. Va.	301.19
Jenners, Pa.	539.00
Listie, Pa.	1,339.55
Meyersdale, Pa. (Summit Mills) ..	464.16
Parkersburg, W. Va.	100.00
Stoystown, Pa. (Reading) ..	103.80
Uniontown, Pa.	1,786.20
Washington, Pa.	153.14
Allegheny District, Misc.	123.87
Total	\$ 5,686.16

CALIFORNIA DISTRICT

Anaheim	\$ 377.50
Artesia	192.72
Beaumont	4,050.47
Bell	377.70
Bellflower	1,786.95
Compton	770.08
Fillmore	494.00
Glendale	2,040.06
Inglewood	6,501.07
La Verne	2,222.86
Long Beach (First)	13,955.62
Long Beach (North)	6,881.60
Long Beach (Los Altos)	10.00
Los Angeles (Community) ..	866.92
Modesto (La Loma)	2,318.65
Modesto (McHenry Avenue) ..	900.00
Monte Vista	311.15
Norwalk	5,406.25
Oxnard	106.35
Paramount	971.05
Phoenix, Ariz.	468.66
San Bernardino	875.84
San Diego	174.80
San Jose	144.91
Seal Beach	30.00
South Gate	1,600.41
South Pasadena	670.74
Temple City	200.00
West Covina	156.97
Whittier (Community) ..	1,884.99
Whittier (First)	50.00
California District, Misc.	1,492.40
Total	\$ 58,290.72

EAST DISTRICT

Altoona, Pa. (First)	\$ 910.05
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Altoona, Pa. (Grace)	864.44
Conemaugh, Pa.	1,542.58
Conemaugh, Pa. (Pike)	1,206.82
Conemaugh, Pa. (Singer Hill) ..	619.60
Everett, Pa.	811.10
Hollidaysburg, Pa. (Vicksburg) ..	1,589.37
Hopewell, Pa.	586.48
Johnstown, Pa. (First)	8,611.92
Johnstown, Pa. (Riverside) ..	1,394.38
Kittanning, Pa. (First)	1,466.21
Kittanning, Pa. (North Buffalo) ..	450.00
Leamersville, Pa.	1,734.41
Martinsburg, Pa.	1,990.95
East District, Misc.	376.50
Total	\$ 24,154.81

INDIANA DISTRICT

Barbee Lake	\$ 23.20
Berne	3,052.47
Clay City	619.75
Elkhart	455.16
Flora	1,310.69
Fort Wayne (First)	541.85
Fort Wayne (Grace)	1,005.13
Goshen	25.00
Kokomo	100.00
Leesburg	222.92
Osceola	532.92
Peru	760.30
Sharpsville	57.01
Sidney	757.75
South Bend	876.85
Warsaw	221.12
Wheaton, Ill.	165.44
Winona Lake	3,024.23
Indiana District, Misc.	657.84
Total	\$ 14,409.63

IOWA DISTRICT

Cedar Rapids	\$ 838.98
Dallas Center	952.45
Garwin	2,364.26
Leon	177.14
North English	748.23
Waterloo	4,156.61
Winona, Minn.	65.41
Iowa District, Misc.	25.00
Total	\$ 9,328.08

MICHIGAN DISTRICT

Alto	\$ 461.69
Berrien Springs	122.49
Lake Odessa	1,457.41
Lansing	290.59
New Troy	517.00
Ozark	163.50
Michigan District, Misc.	3.00
Total	\$ 3,015.68

MID-ATLANTIC DISTRICT

Alexandria, Va.	\$ 397.11
Chambersburg, Pa.	50.18
Hagerstown, Md. (Calvary)	548.66
Hagerstown, Md. (Grace)	2,175.25
Martinsburg, W. Va.	1,564.70
Seven Fountains, Va.	99.44
Washington, D. C.	2,160.02
Waynesboro, Pa.	3,083.76
Winchester, Va.	1,859.99
Mid-Atlantic District, Misc.	85.00

Total \$ 12,029.11

MIDWEST DISTRICT

Albuquerque, N. Mex.	\$ 21.85
Arroyo Hondo, N. Mex.	53.66
Beaver City, Nebr.	180.13
Cheyenne, Wyo.	600.00
Denver, Colo.	291.00
Portis, Kans.	1,354.40
Taos, N. Mex.	234.77
Midwest District, Misc.	136.00

Total \$ 2,871.81

NORTHERN ATLANTIC DISTRICT

Allentown, Pa.	\$ 891.22
Boston, Mass.	200.00
Harrisburg, Pa.	1,347.92
Palmyra, Pa.	1,287.26
Philadelphia, Pa. (First)	6,030.00
Philadelphia, Pa. (Third)	3,972.98
Northern Atlantic District, Misc.	25.00

Total \$ 13,754.38

NORTHERN OHIO DISTRICT

Akron	\$ 982.06
Ankenytown	788.50
Ashland	2,908.37
Canton	1,829.63
Cleveland	307.98
Columbus	100.00
Cuyahoga Falls	808.24
Danville	930.00
Fremont (Grace)	2,285.96
Homerville	742.00
Mansfield (Grace)	7,185.40
Mansfield (Woodville)	504.25
Middlebranch	951.14
Rittman	1,615.90
Sterling	1,423.32
Wooster	3,052.63
Northern Ohio District, Misc.	110.00

Total \$ 26,525.38

NORTHWEST DISTRICT

Albany, Oreg.	\$ 611.61
Grandview, Wash.	377.18
Harrah, Wash.	1,259.93
Seattle, Wash.	671.48
Sunnyside, Wash.	3,089.59
Yakima, Wash.	1,010.01

Northwest District, Misc. 144.39

Total \$ 7,164.19

SOUTHEAST DISTRICT

Buena Vista, Va.	\$ 2,076.63
Covington, Va.	668.15
Fort Lauderdale, Fla.	1,296.90
Hollins, Va.	994.67
Johnson City, Tenn.	260.30
Limestone, Tenn.	443.64
Radford, Va.	34.13
Riner, Va.	163.06
Roanoke, Va. (Clearbrook)	404.80
Roanoke, Va. (Garden City)	60.00
Roanoke, Va. (Ghent)	1,510.01
Roanoke, Va. (Wash. Heights)	702.25
Virginia Beach, Va.	25.46
Southeast District, Misc.	254.49

Total \$ 8,894.49

SOUTHERN OHIO DISTRICT

Camden	\$ 175.51
Clayhole, Ky.	281.88
Clayton	1,783.18
Covington	140.11
Dayton (First)	5,629.82
Dayton (Grace)	254.86
Dayton (North Riverdale)	4,178.42
Dayton (Patterson Park)	1,038.88
Englewood	1,028.62
Sinking Springs	36.00
Troy	374.48
Southern Ohio District, Misc.	156.93

Total \$ 15,078.69

MISCELLANEOUS

Honolulu, T. H.	\$ 160.00
National Miscellaneous	730.00
National WMC	4,332.52

Total \$ 5,222.52

SUMMARY OF OFFERINGS BY DISTRICTS

Allegheny	\$ 5,686.16
California	58,290.72
East	24,154.81
Indiana	14,409.63
Iowa	9,328.08
Michigan	3,015.68
Mid-Atlantic	12,029.11
Midwest	2,871.81
Northern Atlantic	13,754.38
Northern Ohio	26,525.38
Northwest	7,164.19
Southeast	8,894.49
Southern Ohio	15,078.69
Miscellaneous	5,222.52

Total \$206,425.65

Respectfully Submitted,
Homer A. Kent, Sr., Treasurer
Kenneth Moeller, Financial Secretary

September 7, 1957

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WINONA LAKE, IND. The 68th annual conference of the National Fellowship of Brethren Churches was one of the finest in our history. Representation was fine with 364 lay and 173 ministerial delegates, making a total of 537. The attendance at the early sessions of the conference averaged about 1,000, with over 1,100 present for the opening session. An offering of over \$500 was raised for the National Youth Board. The new moderator is Miles Taber, pastor of the Grace Brethren Church of Ashland, Ohio.

CLAYTON, OHIO. Clair Brickel will conclude his pastorate at the Clayton Brethren Church on Sept. 9, and will assume his new duties as pastor of the First Brethren Church of Cleveland, Ohio.



CLEAR LAKE, CALIF. Ninety-eight campers registered for the 4th annual summer camp of the Northern California District. The Northern California District was just accepted as a recognized conference at the Winona Lake conference this year, but the churches of the area have been active for several years.

Newsmakers

GRANDVIEW, WASH. The dedication of the new edifice of the First Brethren Church is set for Sept. 8. This will be the 3rd anniversary of the church. Archer Baum, pastor of the First Brethren Church of San Diego, Calif., was guest speaker on Aug. 4. Robert Griffith is pastor.

WINONA LAKE, IND. Eighty attended the All-Board Picnic (Foreign, Home, Sunday School, Youth, and Herald) which was held the afternoon of Aug. 30 at Bass Lake State Park near Culver, Ind. The group included all staff members of the boards and their families.

PALMYRA, PA. Miss Kay Casell and Emyln Jones were united in marriage on Aug. 17 in the Grace Brethren Church. Brother Jones has assumed his duties as the new pastor of the Bell Brethren Church, Bell, Calif.

PENN GROVE, PA. The Mid-Atlantic district laymen's retreat will be held at the Penn Grove Conference Grounds Sept. 20-21. Dr. Clarence E. Mason, Jr., of Philadelphia, is to be the guest speaker.

STOYSTOWN, PA. The formal dedication of the parsonage property of the Reading Brethren Church has been set for Sept. 15. Russell Konves, pastor of the Listie Brethren Church, Listie, Pa., will be the guest speaker. Arthur Collins is pastor.

CONEMAUGH, PA. Patricia Griffith, of the Pike Brethren Church, was united in holy matrimony to Wendell Kent on Aug. 10. The bridegroom is the son of Dr. and Mrs. Homer Kent, Sr. Brother Kent has assumed the pastorate of the Cherry Valley Brethren Church, Beaumont, Calif.

INGLEWOOD, CALIF. The First Brethren Church, Dr. Glenn O'Neal, pastor, has under consideration the erection of a dual-purpose educational building to be used for the Sunday school and the elementary Christian day school. The estimated cost of the building will be \$70,000.

JOHNSTOWN, PA. Miss Nancy Weber, daughter of Rev. and Mrs. Russell Weber, was united in marriage to Mr. Robert Messner on Aug. 17. Mr. Messner is a junior in Grace Seminary.

CHANGE OF ADDRESS. Rev. Donald Rossman, Box 152, R. R. 2, Camden, Ohio. Rev. Clair Brickel, 1099 Irene Road, Cleveland, Ohio.

LAKE WAWASEE, IND. The Indiana District sponsored a Labor Day Retreat here for the young people Aug. 30-Sept. 2.

WASHINGTON, D. C. President Dwight D. Eisenhower has declared Wednesday, Oct. 2, as a National Day of Prayer.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
York, Pa.	Sept. 1-13	Herman Koontz.	Crusade Team.
Johnstown, Pa. (Riverside)	Sept. 1-15	Bruce Baker . . .	Walter Lepp.
Mansfield, Ohio .	Sept. 5-8		R. I. Humberd.
Grandview, Wash.	Sept. 8-22	Robert Griffith .	Leo Polman.
Findlay, Ohio . .	Sept. 8-22	Gerald Teeter . .	A. R. Kriegbaum.
Cuyahoga Falls, Ohio	Sept. 15-29	Richard Burch . .	Crusade Team.
Clayton, Ohio . . .	Sept. 19-22		R. I. Humberd.
Bellflower, Calif.	Sept. 22-29	Harry Sturz . . .	Louis Talbot.

What Will You Do With Jesus?

In Matthew 27:22 we read: "What [will you] do then with Jesus which is called Christ?" That is what Pilate asked the mob that day when they crucified Christ on Calvary. They knew what they were going to do with Him: they were going to kill Him. He had preached God's truth to them. It had showed up their sin, and they hated Him for it. They intended to get rid of Him in the quickest way possible, and in the most cruel way. Oh yes, they knew well what they planned to do with Him! Now there are many people who today wouldn't do that! Oh no, they wouldn't nail Jesus to a cross and leave Him there to die. Mercy no, they wouldn't do anything like that. Not them. They would just ignore Him, and live their grand lives without Him. They would be just too busy, too preoccupied with other more important things. They would simply bow Him out of their lives with a polite gesture. But my friend, no one can escape the responsibility of Jesus Christ like that. Not with God. Every soul is going on record for all eternity on the basis of what has been done on earth with Jesus Christ now. Today, you must do something with Jesus Christ.

Felix, Governor of Judea, tried to get rid of Jesus Christ when the Apostle Paul stood before him and preached of righteousness, temperance, and judgment to come. Felix had an awful record. Paul was telling him: "Felix, you've got to meet a holy God, and give account to God for what you have done." Felix started to tremble all over, jumped to his feet and said to Paul: "When I have a more convenient season, I will call for thee." But a more convenient season never came. That was the pivotal opportunity in Felix' life. He threw it away. Some of you have said the same thing over and over. Remember that night that you went to a revival when you were almost saved? Your heart could hardly stand its beating. You said: "I am going to accept Christ, but not to-

night." Well, you're following Felix. Felix said, "Some other time." But there was no other time for Felix. And there may be no other time for you either. Felix died a miserable suicide shortly after he saw Paul.

Festus was another governor of Rome and he heard the Apostle Paul preach too. Paul preached with power. Festus couldn't stand it either. His mind and heart were in a turmoil. He shouted: "Paul, thou art beside thyself; much learning doth make thee mad." Many today are trying to throw off the power of conviction produced by a faithful preacher's words by saying: "The preacher's crazy." That is the only way they can kill the power of his message in their hearts, and drown out the cry of their own hearts for peace with God.

It was so with King Agrippa. He also heard Paul's powerful preaching. Cried Paul: "King Agrippa, believest thou the prophets? I know that thou believest." Agrippa knew the truth, but he had forsaken the things his mother taught him when he was a boy in order to get a high position with the Roman government. It all came back to him now. Brokenly he said to Paul: "Almost, thou persuadest me to be a Christian." But that is as near salvation as Agrippa ever got. In his heart he knew what he would do with Jesus. He would turn Him down, for he had a high position that he wouldn't surrender. That was the end of Agrippa. He went to hell.



By R. Paul Miller

Pastor, Grace Brethren Church
Goshen, Indiana

At the judgment bar of God it will not matter whether you lived in a Fifth Avenue mansion or an alley shack while on earth; whether you wore a hundred dollar suit or a hand-me-down; whether you ate from a gold plate or from a ten-cent store bargain; whether you rode in a Cadillac or a "lizzy" from the junk yard; whether you had an account of five figures in the bank or whether you didn't have a red cent and couldn't pay your rent; whether you were well known in the White House or slept in a flop-house.

But it will make a lot of difference whether you had accepted Jesus Christ as your Saviour from sin; whether you lived a true Christian life or merely a sham; whether your sins were forgiven through Christ, or whether they are still on the record accusing you before God. It will make a lot of difference whether your name is on the Lamb's Book of Life, or whether you have to hear Him say: "I never knew you, depart from me." Yes; friend, it will make a lot of difference to you then what you did with Jesus Christ on earth. It won't be something to laugh and joke about or run away from.

Friends, in John 10:10 we read these words of the Son of God: "The thief cometh not, but for to steal, to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly." Now friends, it is possible to be physically alive, but spiritually dead! Dead—dead to God. Dead to everything that's good. Dead to everything that's pure and virtuous. Dead to every song they sing in heaven. Dead to all the glories of the celestial city of God forever—so dead in sins as to be a total stranger to God. Dead—without Christ, without hope in the world anywhere. This world is full of dead people walking around. There are many of them in the church like that. They are baptized. They go to communion. They give in the offerings. But they are spiritually

(Continued on page 575)



The title of this article is put into the form of a question because it adequately expresses the heart-searching cry of every believer. Its **importance** is demonstrated by the fact that about eighty percent of the devout and godly people voice it in one way or another. It is safe to say that the other twenty percent have faced it although they may not have expressed it in so many words. Any question which has elicited so much interest and deep concern is not to be lightly set aside as of little consequence. And where there is heart yearning and heart searching, there is not only something of deep importance but also something to which there is divine response. God desires to give an answer to every true seeker.

This question is **insistent** as any spiritually sensitive believer will attest. For sin is no trifling matter. It was sin that introduced all the misery and distress into the universe. It was sin that called loudly for the judgment of God and hurried the Son of God to Calvary. The heart instinctively recognizes the fact that sin is bad no matter where it is found, in the unbeliever or the believer. But the very fact that the positional standing, the personal status, and the prospective state of the believer were changed when he believed argues strongly for a difference in the nature, penalty, and correction of the believer's sin.

As usual, the **answer** to every heart cry is in the Word of God. Human speculation is dangerous. It begins with ignorance, follows the path of the blind, and ends in the ditch of despair and doom. Intellectual confusion on this point is almost as dangerous, for it mixes error with truth to the point of nullifying the truth and routing the believer through the wilderness of suffering and uncertainty. Divine revelation alone may be trusted to give the unadulterated truth. It supplies adequate information so that the believer may order his steps in the will of the Lord.

The answer to this question must deal with **three things**. It must deal with the character of the believer's sin, the consequences of the believer's sin, and the correction for

the believer's sin. These three things will be treated in this order.

The Character of the Sin

The character of the believer's sin may be described by three statements. In the first place, it is always sin; in the second place, it is an act of sin; and in the third place, it is awful sin.

It is always sin (I John 5:17). By means of a clear statement which was addressed to believers everywhere, the Apostle John, under the direction of the Spirit of God, was combating an error that was prevalent in the early church and is likewise prevalent today; namely, that there are some aberrations from the way of which the believer is guilty, but they are not to be classed as sins. But the Word of God stands out boldly against this error, "All unrighteousness is sin." There is no difference between acts of unrighteousness, as though one could be called a mistake and another could be called a sin. For the moment that it is admitted that there is a difference, at that moment the door to sin is thrown wide open and men become insensitive to the awfulness of sin. By their own standards they class sins, lightly excusing themselves for that which they regard as mistakes. But God has no double standards. Any want of conformity to the will, the ways, or the nature of God is sin and must be treated as sin, whether it be in the believer or the unbeliever.

It is an act of sin (I John 3:9; 2:1). While the nature of sin is not changed when one becomes a Christian, the occurrence of sin does change. By virtue of the new birth, which is the implantation of the very nature of God, the believer is rendered unable to continue in a course of sin. "Whosoever is born of God doth not commit sin; for his seed

remaineth in him: and he cannot sin, because he is born of God" (I John 3:9). This statement does not mean that the believer will not commit any sin, but it does mean that he is unable to lie down in sin, revel in it, make it his daily habit and practice. The presence of the new nature makes this impossible, for the new nature controls the will, imparts new desires, and makes sin distasteful. But the presence of the old sinful nature often catches the believer off guard, and he falls into sin, so that no believer ever dare say that he has not sinned (I John 1:10). For such a one there is provision made: "And if any man sin [once], we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). For those who lie down in a course of sin—the evidence that they have not been born of God—for them there is no advocate. What they need is a propitiation first of all, and having accepted Christ as a Saviour, then they can enter into His advocacy.

It is awful sin (I John 2:1; Luke 12:48). This statement stands in contrast with the general opinion of most believers. But it has the support of the Word of God. Becoming a believer increases the responsibility of men instead of decreasing it. More light increases the responsibility (Luke 12:48). The believer knows that it was sin that put Christ upon the cross. He knows that the least of sins would have demanded the cross. He knows that the sole mission of Christ into the world was to take away sins (I John 3:5). Knowing all these things about sin, he knows that there is not any place given to sin in the plan and purpose of God. Therefore, he must hate sin, fight sin, cast his vote against sin. That is why John wrote as follows: "My little children, these things write I unto you, that ye sin

CHRISTIAN SINS--?

By Dr. Herman A. Hoyt

Dean, Grace Theological Seminary

not [even once]" (I John 2:1). Absolutely no provision is made for sin in the life of the believer. Knowing this and knowing how awful it is, sin is therefore worse for the believer than for the unbeliever.

The Consequences of the Sin

Sin in the believer has its consequences just as it does in the unbeliever. There is penalty for the performance of sin. There is pollution of the person who sins. And there is the power of sin over the believer. It is inevitable that each one of these should take its toll.

First, **the penalty for sin is death** (Rom. 6:23). This law is as unchangeable as God himself, for God's holiness does not change, and therefore His holy aversion to sin cannot change. It is ever true that "the wages of sin is death." This death is twofold, consisting of physical death which is the separation of body and soul, and spiritual death which is the separation of the soul from God. This is the same penalty that is inflicted upon the unbeliever, the fullness of which will be realized in the Lake of Fire. But since this is true, a tremendous problem faces believers. In their efforts to solve the problem many believers have gone astray, some of them contradicting many of the plain teachings of the Word of God, and robbing not only themselves but many others of the assurance which God has provided for every one of His children. The solution for this problem will be dealt with under the next main point of this article.

Second, **the pollution of sin is defilement** (Matt. 15:18-20). This is the thing that Christ was attempting to impress upon the minds of the ritualistic Pharisees. What physical dirt is to the body, sin is to the soul and spirit. And this is an unalterable law, as universal in its scope as the

law of sin and death. It includes the believer and the unbeliever alike. When they sin, they are defiled by the sin. And when the believer sins, he becomes personally dirty. He looks dirty, he feels dirty, he is dirty, and he knows he is dirty. When he lies, steals, covets, thinks evil thoughts, he is bound to feel besmeared with sin, uncomfortable, and conscience-smitten. The more closely he comes to the light of the knowledge of the glory of God that shines in the face of Jesus Christ, the more clearly he is enabled to see the dirt which he feels. That is the reason Paul exclaimed at the close of his life that he was the chief of sinners.

Third, **the power of sin brings defeat** (John 8:34). Here again the law is unalterable. Wherever sin is in dominion, there the sinner has been defeated and made a slave, bowing the knee in the most abject slavery. "Whosoever committeth sin is the servant of sin." While the believer does not live in a course of sin, it is still true that at the moment he sins he is the bondsman of sin and has suffered defeat. At that moment his potentialities, his passions, his possessions, his plans, and purposes are under the control of another who has vanquished him in the battle of sin and righteousness. The sting of defeat is bitter and almost unbearable. So humiliating is it sometimes that the believer has almost surrendered to the enemy and would have, had it not been for the wonderful provision made for this very thing in the life of the believer. Let it be said here though, that there is continuous defeat in the life of the unbeliever, while defeat for the believer is momentary.

The Correction for the Sin

At this point, the marvelous provision for the penalty of sin, the pol-

lution of sin, and the power of sin should be noted. This provision is to be found in the "Lamb of God," the "Word of God," and the "Spirit of God."

The Lamb of God (I John 1:7). It has already been pointed out that the penalty for sin is death, a law which is as unchangeable as God himself. The believer's sin, then, must be punished with death. Now Calvary is the answer. There the Lamb of God shed His blood for the sins of all men of all time. At the moment of faith in Christ, the blood of Christ covered every sin of the believer up to that point. But after the believer was saved, he sinned, and this sin must be punished with the same penalty, so the only provision that could be made was that the efficacy of the blood might flow on, cleansing the believer from each sin as it is committed. That is precisely what the Word of God declares: "And the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). The word "cleanseth" is in the present tense which means that the blood keeps on cleansing the believer from the penalty of sin. Were it not for the continuous cleansing power of the blood, the believer, just like the unbeliever, would be under the inexorable wrath of the living God.

The Word of God (Eph. 5:26). This is the remedy for the pollution of sin. While the blood may take away the penalty for sin, the believer is still dirty with his sin and he needs to be cleaned up. There is only one agency provided for this task, and that is the Word of God. Our Lord himself told the apostles that they were clean through the word that He had spoken to them (John 15:3). Later the Apostle Paul declared that it was the Word that Christ uses to cleanse His church. That is done "with the washing of water by the word" (Eph. 5:26). To provide an illustration for His people, Christ washed the disciples' feet (John 13:1-10), thus symbolizing the "washing of water by the word." The work is accomplished in this way. The believer reads the Word of God where-in he finds the perfect will of God

(Continued on page 575)

Is Christ Greater?

By Mrs. Bill Smith

When Jesus told the Samaritan woman that He had living water He could give her, she asked almost mockingly: "Art thou greater than our father Jacob which gave us the well . . .?" Had she known that this was the One who was King of kings, Lord of lords, and the Prince of Peace, she would have fallen on her face before Him and given Him the esteem, worship, and servitude He deserved and desired. She could have been victorious over the sins that held her in bondage.

Christian, how many times have you and I by our very actions asked: "Art thou greater"? We who have been bought with the blood of Christ, who know of His victory over death, and who know that He is in heaven at this present time interceding and advocating for us, are demonstrating to the world that many other things have become greater to us.

How many of us give evidence to the fact stated in 1 John 4:4: ". . . greater is he that is in you, than he that is in the world"?

Desire for Material Gain

For some of us the desire for material gain has become the most important thing in our lives. Maybe it is a never-ending passion for new clothes or a constant effort to make our house a little nicer than the neighbor's. Perhaps we haven't the means for many new things but are filled with envy for the car, house, or clothes of someone else. What an easy trap to fall into in this age of materialism!

It is an easy thing to say that we love the Lord Jesus Christ more than anything else, but is that love alive? Does that love make serving

Christ and being what He wants us to be the greatest desires of our lives?

Desire for Love of Friends

For others of us, the love of friends may be the most important.



PROMINENT MAN SPEAKS FOR CHRIST

J. C. Black, president of the Black Manufacturing Company, and director of Pacific National Bank of Seattle, Wash., has this to say:

"Jesus Christ has saved me from my sin and myself. Day by day I am learning more of this truth. He is teaching me the wonder of being able to draw on His inexhaustible resources of power and wisdom, love and compassion.

"As I have learned to count more and more upon Him, doubt has been resolved into faith, heart-peace has taken the place of restlessness; prayer has become a privilege instead of a duty, and God, who, before has seemed at times a long way off, becomes each day more close and intimate and real. Even when I fail Him I am conscious of His love and His nearness. He is making life a new thing to me."

Friends can sometimes get such a grip on our thoughts, actions, and lives that pleasing them becomes our greatest source of pleasure. Many times in trying to please an unsaved loved one, wife, or husband, we compromise with the world. We get so concerned with the fear that they might start drifting away from us that we fail to realize how far this compromising is causing us to drift away from the Lord.

John tells us in the twelfth chapter that though many of the chief rulers believed on Christ, they would not confess Him openly because the Pharisees might put them out of the synagogue: "For they loved the praise of men more than the praise of God."

Desire for Various Pleasures

Young person, has playing in a certain sport or indulging in some worldly pleasure taken so much of your time that you have little or none left in which to serve Christ or even to think of Him any longer?

How many times at camp have we heard young people testify to the fact that a year or two before they had pledged themselves to daily devotions from that time on, but soon a certain pleasure had become of greater importance in their lives. God's Word tells us to "set your affection on things above, not on things on the earth."

Christian, let's make a careful examination of our lives and determine if Christ really is greater than anything else. Are we going to be the victim of secular desires, or are we going to be the victor through Jesus Christ our Lord? Let us thoughtfully ask, as did the Woman of Samaria, "Art thou greater?"

WHAT WILL YOU DO WITH JESUS?

(Continued from page 571)

dead: with no prayer life, no fellowship with God, no victory over sin. Known on earth but unknown in heaven. They may be church officials, Sunday-school teachers, or deacons. Do you know what God says? He says they have a name to live, but are dead. They have a form of godliness but no saving power in it. Some go to church as a salve for their conscience. They go to church feeling that it will sort of offset all the bad things they have done all week. They sort of feel that if they sing hymns real loudly on Sunday that God will hear them and forget everything. But friends, God doesn't pass over anybody's sin. The sins that God passes over are the sins of those who are under the blood of Jesus. So many are just going through the motions of serving Jesus. They do the bowing and scraping, **but** they are just an old empty barrel of religious profession. They're just zeros for God. Just religious snobs. They are not the real thing. Pastors all over America have told me the sad story of these folks in their congregations. Jesus said of such folks: "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." You can go to hell just as sure in the church as out of it if your heart isn't right with God.

Jesus said: "If ye believe not that I am he, ye shall die in your sins" (John 8:24). If you know down deep in your heart right now that you are not the real thing, that you are not saved, that you have not been born again, that God is not real to you, that you have never really made a break with sin, that you have never really turned your back on the Devil, that you have never broken with evil associates, that you have never definitely and honestly brought your sins to Jesus that He may cleanse you from them in His own blood, if you honestly realize this, you can be sure also that if you do not change, you will die a lost soul. Those who allow this world to shut

out God from their hearts are dead, dead to God. "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6).

Also, it is possible to be spiritually alive after you are physically dead! Praise God for that. Jesus said: "He that believeth in me, though he were dead, yet shall he live." That's life, real life. Life that can never end. Friends, life does not begin at forty as some clever people in the world are saying. Life begins at Calvary for the sinner. That's where real life starts.

A woman with real evidence of despair in her face said to me one day: "Life has meant nothing to me but disappointment. What is there

in life to live for?" She looked the picture of despair. Of course, when you have no peace with God, no forgiveness for your sins, when you are a stranger to God, and with nothing but hell ahead of you, dear friend, then there is nothing worth living for, that is sure. But when you have Christ in your heart, your sins all taken away, with eternal life in your soul, with God as your Father, with heaven as your eternal home, then dear friend, life is wonderful! That is when life, real life, actually begins. That is the life that is worth living. That is what Jesus meant in John 10:10, when He said: "I am come that they might have life, and that they might have it more abundantly."

WHEN A CHRISTIAN SINS—?

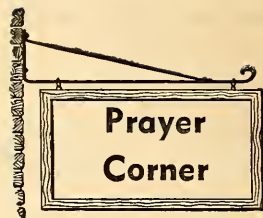
(Continued from page 573)

for every believer. It exposes the believer's sins, and he confesses them one by one and forsakes them. Thus I John 1:9 is fulfilled: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Surely this makes it clear how important it is for the believer to read the Word of God daily.

The Spirit of God (I John 4:4; 5:4). While the blood of Christ will do away with the penalty for sin, and the Word of God will clean away the dirt of sin, there is always the presence of the old sinful nature with its power to produce another sin, and to bring defeat into the believer's life. To offset the spirit of sin within, there is the Spirit of God who indwells the believer. The Spirit of God is greater than the spirit of sin (I John 4:4) and enables the believer to triumph progressively over the world: "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (I John 5:4). This means that the believer who places his trust in the power of the indwelling Spirit is enabled to live a continuous life of victory over sin. There may

be times when he falls into sin, but those are always the times when he fails to keep his eye upon the powerful Spirit within. But the indwelling Spirit makes it impossible for the believer to live in sin. His presence assures the believer that there will be one grand train of progressive and increasing triumph. This continuous life of victory is the evidence that the believer will finally attain the gates of glory.

What happens when a Christian sins? In character, his sin is always sin, it is an act of sin, and it is awful sin. In consequence, it brings death, it produces defilement, and it marks defeat. In correction, the blood of the Lamb of God flows on, cleansing from the penalty which is death; the Word of God continues its ministry, cleansing from the pollution of sin; and the Spirit of God energizes for continuous victory over the power of sin. The character of sin is awful; the consequence of sin is horrible; and the correction for sin is wonderful. But the wonder of the provision for sin should so magnify the grace of God that the believer will shrink from the consequences of sin and hate any and all sin.



HOME MISSIONS—

Praise the Lord for His guidance in the selection of a new location and completed plans for a new church in Berrien Springs, Mich., and pray now for the building to get under way.

Pray for the new pastor, Emlyn Jones, at Bell, Calif., as he begins his first pastorate.

Praise God for the new church at Grandview, Wash., and pray for capable workers to replace those called into His work and now in training at Grace Seminary.

Praise God for directing the South Bend church to a parsonage near the new location, and pray for the new building program getting under way.

Pray for the Christian day school in West Covina, Calif., and the other similar schools in home-mission churches, that the ultimate objective may be souls and laborers for Christ.

Pray for the local offering goals in home missions to be comparable to the goal set by the Brethren home missions directors in their recent annual meeting.

SUNDAY SCHOOL—

Pray for the Sunday School Enlargement Campaign which begins on September 29 that every Sunday school might put forth an effort to win additional people.

Pray that the inspiration of the convention might inspire folks back in the local churches.

Pray for the director as he participates in twin Sunday-school conventions in Los Angeles, Calif., and Grand Rapids, Mich., within a few days.

Pray for the financial needs of the Sunday school department of our church.

GRACE SEMINARY, COLLEGE

Praise God that operations are now in progress on the new building project.

Pray that the project may continue without further delay and that finances may be forthcoming to discharge the responsibility involved.

Pray for the opening of the new school year at Grace Seminary and College.

Pray for the adjustment of all students to their work this year, especially the new students.

Pray that all the students who come to our school this year may be those of His own choosing.

LAYMEN—

Pray for the newly elected officers as they make plans to interest more men in local Brethren churches.

Pray for a great spiritual awakening among all the men in each local church, that they will become prayer warriors, Bible readers, and enthused workers wherever needed in their respective churches.

WMC—

Pray that the ladies who attended national conference will be able to take back to their councils the enthusiasm all enjoyed while at conference and try to interest more women in the national projects of WMC.

Pray for all the newly elected officers, that they will be given wisdom, understanding, courage, and patience as they try to carry on their God-given tasks this coming year.

Pray that all WMC members will be as greatly interested in the "spiritual" goals as they are in other activities.

YOUTH WORK—

Pray for the newly elected officers in Sisterhood and Brethren Youth Fellowship, that they will take their responsibilities seriously and really try to accomplish great things for the glory of God in the coming months.

Pray for our youth as they meet temptations and trials common to

young folks, that they will be living so close to God that they will learn how to allow the Holy Spirit to rule in their bodies, souls, and spirits.

Pray for the leaders of youth work in each local church that they will have wisdom and understanding, as well as godly interest in the activities of their groups.

FOREIGN MISSIONS—

Praise the Lord for the safe arrival in the U. S. of the Floyd Taber, Lynn Schrock, and Solon Hoyt families.

Continue to pray for the healing of little Eddie Miller, son of our missionaries in Brazil, who seems to have some tropical disease.

Pray definitely that God will move in the hearts of our people here in the U. S. during 1957 that they will give generously to meet the challenges that are before us.

Pray for lasting results from decisions made in the board of trustees annual meeting.

Pray for young people in training on a number of our fields that they will develop into strong workers in the future.

Pray for comfort for Mrs. Bill Burk who recently lost her father through an accident.

MISSIONARY HERALD—

Pray that God might use to His glory the book by Dr. O. D. Jobson recently released by the Brethren Missionary Herald.

Pray that the funds might come in to publish the book by Dr. Homer Kent, Sr., on the history of The Brethren Church.

Pray for the writers of the Sunday-school quarterlies and those writing articles for the Missionary Herald.

BRETHREN DAY OF PRAYER
SEPT. 15

The BRETHREN MISSIONARY

HERALD



WMC NUMBER

SEPTEMBER 14, 1957



WMC Board in Session at Winona Lake

Theme for 1957-58 *"We Are the Lord's" ... Rom 14:8* ... Women's Missionary Council ...

CONFERENCE MESSAGE—PRESIDENT OF NATIONAL WMC—1957

By Mrs. Kenneth Ashman

Greetings:

Introduction: "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

A very popular term at the present time is the word "security," meaning according to Webster's definition: "The state or quality of being secure, freedom from fear or danger, assurance, certainty." Anxious fathers want security for their families, so they set up a good insurance and investment program to provide for their loved ones. Others set up a savings plan for security, and workers get social security to supplement their means of meeting their needs. Whatever the plan, everyone is seeking security of a material value.

As Christians we have a superior security, offered in the theme and theme verse before us. We have been bought by the blood of Jesus Christ, we belong to the family of God, and we are joint heirs with His Son. We have assurance of a future home with our Saviour far better than any fine mansion we could build here in this world. We have the promise that all our needs will be supplied, plus the rewards we have merited in serving our Lord here in this life. We can reassure ourselves with the chorus of the familiar hymn:

I'm a child of the King, a child
 of the King,
 With Jesus my Saviour; I'm a
 child of the King.

We are the Lord's in life, and our security is brought about first because we are His creation. "For we are his workmanship, created in Christ Jesus unto good works,

which God hath before ordained that we should walk in them" (Eph. 2:10). We are assured of our origin, and we are also plainly told our purpose here in this life—to do good works which God has ordained and approved. Secondly, we are the Lord's in this life not only because we were created by Him but also because He has redeemed us; that is, purchased us with the price of His precious blood. "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:15). Someone has well said: "Only one life, 'twill soon be past, only what's done for Christ will last." We are placed here for a purpose—to live unto the Lord, as well as to do the work He has for us to do.

As "Women Manifesting Christ" we have a purpose here because of our creation and our redemption. This may be summarized briefly: We are to receive, live, and give forth the Word. The Word may be received through many channels today. There are opportunities by means of our pulpits, Sunday-school classes, Bible classes, gospel radio, and occasional television programs. No one has excuse for saying that he did not know nor receive the Word. We must provide a time in our life to absorb the Word by one or more of these channels through which it may be obtained. As we receive the Word, we need regularly to study it and read it for our spiritual growth. This needs to be linked with prayer. We need to talk with our Saviour for understanding of the Word, as well as bear forth our petitions and praises to Him regularly.

A consistent, everyday life is proof of our devotion to and of our reception of the Word. In Romans 14:7 we are reminded that we do not live unto ourselves: "For none of us liveth unto himself, and no man dieth to himself"; our lives affect others for good or for bad—this we cannot stop but can control. We as WMC members should live to radiate Christ in our thoughts, work, and self. This is a daily challenge for each of us. The story told about a little girl might be a reflection upon ourselves. She was visiting her aunt who was not a Christian, but the little girl was anxious to see her aunt know Jesus as her Saviour. One day the Sunday-school teacher came to call and was quite free with her praise and compliments of the little girl for her conduct in Sunday school. This made little impression upon the aunt who observed the undesirable actions of the girl in her everyday life and her rebellion and lack of cooperation in the home. The girl was old enough to realize her inconsistent living, and was made aware of the fact that if she wanted to win her aunt, she would have to remedy her faults and live a better testimony for the Lord. You have often heard it said that our actions speak so loud that people cannot hear what we say. We need to really radiate Christ in our daily life of service for Him. Murmuring, complaining, and halfhearted service do not belong to "Women Manifesting Christ." Truly we are not imparting the fruit of the Spirit in our lives.

We need often remind ourselves that we are here to do His work and not ours. People need to see the fruit of the Spirit in our lives to know that we are living for the Lord.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 19, NUMBER 37

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In Galatians 5:20 the fruit of the Spirit is given. As women laboring for the Lord and living lives of service unto Him, we must be sure this fruit is manifest in our lives. We must show forth the fruit of **love** in our lives—even love toward those who are unlovely to us. There needs to be a strong bond of Christian love between our coworkers in Christ. So many times love seems to be absent from the picture and our service becomes a matter of routine. Only when we radiate **joy** in our service can we hope to inspire others to want to serve the Lord. **Peace** should reign in our hearts and remove doubt, fear, murmuring, and complaining. We sometimes must call for extra patience and be **long-suffering** in our service. Well-meaning workers can hinder the Lord's work by lack of patience with others. **Gentleness** and **goodness** can give us the qualification to be longsuffering if they are a definite part of our life and service. **Faith** in our work imparts to others that we really believe in our work, and that our life for the Lord is the best choice anyone could make. **Pride** and haughtiness blind people to the good we are doing no matter how sincerely or efficiently done. **Meekness** is the fruit that makes our service acceptable to others and blessed to the Lord. We should realize our limitations and not indulge to the point that our service becomes a burden, and we are weary under the load. **Temperance** should be used in our service, as well as any other thing in life.

All with whom we come in contact need to feel the strength of prayer in our lives. "I love the Lord, because he hath heard my voice and my supplication" (Ps. 116:1). If we can truly manifest the fruit of the Spirit in our lives of service for Christ, I believe we can say as Paul in Philippians 1:20-21: "According to my earnest expectation and my hope, that in nothing I shall be ashamed but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For me to live is Christ, and to die is gain." Paul's sincerity in this is evidenced in his life as a result of the various experiences he had before and after his conversion. It has always been a question in my mind how women manifesting Christ and living a life for Him can be lax in carrying out their duties, show jealousy toward another who is sin-

cerely endeavoring to do the Lord's work, criticize unnecessarily work being done, while being unwilling to accept responsibility, and refuse to make the fruit of the Spirit a reality in their own lives. We live not unto ourselves but unto Christ, and we daily reflect Him in our lives, our thoughts, and our works.

To give the Word opens many doors of opportunity for WMC members. First, we can help send the Word by supporting our missionaries with gifts, money, and most of all, our regular, faithful prayers. Secondly, we can give the Word by presenting our devotional studies and mission topics and by teaching a Sunday-school, child evangelism, or Bible class. Thirdly, we can give the Word by distributing tracts and doing personal witnessing to others. We can also invite the unsaved to our WMC meetings and to our church services that they might hear the Word. Again we are reminded that the greatest way we can give forth the Word is by our daily life—manifesting Christ in thoughts, actions, and work.

We are the Lord's in life, even so, we are the Lord's in death. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not

made with hands, eternal in the heavens" (II Cor. 5:1).

There is more than our life unto the Lord here. This is but a preparation for the security of being the Lord's in death. Our fruits of this life continue. When we accept Christ as Saviour our real and eternal life begins here and continues over there forever after our death. Someone has referred to death as only a graduation day. A true revelation of our life for the Lord here is the fruit of the Spirit in our life that continues after our graduation here. God promises that we are His in death in John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

So, we as "Women Manifesting Christ" have security because:

1. We are the Lord's in life as a result of Being His creation; Being bought with a price, Jesus' blood; and, Having a purpose here to live unto good works, to show forth the fruit of the Spirit in our life and service, and to receive and give forth the Word.

2. We are the Lord's in death as a reward of being His in life, even as He hath promised in His Word.

So, whether we live or die, we are the Lord's.

MISSIONARY BIRTHDAYS FOR NOVEMBER

Africa—

Rev. Charles R. Taber	November 1
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.	
Miss Clara Schwartz	November 2
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.	
Martha Irene Hill	November 7, 1953
Bossembele via Bangui, French Equatorial Africa.	
Rev. C. B. Sheldon	November 8
Bossangoa via Bangui, French Equatorial Africa.	
Mrs. J. P. Kliever	November 12
B. P. 240, Bangui, French Equatorial Africa.	
Rev. Donald F. Miller	November 13
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.	
Rev. George E. Cone	November 16
Bossembele via Bangui, French Equatorial Africa.	
Mrs. Robert W. Hill	November 27
Bossembele via Bangui, French Equatorial Africa.	

Argentina—

Charles Ray Rottler	November 20, 1952
Penoglio 71, Laboulaye, FNGSM, Argentina, S. A.	
Rev. Hill Maconaghy	November 25
Bdo. de Irigoyen 564, Jose Marmol, FCNGR, Argentina, S. A.	

Brazil—

Rev. Edward D. Miller	November 11
Macapa, Terr. Federal do Amapa, Brazil, S. A.	

Mexico—

Rev. A. L. Howard	November 7
406 Mary Avenue, Calxico, Calif., U.S.A.	

In the United States—

Marguerite Ruth Dunning	November 1, 1941
915 Molino Ave., Long Beach 14, Calif.	
Carolyn Ruth Sheldon	November 21, 1941
1920 E. Fifth Street, Long Beach 12, Calif.	

NATIONAL WMC OBJECTIVES AND RECOMMENDATIONS

NATIONAL WMC OBJECTIVES FOR LOCAL COUNCILS 1957-58 1. DAILY BIBLE READING AND STUDY

First Choice: The entire Bible in 1957-58 (three chapters a day, five on Sunday). Each district is urged to honor those reading the Bible through by presentation of an award.

Second Choice: Romans, 1 John, Galatians, Philippians, Colossians, Philemon, James, Psalms 95-119, Genesis, John, Proverbs, Hebrews, 1 Corinthians, 1 Corinthians, Joshua, Ephesians, Malachi, 1 Timothy, 1 Timothy, Job, 1 and 1 Thessalonians, 1 and 1 Peter, 1 and 11 John, etc.

Third Choice: Bible reading of your own choosing.

2. FAMILY WORSHIP:
We recommend the establishment of daily family devotions in every home with the use of a daily devotional booklet, and if the local church does not provide such a booklet, we suggest the use of SEEK, published by The Good News Publishers, 99th and Roosevelt Rd., Westchester, Ill., priced at \$1 per year.

We also recommend that the local prayer chairman be responsible for the family worship emphasis in the local councils.

3. PRAYER WARRIORS:
Each council enlist prayer warriors from the congregation, using the five-year Prayer Covenant Cards, adding a star each year at the consecration service. We urge the observance of the 15th of the month using prayer helps provided by the various boards of The Brethren Church and the prayer pointers in the Brethren Missionary Herald.

4. SOUL-WINNING:
Our goal—every lady a witness and soul-winner. Each WMC meeting should be used as another opportunity to invite the unchurched and unsaved. A systematic visitation and tract distribution program is urged, with the local tract chairman keeping a record of tracts used and souls saved through the effort of your council.

5. MONTHLY MEETINGS:
A minimum of 12 devotional meetings URGING the use of the Brethren WMC packets.

6. DISTRICT PROJECTS AND RALLIES:
Each council taking part in the district projects and stressing attendance at the rallies as a means of promoting individual growth and enthusiasm for WMC work.

7. MAJOR OFFERINGS:
(1) September, October, November—Home Missions, \$3,000, send before December 10. Three year project, minimum goal of \$3,000 per year. Purchase of land and the construction of a Youth Building for the Spanish-American work in Taos, N. Mex.

(2) December, January, February—Christian Education Offering, \$3,000, send before March 10, one half year's ministry to purchase library table and chair units; one half equally divided, Sunday School and Youth Boards. For the Sunday School Board \$300 to purchase filmstrips and remaining offering to purchase office equipment and mimeograph supplies. For the Youth Board \$600 designated for office rental and \$150 youth packets.

(3) March, April, May—Foreign Missions, \$3,000, send before June 10. Continuing the five-year project of building a missionary residence at Winona Lake.

(4) June, July, August—General and publication fund, \$3,000, send before September 10.

(5) Thank Offering for Brethren Jewish Missions, taking throughout the year and to be sent to the national financial secretary-treasurer by June 10. We urge the use of the synagogue banks for the penny-a-day-per-member offering. (Secure banks from the Home Missions Council.)

(6) Birthday offering to be received during the year for the support of WMC missionaries on a foreign field. Send this offering to the national financial secretary-treasurer by July 10. Birthday missionaries for 1957-58 are Mrs. Rose Foster, Miss Grace Byron, and Miss Florence Bickel.

DISTRICT WMC OBJECTIVES (1957-58)

1. Every district represented on the national board at National Conference by the president or alternate, suggesting that expenses, wholly or in part, be paid by the district.

2. A four-minute achievement report to be given at national-board meeting and again on the conference floor. The retiring president to be responsible for a written

report which will be read by the present presiding officer.

3. Each district to provide interesting material representing the work done in the past year for display at National Conference. The award will be presented to the district having the most outstanding display.

4. Each district to select a prayer chairman who will cooperate with our national prayer chairman and encourage the prayer life of the women, the use of the five-year Prayer Covenant Cards, and stimulate Bible study, as well as the establishing of family worship.

5. The district president promoting the organization of a WMC in every Brethren church in her district.

6. Each district sponsor at least one project—said project to be cleared through the national vice president to avoid duplication. Each district has the privilege of keeping the project within the district.

7. Each district contribute an annual freewill offering to be used toward the furnishing and repair of the Foreign Mission Residence. This offering to be sent to the national financial secretary-treasurer by July 10 and to be used as the committee in charge sees the need.

8. Each district president to receive the local annual statistical reports and to compile the district statistical report from these and send to the national recording secretary by July 31.

9. Each district president to stress the importance of using the Brethren WMC program packets and promotional literature, such as the Foreign Field, the local councils to foster unity among us.

10. SMM to be represented on the district WMC conference program. Each district president to encourage the establishment of SMM in any church not having an SMM. That each district WMC give financial assistance to their district SMM patroness or president to attend National Conference, if possible.

NATIONAL WMC RECOMMENDATIONS, 1957-58

1. That a membership consecration service be held annually in each local council, using the original consecration covenant card, suggesting that this service be the feature of the October meeting to which prospects for membership are invited.

2. That each council endeavoring to attend district meetings and National Fellowship; her council aiding in expense if at all possible.

3. That we send good usable clothing to Taos, N. Mex. (Rev. S. I. Horney, parcel post, or via express to Santa Fe, N. Mex.), and children's clothing only (up to 15 years of age) to Indian Mission (Rev. Evan Adams, Brethren Navaho Mission located at Counselor Post, or Star Route, Cuba, N. Mex.), and that each council be responsible for their entire expense.

4. That officers in the local councils be elected in June, installed in July, and take office at the August meeting and have statistical reports compiled by the retiring president in the hands of the district president by July 15.

5. That each council promote the evangelization of children, urging each individual woman to assist in Sunday school, vacation Bible school, children's Bible classes, etc. etc.

6. That the women in each council continue to show an increased interest in the Sisterhood in all possible ways, such as prayer, work, finances, financial help (purchasing reading books and pennants), and a willingness to serve in an advisory capacity.

7. That we continue to urge that all local and district councils show loyalty to their denomination by using Brethren talent and supporting Brethren works.

8. That the birthday remembrance be sent to foreign missionaries and their children.

9. (a) That each council review or read Dr. C. D. Johnson's book, Conquering Oubangui-Char for Christ (\$1.50) during the Foreign Mission Offering period—March, April, and May.

BOOK REVIEW: Conquering Oubangui-Char for Christ
Here is a book, brief but concise, about our missionaries and our mission work in Africa.

We read of the many trials, the problems, and difficult times of those who pioneered this work, and of those who are now con-

tributing to its growth under God.

Truly the Lord has blessed in marvelous ways, and we are now getting the medical work of the hospital done.

This book should be in every Brethren home and every woman should put it on her must read list.

(b) The high council purchase one of the following books or use a book of your own choosing to be given as a book review, if desired. Books may be purchased from the Brethren Missionary Herald Co., Winona Lake, Ind.

BOOK REVIEW: Not Alone (Eunice V. Pike \$2.25)

Not only in Africa, South America, Asia, and islands of the sea have missionaries gone to tell the gospel story, but also to the Mazatecs people scattered throughout the land of Mexico.

Here the missionary works under the Wildlife Bible Translators. In this book we have a very vivid picture of the way the work is carried on, the hardships endured by the Mazatecs, and the loneliness often felt by the missionary. On market days, when thousands come to buy and sell, they are more than aware of the differences of speech and customs, and the deep need of spiritual help. The Mazatecs people are a lonely people and need to be told of God's love and care for them. If the Gospel is told to them, and they receive it into their hearts, they will never be alone. They will enjoy the power of Christ which can rout the feeling of loneliness when it comes, and have the constant companionship of One who never leaves us in our weakness.

Therefore, read this book, count your blessings, share with others the overflow, and pray for the missionaries and the work of the Wildlife Bible Translators.

BOOK REVIEW: Malla Moe (Maria Nilsen & Paul H. Sheetz—\$3.00)

This is the story of a Norwegian girl who became a unique and tireless soul-winner in South Africa. The author, who was closely associated with Miss Malla Moe, tells her story of this pioneer missionary out of her deep love for Malla. The vivid word picture of Malla Moe's early work among the heathen of South Africa, her "Red Sea" deliverance during the Boer War, and her career as a missionary, will give the reader's interest from beginning to end.

As we travel with her to Swaziland and Zululand by horseback, by foot, and sometimes by carriage, we enjoy the beautiful scenery and have an occasional visit with Swazi royalty, always hearing the wonderful Gospel as only Malla Moe could tell it. In this book, we get a new insight on how we as Christian women can be used of the Lord if we will be fully yielded to His will.

BOOK REVIEW: Early Will I Seek Thee (Eugenia Price—\$2.50)

As we read the pages of this book, our hearts and heads will again and again be lifted from daily, miserly grasping to the Source of the Daily Bread of Life.

This is a book to be read over and over again for the spiritual benefits derived from reading and meditating upon it.

The author, having had fame and money and finding how empty life can be without Christ, wants us to know where and how to find real joy. In order that Christ may appear in our lives, to know the meaning long to follow Him as Lord of their lives, she offers a step-by-step guide.

This is a thrilling and inspiring spiritual adventure told only as she, Eugenia Price, can tell.

WMC OFFICIARY

President—Mrs. Paul Dick, 649 Berryville Ave., Winchester, Va.

First Vice President (Program)—Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio.

Second Vice President (Program)—Mrs. Thomas Hammers, 6242 30th St., Seattle 15, Wash.

Recording Secretary—Mrs. Lester Pifer, Box 195, Winona Lake, Ind.

Assistant Secretary—Mrs. Scott Weaver, R. 2, Winona Lake, Ind.

Financial Secretary-Treasurer—Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles, Calif.

Literary Secretary—Mrs. Jesse Deloe, 2728 Pittsburgh, Fort Wayne, Ind.

Editor—Mrs. Dayton Cundiff, Beaver City, Neb.

Prayer Chairman—Mrs. Rose Foster, 5337 N. Front St., Philadelphia, Pa.

Patroness of SMM—Mrs. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

Presenting:

Our National President

Our WMC Editor



Mrs. Paul Dick

Mrs. Dayton Cundiff

National Conference this year brought some very important changes to the national WMC organization. We have three new officers in the national officary. They are Mrs. Paul Dick, president; Mrs. Dayton Cundiff, editor; and Mrs. Rose Foster, prayer chairman.

Our newly elected president takes up her duties well-qualified for her work. We rejoice that the Lord has given us so qualified a leader to carry on the work so ably guided by Mrs. Kenneth Ashman during the past five years. Esther Dick was born into a Christian home, made her personal decision for the Lord at eight years of age, was baptized, and became a member of the First Brethren Church in Johnstown, Pa. She was an active Sisterhood girl, and served in many capacities in the church and Sunday school, being a gifted musician.

While teaching school for a number of years in Pennsylvania, she was led of the Lord to dedicate her life for full-time service. Soon after this she became the wife of Paul E. Dick, a young Brethren preacher. In October 1941 they accepted the call to pastor the First Brethren Church at Winchester, Va., and have been there ever since. In addition to being active in all phases of the local church activities, Esther also served as Atlantic Fellowship of Brethren Churches WMC president for three years, and is now the able WMC president of the Mid-

Atlantic Fellowship of Brethren Churches.

She is the mother of two sons—Philip, aged 14, and Richard Paul, aged 10. The verse that led her to finally consent to permit her name to be submitted for national president was Psalm 32:8: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."

We feel certain that under her direction the Lord will guide WMC into still greater growth and accomplishment than we have ever had. We welcome our new president and pledge her our support and prayers.

With this issue your editor of the past four years brings her work to a close. They have been blessed years of service for our Lord and for WMC, and we truly regret that the press of other duties makes it advisable to give up the work. We wish to thank all those who have helped in any way—suggestions, articles, and prayer. We know that the same hearty cooperation will be given to our newly appointed editor.

Mrs. Dayton Cundiff takes up a job for which she is extremely well gifted—perhaps more than any other editor that has preceded her. She has talents and training which will make her an outstanding editor. We look forward to a better WMC Missionary Herald under her hand.

Velma Cundiff, like our new president, is also a trained teacher

and a pastor's wife. The Cundiffs came to Grace Seminary in the fall of 1951 and, while her husband went to school, Velma worked on the staff of the Warsaw Times-Union. Those years were but training days for the time when she should become our WMC editor. In addition to having training in newspaper work, she is a talented artist and will bring to the pages of the Missionary Herald much artistic work that has been missing in past years.

Upon completion of seminary, the Cundiffs went to Beaver City, Nebr., where the Lord has been using them in our Brethren church. They are essentially well trained in the use of visual aids in teaching, and were the instructors in the visual-aid workshops of our recent Sunday school convention.

Velma takes up her duties not only as a talented person for the work; but also as one who is interested and well-informed in WMC, having served as Midwest District of Brethren Churches WMC president.

The other new member of the WMC officary is Mrs. Rose Foster, prayer chairman. She succeeds Mrs. Gladys Lindower, who is now WMC president of the Northern Ohio District Fellowship of Brethren Churches. Mrs. Foster needs no introduction to WMC members, being one of our beloved missionaries, but more will be said about her work in a later issue.

An Appreciation

By Mrs. Ben Hamilton

Five years have come and gone since we elected, as our national WMC president, Mrs. Kenneth Ashman. In accordance with our constitution, which limits presidential terms to five years, it became necessary for us to elect a new president at conference time. We believe that the Lord was with us in our election, and that He has placed at the head of our organization a woman well-fitted for the task.

However, in this article we wish to pay tribute to the one who has been our leader for these five years. Harriet has been greatly used in bringing expansion and growth in



our WMC. Although a busy pastor's wife and the mother of three daughters, she has served WMC well. We who have had the privilege of working in an official capacity with her have recognized her great love and zeal for the work. Even though great personal trials and tests have come to her during these years, she has never permitted them to hinder her WMC service.

These have been years of growth upon a strong foundation laid by former presidents. Much has been done to strengthen our organization. The constitution has been revised, handbooks provided, promotional literature prepared, offerings increased, project fields expanded to include birthday missionaries, Jewish missions, and the Sunday-school and Youth boards, and a closer correlation has been developed not only between our local, district, and national organizations here at home but also with our sisters in foreign fields. We now have active WMC groups in Africa, Argentina, Brazil, Hawaii, Mexico, and Taos, N. Mex.

Our members have been encouraged and challenged to greater giving, and have responded cheer-

fully. A check of the financial report for 1952 shows total receipts of \$11,231.78. Our receipts for this past year were \$24,591.82. We have more than doubled our missionary giving during these five years. Our stated project offerings have been raised from \$2,200 to \$3,000, but in other offerings we have made tremendous strides. Our Jewish Thank Offering was only a few dollars in 1952. This past year it was \$6,236.70.

Important as our financial growth is, it is not the most important. We have grown numerically. We do not have the statistics for 1952 at hand as we write, but many new councils and many new members have been

added during these years. Still more important, we have noted an ever-increasing number of women reading their Bibles and establishing family altars in their homes. For this spiritual growth our retiring president is especially thankful.

As we begin a new year, challenged by the realization that "we are the Lord's," and under the guidance of a new president, may we each one consecrate ourselves anew to the Lord, to WMC, and to doing our part that our Women's Missionary Council may continue to grow. We express our deep appreciation to the one who has guided us so well, and our cooperation to the one who now takes up that task.

FINANCIAL REPORT OF WMC FOR 1956-57

CASH ACCOUNT

Balance July 20, 1956		\$6,457.68
Receipts—		
General Conference Offering—1956	\$402.00	
Credential Offering—1956	272.61	
Sisterhood of Mary and Martha	500.00	
General and Publication Offering	2,556.88	
Home Mission Offering	3,330.72	
Christian Education Offering	3,047.92	
Foreign Mission Offering	3,210.18	
Thank Offering	6,236.70	
Missionary Birthday Offering	2,716.28	
Missionary Residence Offering	1,118.39	
Home Mission Special Offering	443.68	
Foreign Mission Special Offering	572.34	
Grace Seminary Special Offering	184.12	
Total Receipts		\$24,591.82
Disbursements—		
General Expense	\$2,891.60	
Home Missions	3,330.72	
Christian Education	3,047.92	
Foreign Missions	3,210.18	
Thank Offering	6,236.70	
Missionary Birthday	3,690.00	
Missionary Residence	1,368.42	
Home Mission Special	443.68	
Foreign Mission Special	572.34	
Grace Seminary Special	184.12	
Total Disbursements		24,885.68
Cash Balance July 20, 1957		\$6,163.82

RECAPITULATION OF CASH ACCOUNT

July 20, 1957 Cash Balance		\$6,163.82
General and Publication Fund	\$2,446.39	
Missionary Birthday Balance	2,753.85	
Missionary Residence Balance	963.58	
		\$6,163.82

GENERAL AND PUBLICATION ACCOUNT

Balance July 20, 1956		\$1,606.50
General Offering—Conference 1956	\$402.00	
Credential Offering—Conference 1956	272.61	
Sisterhood of Mary and Martha	500.00	
General and Publication Offering	2,556.88	
Total Receipts		\$3,731.49
Disbursements—		
Conference Expense and Love Gift—National Officers	\$430.88	
Conference Expense—District Representatives	110.00	
Brethren Missionary Herald	1,396.04	
600 Conference Programs	55.16	
Title of General and Publication Receipts to: Brethren Missionary Herald Co.	273.60	
Space in Annual	44.02	
Prayer Cards	25.00	
Preparing and Mailing Program Packets	236.44	
President Pins	55.68	
Cuts for Heralds	63.05	
500 Excellence Posters	70.00	
Bond and Insurance	27.50	
Miscellaneous Expense	104.23	
Total Disbursements		\$2,891.60
Balance July 20, 1957		\$2,446.39



Helping Hands

By Rev. Arthur Cashman

Our text is found in I Thessalonians 4:11 and in Galatians 6:1-10. The theme for this series of messages is "Hands and Hearts for Jesus." The next five messages will have subjects the first letter of which will spell the word H-A-N-D-S. Two messages will have to do with the hands; two with the heart, and the last both the hands and the heart. Be sure to memorize Ecclesiastes 9:10: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

The hand symbolizes three things of great value which should never be absent from the life of a Christian. First, capacity for work. It is the work of the human hands that distinguishes man from the brute. With the hands man covers his body with clothing and builds for himself a home. With them he accomplishes all the miracles of industry and agriculture and commits thoughts to paper and canvas. Literature, science, and art are dependent on their service. God warns us that "the fool foldeth his hands," and "he that is slothful in his work is a waster."

Verse 2 of our Scripture lesson suggests an ideal way to use our hands for good. It reads: "Bear ye one another's burdens, and so fulfill the law of Christ." It means to assist others to bear their own burdens mentioned in verse 5. One day a Sunday-school teacher, dealing with this section of Scripture, challenged her class of girls by saying: "Girls, you can all be useful if you will. If you cannot do good by great deeds, you can by doing

little ones. Keep your eyes open and your hands ready to do anything that comes your way this week and tell me next Sunday what you have been able to find to do in one way or another." The girls agreed and parted. The next Sunday the teacher said that she could tell by their looks that they had something good to tell her, for their eyes were so full of light that they twinkled like the stars. Then each told her story. The first one said: "I was walking with my eyes open and my hands ready, as you told us, when I saw a little fellow crying because he had lost some pennies. I found them for him, and he dried his tears and ran off very happy."

The second one said: "I saw that my mother was very tired one day. The baby was cross, and mother looked sick and sad. I asked mother to put the baby into my little wagon, and I gave him a grand ride for a long time. The baby thoroughly enjoyed it, and mother looked so much brighter when I brought the baby back indoors again." Another one said: "I thought of a poor woman whose eyes were too dim to read. I went to her house every day and read a chapter to her from the Bible. It seemed to give her a great deal of comfort. I cannot tell how she thanked me." So it went until all made some similar report. This indeed was using "hands" for the Lord Jesus.

Secondly, the hand is the symbol of fellowship. That is what is expressed in the handshake. No normal person likes to be without fellowship and friendship. Cultivate the fellowship of those who are Christian first of all, for they will not only

be kind to you during the sunshine hours but also when you are in deep distress. If you can truthfully say: "I would rather have a friend and not a penny than all the world and not a friend," then learn to be a friend and offer fellowship to the friendless.

Thirdly, the hand symbolizes generosity. A poet wrote:

"Use your money while you're . . . living;

Do not hoard it to be proud.

You can never take it with you;

There's no pocket in a shroud.

Use it then some lives to brighten,
As through life they weary plod;
Place your bank account in heaven
And grow rich toward your God."

This we do by putting aside one tenth of our income for church purposes and for the support of mission work which is so close to the Saviour's heart. We are definitely "giving our hands to Jesus" when we faithfully give to the work of the Lord money that we have earned with our hands. Yes; do good deeds with your hands, extend the hand of fellowship, and be generous toward the Lord who gave His all for you.

SMM OFFICIARY

President—Marie Sackett, Winona Lake, Ind.
(Home: 1010 Randolph St., Waterloo, Iowa.)

Vice President—Penny Rae Edenfield, R.R.

2, Box 258-E, Uniontown, Pa.

General Secretary—Rachel Smithwick, Winona Lake, Ind. (Home. R.R. 1, Harrah, Wash.)

Treasurer—Florence Moeller, Winona Lake, Ind.

Bandage Secretary—Joyce Ashman, Winona Lake, Ind.

Editor—Jeanette Turner, Winona Lake, Ind. (Home: Portis, Kans.)

Patroness—Mrs. Leslie Moore.

Assistant Patroness—Mrs. Wendell Kent.

RIGHT UNDER OUR HANDS

By Rev. Ralph Colburn

You have often heard it said that crossing the sea does not make a missionary. That's right, and not all mission fields are across the seas. Some of them are right at our own doorsteps. It is always a thrill to me to read about or hear from missionaries who have done great things for God in other lands. But it is an equal thrill (though the glamour is less) to hear from missionaries who are doing a great job for the Lord in some of the mission fields right under our hands.

America's Underprivileged Areas Are Mission Fields

There are sections of country in many states of these United States where people live by standards that most of us would call primitive. Educational, recreational, and spiritual facilities are inadequate or non-existent. Some of these underprivileged people are American Indians. Some are Negroes. Some have racial origins that trace back to early American stock. Some are in the mountains. Some are in the deserts. Some are in the slums of great cities. They have one thing in common—they all need Christ. The Brethren Church has established missions in some of these needy fields, and individual members of The Brethren Church, as child-evangelism workers, or Sunday-school teachers, or in other capacities, have felt God's call to do something about the spiritual needs of others in this category. Are there underprivileged or neglected people near you who might never really hear the Gospel unless you give it to them? What are you doing about these needs?

Our Colleges and Universities Are Mission Fields

I have always advised Christian young people to attend a Christian college if at all possible. But such colleges are not too plentiful. Most of our great universities and colleges have little respect for the Bible, the Word of God, and for the Lord Jesus Christ, the virgin-born Son of God and the Saviour of the world. Suppose the Lord puts you in a

school like this—what are you going to do about it? Feel sorry for yourself? No; consider your mission field as that school and get busy witnessing for Him! Line up with an active campus Bible club, such as Inter-Varsity Christian Fellowship, or one linked with Campus Crusade, or some such evangelical organization. The leaders of tomorrow are being trained all around you, and if they are not won for Christ now, the chances are very slim that they'll ever be won! Large universities usually have some foreign students on campus, and a little special interest may win them as friends, and then as Christians. Some Bible clubs specialize in this needy and profitable field.

Our High Schools Are Mission Fields

Unless it is your rare privilege to attend a Christian high school, no more spiritually needy group of people may be found anywhere than on a high-school campus. Because some Christian leaders have become convinced of this, organizations like Young Life, Miracle Book Clubs, Hi B. A.'s (Born Againers'), and Youth for Christ Bible clubs have sprung up all over the land, each in its own way seeking to reach high-school young people for Christ. And some clubs have been eminently successful. Wherever they've been able to inspire Christian youth to a high degree of enthusiastic devotion of Christ, many others have been won to Christ.

You see, every Christian is a missionary right now. Our fields may be limited and our preparation inadequate, but we are missionaries. By the grace of God, let's be the very best missionaries we can be in the dark corner where God has placed us.

(A special report might be assigned and given by one of the members concerning the actual work of an organization like Young Life or Inter-Varsity, or a migrant mission that is doing a job for the Lord in one of these mission fields right under our hands.)

Rachel and Roger

By Mrs. Orville Jobson

"Jesus . . . said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14).

There was a little baby boy born in the hospital at Bassai Station about twenty years ago. His parents, whose names are Esther and Isaac, were very proud of him and thanked God for this gift to them. They named him Roger Jolly, after another son, Roger. When he was but a small child, they brought him to the church and had him dedicated to the Lord. His parents have lived at Bozoum for many years because his father, Isaac, was the caretaker of the mission. Roger grew to be six years old; then he attended school. However, he found the French school quite difficult and could not make his grades, so he decided not to return to school but to work for the missionaries. He came into our home as a young lad and has been very faithful to the missionaries. He now has grown up, and his parents have bought a young girl for him by the name of Rachel. She also is a good Christian girl and has been dedicated to the Lord by her parents.

You know, girls, the Bible tells us not to be "unequally yoked together with unbelievers." That is, a Christian girl should marry a Christian boy and obey the Word of God. Now Roger and Rachel have obeyed God's Word, and they were married just about one year ago. They have a nice, mud block house in which to live, and both are faithfully serving the Lord. Each evening before they go to bed they light their lantern and set it on the table. Then they both get their Bibles and read. Each one takes part; then they pray and commit their lives to the Lord, asking Him to keep and protect them through the night.

You know, in these mud block houses there are scorpions and snakes hiding. But how wonderfully their Lord cares for them each day and night!

Won't you girls remember these African girls in prayer? They pray for you and love you because you send the bandages to help heal their ulcers.

By Marie Sackett

Hiding God's Word in Our Hearts

By Miss Gail Jones

"Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:1).

Every Sisterhood girl who really desires to be a real testimony in her group, as well as one who gives an effective witness for her Lord at school or to her playmates and friends, must do what the psalmist did—hide God's Word in her heart. In order to accomplish this it is necessary to read His Word and to memorize portions of it until it has indeed become a real part of us.

I'm positive that almost every young girl desires to accomplish something worthwhile in her life, whether it is to become a wife and mother or to enter one of the professions. Regardless of what it might be she must begin now to prepare for it. One step in that preparation is going to school. As each one of you grows older you are going to remember many things that you have learned in the classroom because your teachers go over these many things day by day. Then the big day arrives; it's test time! This test will show whether you learned the things that were taught you day by day. The Bible is God's classroom for Christians. We must learn its truths day by day if we would know how to live for Jesus because surely test day will arrive—the test of sin; and the only way we can resist committing sin will depend on how attentive we have been in our Bible classroom. Just to read a verse today and then perhaps not look at it again for a few days, even weeks, is not the way to hide the Word in our heart. But it is accomplished through faithfulness on our part, day by day, in reading and thinking about what we're reading. It is possible to read with our eyes but not with our hearts. We do this kind of reading when we don't think about what the words are saying to us.

Show me a girl who, having received a letter from a dear friend or perhaps a relative, will not eagerly sit down and read every word. And it means something to her.

Why? Because she not only reads words but she feels the "message" of the words speaking to her mind and heart. Now that's the way we should read God's Letter to us. We should truly be hiding God's Word in our hearts. The result of hiding God's Word there is that we will not sin against the Lord.

We all know that sin is anything that comes between us and the Lord—anger, lying, stealing, disobedience; all these are sin. Of course, there are other forms of sin, but anything that leads us to disobey God's teaching in His Word is sin. The only way we can know what is contrary to His Word is by knowing His Word, and the only way we can know His Word is to be constant in learning its truths from day to day. This is what the psalmist meant when he wrote our memory verse. He hid God's Word in his heart and the message of the words strengthen him against committing sin.

If our testimony is to be effective for Christ as SMM girls, then our lives must be made free from sin by the cleansing power of the Word.

NEW YEAR AHEAD—The Lord has certainly blessed SMM in the past year, but with His help let's all make this new year the best ever. It will take the full support of every girl—so let's all work together.

NEW RECOMMENDATION—A new recommendation was passed after the goals were printed to add this to your goal sheet. The Book of Ruth can be memorized as an optional book if the girl has already received an award for learning the Book of Philipians.

NEW ADDRESS—All literature material will be purchased directly from the National Youth office, Box 365, Winona Lake, Ind. If you did not receive your material in the mail, please write here for it.

FALL CABINET MEETING—Right away you should plan a meeting of all of your officers and make plans for the coming months in SMM. This is very important if you want good meetings and expect growth in SMM.

SUGGESTED PROGRAM FOR OCTOBER

OPENING CHORUSES—Use the theme chorus for the year and repeat in unison the theme verses Psalm 24:4-5.

SCRIPTURE LESSON AND OPENING PRAYER—Seniors and Middlers read Ecclesiastes 9: 1-10. Juniors read Psalm 119:9-16.

DEVOTIONAL TOPICS—Seniors and Middlers study "Helping Hands" by Rev. A. D. Cashman; Juniors study "Hiding God's Word in My Heart" by Miss Gail Jones.

PRAYER POEM AND PRAYER CIRCLE—Use requests from your own group as well as those printed.

SPECIAL NUMBER—

MISSIONARY TOPICS—Seniors and Middlers study Rev. Ralph Colburn's "Mission Fields Right

Under Our Hands." Juniors, Mrs. Jobson's "Rachel and Roger."

SENIOR AND MIDDLE DISCUSSION—Use Grace Ramquist's book *Teen-Age Etiquette*, chapter 2.

CLOSE with the chorus of the month, "Into My Heart."

SMM BENEDICTION—Ps. 145: 1-2.

BUSINESS MEETING—

ROLL CALL—Answer with memory verse for the month: Seniors and Middlers, Ecclesiastes 9:10; Juniors, Psalms 119:11.

CLOSING PRAYER—Suggested Bible reading for the month of October is as follows: Seniors and Middlers read Psalms 14-31, and Juniors read Psalms 10-23.

SISTERHOOD OF MARY AND MARTHA GOALS FOR 1957-58

FOR JUNIOR GIRLS:

Mary Goals

1. Attend at least 10 devotional meetings unless excused by the patroness using SMM material in the WMC Missionary Herald.
2. Memorize the required Bible verses for each devotional lesson.
3. Attend all church services possible.
4. Well-prepared participation in your devotional program at least once.
5. Try to observe quiet time each day, including Bible reading and prayer.
6. Read a Christian book, preferably missionary, approved by your patroness.
7. Required Bible Reading: Psalms 1-50, James, 1 & 2 Peter.
8. Give out at least five tracts during the year.

Mary Goals

1. Be responsible for a minimum of 12 bandages.
 2. Participation in the monthly offering for the national fund.
 3. Take part in Christian service.
 4. Enlist a new girl for SMM.
 5. Have a part in planning or presenting a public program in the interest of SMM, presenting its aims and projects.
 6. Provide supplies to mission points or missionaries' and pastors' families.
 7. Write a letter to a foreign missionary child.
- Junior Emerald, Diamond, and Ruby Awards**
Emerald—All the starred goals
Diamond—All the starred goals and two unstarred
Ruby—All the goals and eight extra bandages (20 bandages used in one day).

FOR MIDDLEL AND SENIOR GOALS:

Mary Achievements

The SMM Girl

1. Personal quiet time observed each day, including Bible reading and prayer.
 2. Memorize the required Bible verses for each devotional lesson.
 3. Suggested Bible reading: Psalms 1, 8, 19, 62, 100, 119, 121, 139, Ruth, John, Acts, Romans 12-16, James.
 4. A personal testimony in SMM meeting as to witnessing to someone about the Lord.
 5. Read three Christian books approved by the patroness (for Middlers); Seniors: Read a missionary book approved by the patroness.
- The SMM Girl and the Church**
 6. Attend at least 10 devotional meetings.
 7. Attend all church services possible.
 8. Have a well-prepared participation in at least one devotional meeting.

Martha Achievements

1. Have a part in rolling at least 20 bandages.
 2. Participate in one phase of Christian service.
 3. Invite at least three girls to attend SMM.
 4. Have a part in planning or presenting a public program in the interest of SMM.
 5. Participate in the monthly offering for the national fund.
 6. Have a part in providing supplies to mission points, the needy, missionaries, or pastor's families.
- Middler and Senior Emerald, Diamond and Ruby Awards**
Emerald—All the starred goals.
Diamond—All the starred goals and two unstarred
Ruby—All the goals.

PROJECTS—

National: Provide a car or station wagon for Miss Evelyn Fuqua in Kentucky. Goal \$1,700.

Birthday—The higher education of missionaries' children. Goal \$700.

Personal: Learn the Book of Philipians. Award \$7.50 toward Bethany Camp. \$7.50 of material from Missionary Herald Co., SMM green or white sweater, or SMM key necklace.

Seniors only: Read the whole Bible through. Award—\$5 letter.

All SMM girls: A key necklace will be awarded the individual SMM girl who rolls the most bandages. The minimum amount is 100 bandages.

Write a 4-stanza poem or 300-word skit or story concerning SMM. Award—SMM stationery or SMM scarf. Requirements are as follows:

A 4-stanza poem:

1. Equal margins both at the top and bottom and sides of the paper.

2. Each poem typed on standard-sized typing paper.

3. Titles capitalized and the rest as grammatically required.

4. Double spaces between lines and triple spaces between stanzas.

5. At the bottom of the last page give the following information:

- a. Name of the selection
- b. Name of the girl and her address.
- c. Age and school grade, and name of the local church and SMM group

If more than one page, securely staple them together.

7. Send to the national patroness by May 31.

B. 300 Word Skit or Play

1. Equal margins both at the top and bottom and sides of the paper.

2. Typed on standard-sized typing paper.

3. Title capitalized and the rest as grammatically required.

4. Double spaces between lines and four spaces between paragraphs.

5. If more than one page, securely staple them together.

6. Title page should have the following information on it:

- a. Name of the selection
- b. Name of the girl and her address.
- c. Age and school grade, and name of the local church and SMM group

7. Send to the national patroness by May 31.

Juniors and Middlers: Memorize all the foreign missionaries' names and their respective fields; Award—SMM stationery or SMM scarf.

Local Organization Goals:

(Dates must be postmarked no later than the specified date)

1. At least one cabinet meeting in the fall and one in the spring.

2. Bandages for Africa be sent to the Brethren Missionary Residence, Winona Lake, Ind., anytime during the year.

3. A report of the bandages sent to Residence be sent to the district bandage secretary by July 15.

4. At least one post-card item sent to the national editor.

5. Fifty percent of the girls earn a jewel based on membership at beginning of year.

6. Statistics bi-monthly sent to the secretary and district president before June 30.

7. September-October—National General Fund—Goal, \$750. Due November 10. (This includes Missionary Herald printing expense, Youth Council expense, etc., etera.

8. November-February—National Project—Goal, \$1,700. Due March 10.

9. March—National Officers' Conference Expense—Goal, \$400. Due April 10.

10. April—Birthday Offering—Goal, \$700. Due May 10. (Higher education of missionaries' children.)

11. May-June—National General Fund—Goal, \$750. Due July 10.

(All societies meeting all local organization goals will be recognized as an honor society)

District Organization Goals:

1. A report of the district bandage secretary to the national bandage secretary before July 31.

2. A district project.

3. A display or unique presentation of some activity carried out through the year to be presented at National Conference.

4. District secretary submit compiled statistical report to national general secretary before July 15.

5. District help their president or girl representative in coming to early board meetings. \$10 is the minimum amount.

Recommendations:

1. That Florence Moeller be appointed national treasurer for 1957-58.

2. That Rachael Smithwick be appointed general secretary for 1957-58, and a letter of thanks be written to Janet Weber for her work the past year.

3. That Jeanette Turner be appointed editor for 1957-58.

4. That Mrs. Harold Etling be appointed to help Jeanette Turner in national editor duties.

5. That Joyce Ashman be appointed national bandage secretary for 1957-58.

6. That we cooperate with the Youth Council for 1957-58 with five members of the executive committee—president, vice president, general secretary, treasurer, and assistant patroness.

7. That all the districts meeting all district goals be recognized as honor districts.

8. The honor district having the highest per capita giving will receive honor award.

9. That a gift of \$20 be given to all national officers attending conference for expenses plus mileage expense of 4c per mile.

10. That the president, secretary, treasurer and editor receive a love gift of \$10 from the SMM General Fund.

11. That the program committee for 1957-58 be made up of the district patroness and four members at large of the Allegheny Fellowship of Brethren Churches.

12. That each person on the project be to learn the Book of Philipians and that the deadline for reporting be June 30.

13. That the national board meet previous to conference 1958 and that each member receive \$5 per working day present.

14. That the SMM give the WMC \$200 in October toward Missionary Herald expenses and \$200 in June and have the general secretary write a letter of thanks to them.

15. That we give \$100 to the National Youth Council in October.

16. That each local SMM group ask the local WMC to provide an extra lady besides the district patroness to train for patrolmen.

17. That girls be encouraged to do craft-work and/or discussion using suggested books and that the district patroness and Senior groups have discussion monthly on Christian girls problems led by patroness.

18. That district patroness contact newly organized churches that they might receive the SMM materials which will help them organize their groups.

19. That all SMM materials be sent out from the National Youth Council office, Box 365, Winona Lake.

20. That anything over our \$700 goal for the higher education of missionaries' children be put into the national project offering.

21. That part of our National Project Offering be turned over to the Home Missions Council sometime in the winter when suitable amount has been received.

22. That the project books be discontinued.

23. That SMM materials be taken to district camps and that some be sold in the camp stores.

24. That district SMM officers contact youth council in each district early in year and ask for cooperation in camp program with SMM meetings; letter be sent to national youth council and ask that in new camp curriculum, room be made for SMM meetings.

25. That Mrs. E. Bearinger be made an official representative for SMM unification of the brotherhood as she works and travels with her husband, national youth director.

26. That a vote of thanks be given to the Northern Ohio District Fellowship of Brethren Churches for work on this year's programs and that a letter of thanks be sent to Mrs. Coast.

27. That a letter of thanks be sent to Mrs. E. Smitley for writing the skit which will be presented to WMC at conference.

28. That a letter of thanks be sent to Miss Isobel Fraser, Mrs. Harold Etling, and Mrs. Dorothea Harmonson for their work in revising and suggesting the goals this past year.

29. That the office of national literature secretary be discontinued (in view of Rec. 18).

30. That the Book of Ruth be used as an alternate book if the girls have already memorized the Book of Philipians.

PRAYER REQUESTS

Pray that the offerings taken this month will be used to glorify the Lord and that the specified goal will be met.

Pray that each group will be able to put the ideas from the lessons this month into everyday use in their own lives.

Pray for the missionaries and especially for the two who wrote two of the articles this month.



NEWS

WINONA LAKE, IND. Dr. Louis T. Talbot, chancellor of the Los Angeles Bible Institute and Talbot Theological Seminary, has been elected president of the Winona Lake Christian Assembly, Incorporated. In this capacity he will succeed the late Mrs. Billy Sunday. Other officers elected to the board of directors include Prof. John Rea of Grace Theological Seminary as treasurer. Dr. Alva J. McClain continues as vice president of the corporation, and Dr. Paul R. Bauman as chairman of the board. Nominated to the board for 1960 is Mr. Chester McCall, a member of the First Brethren Church of Inglewood, Calif.

RIALTO, CALIF. The Rialto Brethren Church conducted their VBS in the evening rather than during morning hours. The experiment proved to be advantageous in many ways, according to Pastor Arthur Carey. "The school has produced a new attitude in the community toward the church" he declared.

ESTES PARK, COLO. The 1960 National Fellowship of Brethren Churches will convene here in the heart of the Rocky Mountains, just 65 miles northwest of Denver. This park is considered by many as being the most beautiful spot in America.

WINONA LAKE, IND. Ninety-five Brethren churches had full delegations present at the 1957 conference held here Aug. 19-25.

DAYTON, OHIO. The First Brethren Church, Wm. Steffler, pastor, dedicated their new organ on Sept. 8, the first anniversary of the dedication of their new edifice. An anniversary dinner was held at noon.

WINONA LAKE, IND. All material for the Brethren Annual should be received in the Missionary Herald office by Sept. 15.

DALLAS, TEX. An inspector of the Dallas Fire Department urged that informal fire drills be arranged in churches and Sunday schools to prevent panic in case of emergency. "Panic kills more people than fire in large places of public assembly," he said. "However, the average church will not take the time for fire drills."

WHEATON, ILL. Dr. John R. Rice, editor of the Sword of the Lord, announces the Fourth Annual Evangelistic Sermon Contest with awards totaling \$1,600 for the ten best sermons submitted. All entries must be submitted to the editorial offices of the Sword of the Lord, Wheaton, Ill., by Dec. 1, 1957.

In Memoriam

Mrs. Amy Lapp Steves was "loosed away upward," on August 7, after being bedfast for more than seven months. She had longed to be ushered into His presence since the home-going of her husband, T. J. Steves, on June 24, of last year.

The Steves home was one of intense loyalty to the Lord Jesus Christ. Together Brother and Sister Steves had pioneered as leaders in the First Brethren Church of La Verne, and in the establishment of Brethren Churches in Southern California with La Verne as the parent church. Brother Steves held many of the offices in the California District Conference of Brethren Churches. He was a long-time trustee of the conference, and through the years had a part in the organization and building of many of the infant churches. He and his wife were among the first members of the La Verne church. Brother Steves held the office of moderator of the First Brethren Church of La Verne, Calif., for many years. Together he and his wife served on the deacon board. Brother Steves was chairman of the building committee in 1923 when the present La Verne church building was built, and contributed greatly to the original building program in 1901.

Brother and Sister Steves celebrated their golden wedding anniversary on September 19, 1954. And, those were truly golden years until first one and then the other

The BRETHREN MISSIONARY HERALD

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

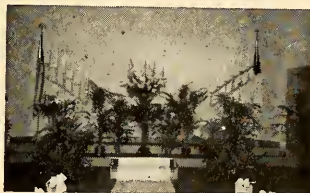
DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

was promoted to His better appointment.—Elias D. White, pastor.

Leon Clyde Davis, who was a faithful member of the First Brethren Church, of Cheyenne, Wyo., almost from the time of its original organization, was released into the presence of his Lord on July 19, 1957. Bro. Davis was born in Pottawatomie County, Iowa, June 30, 1881.—Russell Williams, pastor.

Sidney Lee Cloonan, son of Mr. and Mrs. Wm. Cloonan, active members in the First Brethren Church, of Cheyenne, Wyo., has departed from this life.—Russell Williams, pastor.



Wedding Bells

All announcements for this column must be mailed to the Missionary Herald.

Lois Guntle and James Collinsworth, Aug. 17 at the First Brethren Church, Dayton, Ohio.

Normajeane Cochran and Lavern R. Clark, Aug. 31 at the Grace Brethren Church, Waterloo, Iowa.

Mary Ellen Ringler and Charles David Thompson, Aug. 4 at the Grace Seminary Chapel, Winona Lake, Ind.

Barbara Ellen Garber and Eldon Lee Hoke, July 20 at the Clayton Brethren Church, Clayton, Ohio.

Erda A. Herman and Lee A. Wilson, Aug. 10, at the First Brethren Church, Kittanning, Pa.



Serving the Lord at the

What-Not

The Testimony of James G. Nasif

My early life with my parents was not Christian, even though we had seven priests in our family. The only time we went to church was Easter or Christmas, and sometimes not then.

In my high-school years I played football, and after graduation professional ball. When I wasn't playing football I was boxing, for I liked fighting and aggressiveness. I did well in both sports because I kept myself in rigid training. I didn't drink nor smoke.

During that time I met the young lady, a devout Catholic, who later became my wife. One of my cousins, a priest, traveled 200 miles to marry us. He stayed at my home.

Two years later he returned to baptize our three-month-old baby, Sue, and again there was a drinking party even though our home was filled with holy pictures, statues, and rosary beads.

Then I joined the Navy and was a physical instructor. When I was discharged from the Navy I operated a nightclub that featured exotic dancers. I drank, gambled, and led a life of sin. There my athletic career ended. I had plenty of money and a beautiful twelve-room summer home on Narraganset Bay. But my wife and I were not happy. She disapproved the type of life we were living, and finally it became so bad that she and I separated. This experience shook me, for I didn't want to lose my family. We decided to make another start. My wife made more Novenas hoping I would change and we could live happy together. I tried going to the Catholic church, but found no satisfaction nor peace of heart. Then we decided to move to Los Angeles, California, where my brother had a nightclub. I went to work for him

In the meantime I met a man who had been a bookmaker for at least fifteen years. He had never been caught. He asked me to go to work for him, offering me \$100 a week plus commission. I had worked only four days when the place was raided. I was arrested, put in jail, and placed on probation for three years. Then and there my wife and I decided we would have to make a living "the hard way."

I became dissatisfied at the nightclub and after a disagreement with my brother, I quit and went to work as a welder. As I look back now, I realize that God had a hand in that too. But I still was not satisfied with this job and decided I would like to live on a farm and raise chickens. We found the very place we wanted and decided to buy it, but before it cleared through escrow I awoke in the middle of the night and felt sure this was not the thing to do, so I cancelled the deal.

After this we began to look for a business to buy. We considered several bars that were for sale, but nothing seemed to appeal to me until we found the little cafe which we now own. We pawned everything we owned and raised enough money to buy it, then opened the doors with exactly nine dollars in the cash register. We had a business but no customers. We worked hard, sixteen hours a day, seven days a week for three years to build up the business.

A customer of ours, Harvey Peterson (a Christian businessman), started to witness to us about the Lord Jesus Christ. At first I didn't pay much attention to him, and my wife very much resented his talking to us. But he was persistent; he came in almost daily for at least two years and gave us the Gospel.

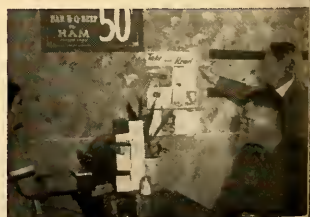
Finally my wife felt convicted and

wanted to close Sundays. At that time Sunday was my best day, and I felt I couldn't get along without having that extra money. But she insisted, so I told her we would close on Sundays when the proceeds from the week days would equal that of the Sunday trade. It wasn't long until the Sunday business got less and less until it became less than the week days. I am sure God had a hand in that too.

We decided to close on Sundays and I started attending the Catholic church with my family. My daughters were going to the Catholic school and I thought I should set a good example for their sake by attending services. I resented the hour I spent in church on Sunday mornings and actually got a headache every time I went. This made my wife very unhappy.

We always went to the movies on Sunday night. One Sunday we saw a movie, "A Man Called Peter," which impressed us very much. It showed us what went on inside a Protestant church. (After all, Harvey, our friend, was Protestant.) But still we didn't do anything about it right away.

One day I received a letter from a younger brother who was in trouble and was asking me for spiritual help. He wanted to know how he could know God. Well, I didn't know how I could tell him, so the



Distributing Tracts at the "What-Not"

"I went to work and burned all of the obscene pictures . . . as well as books I had been reading . . ."

same day when Harvey came in to eat I let him read the letter. He said he would show it to someone who could help me. He brought one of the pastors of his church to the home. This pastor told me I would have to get right with the Lord Jesus myself before I could help anyone else. Then he showed us the way of salvation out of the Catholic Bible. That night, April 16, 1956, we prayed together—my wife and I—and accepted the Lord as our Saviour. The next morning I went to work and burned all of the obscene pictures which I had kept hanging on the kitchen walls of the cafe, as well as books which I had been reading, and I started to read the Gospel of John.

Then we were given a systematic way to study the Bible and to memorize Scripture, which proved at first to be very difficult for me to do. I remember that I tried one whole week to memorize I John 5: 11 and 12, and I just couldn't get it. So I went out in the back yard and told God that if He wanted me to learn His Word He would have to help me. He did! Now I get "a thrill" out of writing the Word of God upon the fleshly tables of my heart, which helps me so much as a witness to my friends and customers who come into the cafe. The more knowledge of the Word I have, the more desire God gives me to serve Him.

We went to the First Brethren Church, of Long Beach, Calif., for the first time on Mother's Day and were impressed with the friendliness of the people and enjoyed the message given by the pastor, Dr. Charles Hayes.

During all this time my daughters were still going to the Catholic school. The older daughter, Sue, repented very much not being able to



Mr. and Mrs. James Nasif Serve the Lord While They Serve Meals

go to the Catholic church, and the first time we took her with us to the Brethren church she cried all through the service. We were able to show her from God's Word that she had to accept the Lord Jesus Christ as her personal Saviour, and that going to any church would not save her. One day in our own back yard she accepted Christ into her heart, which was a very definite answer to prayer. That was August 13, 1956. Today both of our daughters are attending the Brethren Christian day school; and they are entering into all of the activities of the church, and are continually witnessing to others.

I have placed a tract rack near my cash register at the cafe, where everyone can see it. The Lord led us to place a large gospel placard in the middle of the cafe. We have various Scripture verses displayed—a different one every few days—where every customer who comes

into the cafe can read them. This has afforded many opportunities to bear witness to the saving power of the Lord Jesus. I was told that I would lose all my business by putting these verses on display. I did lose a few, but the Lord has blessed us with more business than we ever had before, and we praise Him for it.

I have had some experiences where God has used me in helping others. He used me the other day to lead a man to Christ right here in one of the booths of the cafe, and I was able to help another man to stop cursing when I gave him a tract entitled "Ten Reasons Why I Swear."

I am now about a year old in the Lord, and God has enabled me to memorize about 200 verses of Scripture. I intend to go right on memorizing more, for I want to fill my mind and heart with God's Word.

Washington, Pa.

DEDICATES

NEW

BUILDING

The Grace Brethren Church, of Washington, Pa., was the outgrowth of the ministry of Rev. R. Paul Miller, Sr. Under his capable advice a Bible class was held April 15, 1941, in the YMCA of Washington, with the late Wm. H. Clough as the leader. Sunday school was then started with Archie Keffer as the superintendent.

On September 7, 1941 the Sunday school was moved to the Chestnut Ridge School, and it continued there until May 1951 when the school building was sold. During this time three Brethren ministers were associated with the work—Archie Keffer, Charles Sumey, and the present pastor, L. Ellis Rogers. With the selling of the Chestnut Ridge School the work was moved to the home of Mr. and Mrs. Russell L. Hoover, and still later to the



Pastor Ellis Rogers (left) with Dr. W. A. Ogden standing in front of new Washington, Pa. church



Left to right: Dr. W. A. Ogden, Rev. Ellis Rogers, Rev. R. Paul Miller, Jr., and Rev. Victor Rogers.

Chambers School where the work carried on until the present church basement was finished in October 1953.

The lots for our new work had been purchased July 20, 1951, and ground was broken for the new building on September 30, of the same year.

There were 13 charter members who met on June 24, 1951, banded together and agreed to enter the fellowship of The Brethren Church. There are now 53 members, most of whom are active in the work.

The church is of brick construction, and consists of a main auditorium, cloakroom, projection room, nursery, two small rooms for classes, with full basement which includes kitchen, restrooms, and furnace room. The interior walls of the main auditorium are light green, with white ceiling and light oak trim. The

value of the building is \$30,000.

The service of dedication was conducted July 7, 1957 with Dr. W. A. Ogden, executive vice president of Grace Theological Seminary and College as the guest speaker. Music was furnished by the Gospelheirs. The pastors of the Brethren churches in Aleppo, Jenners, and Uniontown, Pa., brought Christian greetings.

Following the dedication service the pastor of the church, L. Ellis Rogers, was ordained to the Christian ministry. Dr. W. A. Ogden, and Rev. Victor Rogers, brother of the pastor, had charge of the service.

The congregation at Washington, Pa., is more than grateful to the many people who gave of their time efforts, donations, and prayed to make this work possible.—Mrs. Wilda Hoover, secretary.

His Workmanship

We are not saved by good works (Eph. 2:8), but we are saved unto good works (Eph. 2:9-10). Good works are an evidence of saving faith (James 2:17-18). One may have a prophet's reward, a righteous man's reward (Matt. 10:41), a little reward (vs. 42), a great reward (Matt. 5:12), or a full reward (II John 8) in recognition of the energies of faith. The wages of sin (Rom. 6:23) may be partially received in this life (Gal. 6:8), but, for the most part, the rewards of the Christian are reserved for the future (Col. 3:24; I Pet. 1:4). There are also rewards for evil works (Isa. 3:11; Obad. 15; Gal. 6:7; II Pet. 2:13).

The righteous shall certainly receive their reward (Ps. 58:11; Prov. 11:18; 22:4). Christ will be rewarded (Heb. 1:9). The Pharisees received their reward in this life (Matt. 6:1-5; John 12:43). If we give and pray in secret God shall reward us openly (Matt. 6:6-21).

There is One who represents God and man who will rightly judge the world and reward every man according to his works (Acts 17:31; John 5:22-23; Matt. 16:27). Rewards were promised in the Old Testament (Isa. 40:10) and confirmed in the New Testament (Rev. 22:12). For the saints, the acid test of motivation for good works shall be applied (I Cor. 3:10-15). Those who have not been watchful shall lose their reward (II John 8), but the steadfast and victorious in faith shall have an "abundant entrance" into the everlasting kingdom of Christ (II Pet. 1:10-11).

The Bible speaks of five crowns that can be won or lost (Rev. 3:11). They are described as of gold (Rev. 4:4). I Corinthians 9:24 and Philippians 3:13-14 speak of them as prizes. Those who are temperate for the sake of the Gospel shall receive an incorruptible crown (I Cor. 9:25). Soul-winners shall receive the crown of rejoicing (I Thess. 2:19). Faithful spiritual advisers shall receive the crown of glory (I Pet. 5:4). Those who live in expectancy of the Lord's coming will receive the crown of righteousness (II Tim. 4:8). Those who will be faithful to God even unto death (Rev. 12:11) shall receive the crown of life (James 1:12; Rev. 2:10). Some shall be given a white



Brethren Laymen

Compiled by Roy H. Lowery

National Fellowship of
Brethren Laymen

stone with a new name written thereon (Rev. 2:17), others shall be given authority over the nations (Rev. 2:26), and others shall be arrayed in white raiment (Rev. 7:9).

What disposition will the faithful make of their crowns? Like the elders in Revelation 4:4 they will cast their trophies at His feet and crown Him Lord of all.

Before one can do anything for the Lord he must be sure of his personal salvation (II Cor. 13:5; II Pet. 1:10). Then he must work out an inwrought salvation (Phil. 2:12-13; II Pet. 1:5-8). He presses toward the mark (Phil. 3:13-14; I Cor. 9:24). He faithfully uses whatever talents God has entrusted to him (Matt. 5:14-30; Luke 19:11-26; Gal. 6:9).

COMING EVENTS

The third annual retreat of Mid and Northern Atlantic District Brethren Laymen at Penn Grove Bible Conference grounds, near Hanover, Pa., Sept. 20-21. Dr. Clarence E. Mason, Jr., dean of Philadelphia Bible Institute, will be the speaker.

The Men's Fellowship of the Indiana District, Eugene Schoettler, president, will meet Sept. 21 for a day of prayer and praise at the Warsaw Community Church in conjunction with the evangelistic meeting to be held.

The Northern Ohio District Laymen, Don Miller, president, will meet at Wooster, Ohio, Sept. 27 at 8:00 p. m. A special request is made to each church to send a large delegation.

BUDGET FOR 1957-58

Board of Evangelism	\$2,500
Grace Seminary (IBM electric typewriter)	500
Student Aid	
(A) Three (\$100) scholarships	\$300
(B) Self help	100
(C) Gift to those in need	100
(D) Loans to those in need	200
Foreign Missions (full support of Donald Spangler)	700
Home Missions Navajo Student Center	800
Brethren Youth Council (partial support of director)	1,000
General Fund	500
.....	300
Total	\$6,400

SUGGESTED PROGRAM FOR SEPTEMBER

Opening Hymns—"Will There Be Any Stars in My Crown?"; "What If It Were Today?"

Scripture Reading—I Corinthians 3:10-15.

Prayer Time—Let us pray for each other and for all our unsaved loved ones.

Hymn—"I Surrender All."

Business Session—Discuss new goals and projects for the coming year.

Bible Study—"His Workmanship" Ephesians 2:10.

Closing Hymn—"The Way of the Cross Leads Home"; closing prayer.



PULSE and POINT
OF CONTEMPORARY
NEWS
Selected by the Editor

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

WASHINGTON, D. C. Many pastors may be able to claim refunds for taxes paid on housing allowances in the years 1954-56 as a result of new regulations issued by the Internal Revenue Service. The regulations give a literal interpretation to legislation passed by Congress in 1954 permitting ministers to deduct for income tax purposes an allowance given them in lieu of a parsonage or other housing as part of their compensation.

The refunds will be possible through the amendment of a rule tentatively adopted by the Internal Revenue Service in 1954 that a religious agency must designate in advance that part of a clergyman's income is to be considered a housing allowance. Under the new regulations action may be taken by the employing agency any time before Jan. 1, 1958, to retroactively designate part of the minister's salary as a housing allowance. The clergyman will then be permitted to deduct the amount of such an allowance he has spent since 1954 to obtain housing.

After Jan. 1, 1958, housing expenses will not be deductible unless there is an advanced designation by the appropriate group. The new regulations also exempt from taxes any expense incurred by a clergyman in paying housing, including amounts paid for purchase of a home, or for maintenance or utilities in a home already owned by him.

Glen Harold Stassen, son of Presidential Disarmament Assistant Harold E. Stassen, will give up his career as a nuclear physicist to enter the ministry. Young Stassen, who graduated last June from the Uni-

versity of Virginia with a Phi Beta Kappa key for scholarship, will enroll in the Southern Baptist Theological Seminary, Louisville, Ky., in September. He decided to abandon his plans for graduate study in nuclear physics because he felt a "strong call" to the ministry of the Gospel of Christ.

WASHINGTON, D. C. The House Ways and Means Committee approved a bill to extend for two years the period in which ministers, missionaries, and members of religious orders may elect social security coverage. The new deadline for the clergy ordained prior to Apr. 15, 1957, to elect social security coverage will be Apr. 15, 1959.

CLEVELAND, OHIO. A group of retailers organized themselves as Freedom Enterprises with the aim of repealing the Ohio law which compels them to close their stores on Sundays. They claim they are subject to discrimination since 300 other places of business are open on Sundays, including restaurants, railroads, buslines, hotels, industries, and even the baseball stadium.

WASHINGTON, D. C. A Chicago Negro clergyman was named by President Eisenhower as chairman of his Committee on Government Employment Policy, a "watchdog" group against discrimination in Federal employment. The Rev. Archibald J. Carey, Jr., pastor of the Eighth African Methodist Episcopal Church, is the first Negro to head the committee.

NEW YORK. Evangelist Billy Graham announced here today that

the next scheduled series of evangelistic meetings following the close of the New York Crusade on Sept. 1, would be a tour of nine countries in the Caribbean Area beginning in mid-January 1958.

Included in the tour will be meetings in Jamaica, Puerto Rico, Barbados, Trinidad, Panama, Guatemala, Venezuela, Costa Rica and Mexico. The exact dates and sites for the meetings have not been announced, but will be decided upon after representatives of the Graham Team visit the area later this fall. It is anticipated that the tour will take approximately five or six weeks.

WASHINGTON, D. C. There were more people in prison in this country at the end of last year than ever before, the government reported recently. A report by Prisons Bureau Director James V. Bennett said the ratio of state and Federal prisoners to civilian population was 114.2 per 100,000 as of Dec. 31, 1956. A year ago that date the ratio stood at 114 even. Of the 188,730 persons in penal institutions at the end of 1956, 20,134 were in Federal custody.

A gain in commitments to state prisons during 1956, Mr. Bennett reported, was offset by a drop in the number of criminals sentenced by Federal courts. Most of this drop, he said, resulted from "a fall-off in violations of the immigration law" and reduced use of imprisonment for dealing with immigration offenders.

ATLANTA, GA. The Georgia Literature Commission, headed by a Baptist minister, has announced a new "get tough" policy against lewd literature. It has recommended persecution of persons selling any of 36 issues of 22 specified magazines of the "girlie" type. The chairman said the recent U. S. Supreme Court decision upholding Federal and state laws against lewd literature left the group no choice but to end its policy of co-operating with the dealers and to demand that they remove certain objectionable publications. One downtown newsstand was raided and the operator is being indicted by the County Solicitor General for selling obscene literature.

ANN ARBOR, MICH. The city council at Ann Arbor has decided to open all meetings with an invocation by a clergyman. One councilman commented, "We need all the help we can get."

The BRETHREN MISSIONARY

HERALD



HOME MISSION NUMBER

SEPTEMBER 21, 1957

Ireland Road Brethren Begin New Building

(Ground was broken Sunday, Sept. 1, 1957)



EDITORIALS

By Paul R. Bauman, President of the Brethren Home Missions Council, Inc.

A Father's Advice to His Son in the Ministry

My father, the late Dr. Louis S. Bauman, who for more than fifty years was a successful pastor, often had occasion to give me sound advice as a young man. However, when I graduated from seminary and accepted the call to a pastorate in southern California, about twenty miles from home, I found it somewhat more difficult to get advice for my ministry than the other pastors of the area who occasionally sought his wise counsel. This was doubtless due to my father's determination that no one could say he was "running two churches" in southern California. There was one bit of advice he gave me while I was still a student pastor for which I shall never cease to thank God. As we sat in his study one day, he suddenly turned and said to me: "Son, if you want the blessing of God to rest upon your service for Christ, and if you want to see your church grow, there are two characteristics which your ministry must have. First, you must be an expository preacher. I have been in the Lord's work for a long time and have watched the ministry of a large number of men. I have found that the man whom the Lord blesses with a growing congregation and who is able to remain in any one church year after year is always a Bible-teaching pastor. There is no substitute for the Word of God in the message of salvation. I am sure you realize that. But, don't forget that there is also no substitute for the Word in the development and growth of the Christians in your church. It is the Word that sanctifies. Many pastors forget this and wonder why their churches don't grow even though there are decisions for Christ.

"The second characteristic of a successful ministry is this," my father continued. "You must have a missionary vision and be a missionary enthusiast. God always blesses a missionary-minded pastor." Then he arose from his chair and beckoned me to follow him into the adjoining office, which at that time was shared jointly by the First Brethren Church, of Long Beach, and the Foreign Missionary Society of which he had been financial secretary and treasurer for many years. Picking up one of the books, he said: "I want to show you something," and then began to leaf through it. Suddenly he stopped and pointed to the record of missionary offerings from a certain church. I noticed that it showed a considerable decrease over a period of several years. Then his face took on a look of increased seriousness as he said: "Son, some years ago the pastor of that church said to me, 'Bauman, I don't believe in missions.' I have followed his ministry ever since,

and wherever he has gone, his churches have run down under his ministry."

As we continued to talk, my father turned a few pages and pointed to another record, saying: "Do you see the consistent increase in the missionary giving of this church? You do not know this pastor. He has far less native ability than the first, but every church he has served has also grown under his ministry. He is a missionary enthusiast and takes the great commission seriously. That is not a coincidence; I have seen it happen again and again as I have studied the records over the years." Then, he repeated again the admonition: "Son, if you want the blessing of God to rest upon your ministry, be a missionary-minded pastor."

The advice which my father gave me on that occasion I endeavored to follow during the ten years I spent in the pastorate. During the twenty years I have served as a member of the board of directors for the Brethren Home Missions Council and more recently as one whose responsibilities have taken him out among the churches from coast to coast, I have found again and again that, all other things being equal, the churches God is blessing are those characterized by a Bible-teaching ministry and a missionary vision.

The Brethren Home Missions Council has realized this twofold means of blessing, and from the time of its organization has urged all men working under its direction to be (1) Bible-teaching pastors, and (2) men with a worldwide missionary vision. As I travel among these churches, I am thrilled again and again to hear the testimonies of people who have been drawn to The Brethren Church because they have found that it is the place—sometimes the only place in their town—where the Word of God is really taught. Examine the records of the past twenty years and you will see how large a portion of the offerings given for home and foreign missions have come from churches which were organized during these two decades. Examine the statistics and you will see why some of the most thriving churches have been those started during this period.

Brethren, when God blesses a church, there is always a reason. No denomination today is more devoted to the teaching of the Word of God than The Brethren Church. Is your church also enthusiastic in its missionary program? Remember, the Bible recognizes no distinction between home and foreign missions. We are to carry the Gospel "into all the world." At this season devoted particularly to an appeal for missions in America, let us be sure that we are in a position where our churches can be blessed of the Lord.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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Tips on Your Missionary Prayer Life

By Lester E. Pifer, Assistant Secretary,
Brethren Home Missions Council, Inc.

The Holy Spirit led the Apostle Paul in the writing of Holy Scripture. Knowing the bitterness of the foe on the battlefield of life, He directed the writer of Ephesians carefully in instructing the children of God in their conduct of life. Chapter 6 reveals some startling facts about the enemy—his organization, his operation, and his power. The child of God faces a losing battle without the Lord's help.

It is significant that prayer stands out as the most powerful weapon against the enemy. Paul admonishes the believer to **"be strong in the Lord, and in the power of his might."** The Christian's determination is good, the armor of the Word of God is of tremendous value, but his prayer ministry stands out as the most strategic weapon in the warfare against Satan.

The mission fields of the world are common battlegrounds. Satan with his organized host moves swiftly, cunningly, and powerfully to thwart the program of God. He is determined to keep lost souls from hearing the message of salvation, to twist, distort, and destroy the **"power of God unto salvation,"** and to utterly render void the effective testimony of the children of God.

Satan is well aware of the fact that missionaries are dependent upon the support of believers at home. He knows the effectiveness of discouragement, lack of progress, shortage of funds, and the absence of home ties and fellowship. Therefore, he constantly thwarts the **"supply ministry"** of the home church.

If we are to see success on our mission field, our missionaries must be constantly backed by a great ministry of prayer. **"Praying always** with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). This ministry is not effective if we make it general—just **"remembering our missionaries in prayer"**—as so often happens. The child of God must vow before God that he will regularly, daily bring his missionaries before the throne of grace. He will

bring the specific needs and all matters before the Lord in prayer, knowing that God is able. He must recognize that Satan will make every last-ditch effort to discourage this ministry, as well as exercise his utmost power on the mission field.

We offer some suggestions for your missionary prayer life that will not only enhance your interest and regularity but will make it more effective in its results:

Pray regularly for missionaries. Set a time in each day when you will faithfully have your missionary prayer time. Determine that Satan shall not interfere in any way to hinder this time with the Lord.

Pray individually for missionaries. Use your home-missions prayer and promise box and your foreign-missions prayer booklet to name your missionaries before the throne of grace. Know their names, their respective fields, their time of service, any family information, et cetera. Doing this will enlighten your knowledge of the person and will create greater interest in meeting the missionary personally.

Pray intelligently for missionaries. Use the Missionary Herald, your prayer letters, conference reports, and items from your church calendar or bulletin to gather facts about each field, each missionary, and each missionary board in order to pray intelligently.

Pray specifically for missionaries. Avoid generalities in missionary praying. Your missionary has individual needs—his problems are small, large, and numerous. Bring each item to the Lord as you may hear about it. Ask the Holy Spirit to reveal to you the specific needs of the missionaries. He will bring to your mind and heart facts that you have never realized before.

Pray powerfully for missionaries. The Word of God tells us what believers need. It tells us how to pray. It also gives us the facts about the enemy. Therefore bring the Word of God to work in your prayer life. Pray Biblically. Pray that great power will be manifest in the mis-

(Continued on page 598)



New Beginning for South Bend

By Gene Witzky, pastor

Ireland Road Brethren Church
South Bend, Ind.

Under beautiful September skies, the Ireland Road Brethren Church, at South Bend, Ind., broke ground for its new \$40,000 educational unit on September 1 at 3:00 p. m. Included in the 105 people assembled for the service were visiting ministers: Rev. Scott Weaver, of Osceola; Rev. Gilbert Hawkins, of Berrien Springs, Mich.; and Rev. Richard DeArmy, of Winona Lake. Also attending from Winona Lake were Rev. Harold Etling, of the National Sunday School Board; Dr. W. A. Ogden, of Grace Seminary and College; Rev. Clyde Landrum, of the Foreign Missionary Society; Mrs. Rose Foster, retired missionary; Mr. Elmer Tamkin, of the Brethren Investment Foundation; and Robert Foltz, architect. The Brethren construction crew, headed by Vernon Latham, was on hand for the occasion, and will immediately begin building this home-mission church.

After a challenging message by Rev. Lester Pifer, of the Brethren Home Missions Council, on the type of church God wants and the community needs, a circle was formed all around the proposed building, and the doxology was sung. One could not help but be impressed by the presence of the representatives of almost every major ministry of The Brethren Church, and we

prayed in our hearts that this church would be a staunch supporter of all these worthy ministries.

Even though the South Bend church is somewhat old as a mission church, there is a new awakening among its people. This new enthusiasm seemed to begin when, under Brother Russell Ogden in 1956, the church sold the old Sunnymede property, purchased a lovely plot of ground south of the city, and adopted the name **Ireland Road Brethren Church**. Meeting for a time in the YMCA was in many ways discouraging, yet it was a profitable time of spiritual preparation under the able interim ministry of Brother Clarence Snyder. Another new beginning, a step of faith, was taken by the faithful flock when they purchased a parsonage in the Broadmoor area near the location of the church property. Into this new parsonage at 1310 Catherwood Drive moved the pastor with his wife and two daughters. Since August 11 the church has almost doubled in attendance, and it is quite evident that the parsonage will not be able to hold the people until the new building is up.

Spiritual ground is in the process of being broken. A 54-year-old man stepped forward to receive Christ publicly when the group met for the first time in the parsonage basement. Lives are being rededicated to Christ, both publicly and privately, and a tiny baby boy was dedicated to the Lord. Also entering Grace College for her second year is Claudette Ellis, a member of the Ireland Road Brethren Church. She plans to serve the Lord in the field of nursing. Our fervent prayer is that through this church and its ministry will come many more trophies of God's great grace.

At least four things proved the interest of Brethren people in home missions on this historic groundbreaking day—many took time from a busy schedule to drive **extra miles**

on a hot summer day. When they got there, they **stood** for the service, and after standing, they still gave a **good offering** of over \$240. The offering was taken in a rather unique way. The pastor turned over the first shovelful of dirt and then put a deep aluminum bowl in the hole. This bowl served as the **offering plate**. As the congregation moved around the building site, they placed their offering in the bowl. After the last person walked by, the bowl was well over half full, and one dear saint had dropped in a \$100 bill.

As these lines are being written, the Brethren Construction Crew No. 2 is moving into South Bend, and the much needed building will soon be under way. The church is expected to be ready for occupancy by the middle of February, and will contain an auditorium seating approximately 250. The new church will be located on the edge of the large Broadmoor housing development and eventually will be completely surrounded by lovely homes. The building will be equipped with a nursery, pastor's study, baptistry, toilets, classroom space, and will be constructed of wood, stone and brick. Laminated arches will bear the roof and adorn the inside. Mr. Robert Foltz, architect for the Brethren Home Missions Council, drew the plans for the beautiful building.

Truly the Lord works in mysterious and wonderful ways to bring to pass His blessed will. All of our readers will no doubt remember that it was Unit No. 2 of the Brethren Construction Company that teamed with this same pastor to build the Woodville Grace Brethren Church, of Mansfield, Ohio.

And thus our wonderful Lord wins another victory through home missions by a new beginning in South Bend. Pray for the pastor and people as they forge ahead in the building of a new church structure in a brand new location.

OUR COVER PAGE

The men of the Ireland Road Brethren Church comprise the building committee. From left to right they are: Clarence Snyder, Don Agler, Gene Schoettler, Charles Snyder, Don Stroup, Richard Parcel, Russell Stroup, Ray Britton, Arthur Balsley, Gene Witzky, and K. Goldian. Pastor Gene Witzky is shown with offering which was taken by placing the offering plate in the broken ground.

The Cameraman Looking at the Groundbreaking



Gene Witzky, host pastor



Rev. Lester E. Pifer, ass't field secretary, Brethren Home Missions Council, special speaker



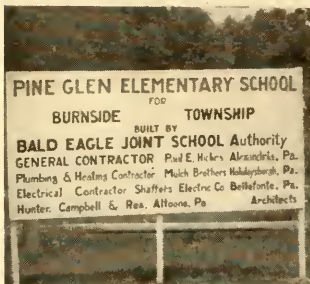
Rev. R. P. DeArmey (with the shovel), Rev. Clyde Landrum, and Rev. Harold Etling



Ground-breaking observers outline the new building site



The Ireland Road Brethren parsonage and present meeting place.



The new Allegheny Fellowship of Brethren Churches has staked a claim for a new home-mission church near the Pine Glen development. This district in co-operation with The Brethren Home Missions Council has purchased a site at the edge of this new development. A community house shown above is only a few blocks from the site and will be available for getting this new work underway. Rev. J. Ward Tressler, pastor of the Grace Brethren Church, Altoona, Pa., is actually driving stakes for the new church sign.

Home Mission Field Reports

GOSHEN, IND. (R. Paul Miller, Sr., pastor)—

Rejoice with us in the new families of young married people that God is sending us. A young couple is coming into the church on Sept. 8, and three more families are nearly ready to join us. Then, of course, we have many more good prospects. God is good.

ANAHEIM, CALIF. (Forest F. Lance, pastor)—

Our work continues to encourage us. We have a goal of 100 the first Sunday after Labor Day. We have begun a building fund drive for \$3,000 by Jan. 1, 1958. It is a big undertaking, but at the end of the first six Sundays we are ahead of the weekly goal.

BARBEE LAKES, IND.—

The Barbee Lakes Brethren Church held an organizational meeting on Thursday night, Aug. 22, 1957, with Rev. Lester E. Pifer, assistant field secretary of the Brethren Home Missions Council, in charge. A number of other directors were present due to the annual directors' meeting in Winona Lake preceding national conference. George Cripe, a Grace Seminary student, is the regular pastor.

WINONA LAKE, IND.—

The following directors were all re-elected to the directorate of the Brethren Home Missions Council, Inc., Winona Lake, Ind. John M. Aeby, Paul Dick, Jesse Hall, Chester McCall, and F. B. Miller. The election took place during the annual corporation meeting on Wed., Aug. 28, 1957. There was no change in the executive positions.

CUBA, N. MEX.—

Mr. Joseph R. Vander Molen, Dayton, Ohio, arrived at the Brethren Navajo Mission where he will serve two years under the Selective Service arrangement for which our mission is qualified. Mr. Galen Moomaw, who has been working at the mission under the same arrangement, will have his term completed next month.

TAOS, N. MEX.—

Rev. and Mrs. Victor Meyers have accepted a call to assist in the Spanish-American work of the Taos area. They have been serving on a part-time basis developing the Monte Vista Community Brethren Church at Monte Vista, Calif. They will now be working under the supervision of Sam I. Horney.

DENVER, COLO.—

Rev. Thomas Inman, pastor of the home-mission church at Denver, Colo., gave the official invitation for the 1960 conference to be held in Denver. The conference accepted the invitation. Denver Sunday-school superintendent and wife, Mr. and Mrs. Russell West, were ready with Denver propaganda to start the Denver drive immediately.

TIPS ON YOUR MISSIONARY PRAYER LIFE

(Continued from page 595)

sionaries ministry and field of labor.

Pray enthusiastically for missionaries. In private devotions, in family altar services, or in public prayer services, always pray with enthusiasm for missionaries. This is a great work, these are real people, souls are at stake, and you have a great weapon at your disposal. This enthusiasm will be seen and felt by others.

Pray unitedly for missionaries. Share your interest, your prayer needs, your missionary information with others that they may pray with you. Do not miss an opportunity to join in with others in prayer. Jesus said: "That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done . . ." (Matt. 18:19).

Pray faithfully for missionaries. A great portion of our effectiveness in prayer is dependent upon our faith. Do we believe that God is, and that he is able (Heb. 11:6)? We must believe that God can supply the need and then pray with confidence.

Your missionary prayer ministry can be interesting, enlightening, and the greatest blessing of all your experiences in Christ. Again may I repeat, do not let Satan hinder you. Pray regularly and faithfully—never fail in your missionary prayer time.

Revival Blessings Continue in Elyria

By Galen M. Lingenfelter, pastor
Grace Brethren Church
Elyria, Ohio

Early this year the first revival services were held in the new Grace Brethren Church, Elyria, Ohio, with Rev. Walter A. Lepp as evangelist. God answered prayer, and many decisions were made for Christ in those services. The decisions were genuine, for we have had an opportunity to observe them over several months.

Two classes were started to give instruction to those who desired baptism and fellowship in our church. More than 35 of those making decisions in the revival enrolled in the classes.

The Lord's blessings continued, 29 Christians were baptized in July, and 31 added to the church membership. In addition, the attendance increased in all services with a 60 percent increase in the prayer meeting.

Something different in the way of a vacation Bible school was held this year from August 4-11. Children's classes were held in the evenings from 6:30 to 8:00. These were followed by a missionary-evangelistic service from 8:00 to 9:00 for the young people and adults. Mrs. Rose Foster, veteran missionary to Africa, was the missionary speaker, and again Rev. Walter A. Lepp was the evangelist. A number of fine decisions for Christ were made in these services too.

INVESTMENT

A man once said to a missionary: "I see world evangelization in the Word of God, but I remain indifferent. Why is it I don't have more interest?" Said the other: "It is very simple. World evangelization is like a bank. If you don't put money into it, you will have no interest. The more you invest, the more interest you will have."

To this agree the words of the Son of God: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. 6:20-21).

Troy Plans Building Completion



Troy, Ohio, Sunday School

The Grace Brethren Church, Troy, Ohio, is making plans to complete their present building and remain at the same location. At the present time only the basement of the building is usable.

Mr. Robert Foltz, home-missions architect, is completing the plans for the finishing of the church, and

work is expected to get under way soon.

Two additional acres of ground adjoining the present site have been purchased to make the present location adequate for future expansion.

The pastor, Herman Hein, Jr., reports that giving by the local group has tripled in the past eight months.

San Jose, Calif., Moving Forward



VBS "Pioneer" Parade

The Brethren Church, of San Jose, Calif., just recently completed a successful vacation Bible school. The attendance ran about twenty percent ahead of last year. Miss Barbara Hulse was the director, assisted by Rev. and Mrs. J. C. McKillen. The school was held in three separate homes with the closing program in the Steindorf school.

The local newspaper published an article on the vacation Bible school

and took pictures of the Pioneer Parade.

A new parsonage is under construction on a portion of the new church location. It has been designed to be used as a "church home" until such time as the church itself can be built. Of course, it will be used as the McKillen's home at the same time. This arrangement will make it possible to hold services at the future church location.

Home Mission Sunday School Wins Contest

Lansing, Mich., wins the 1957 trophy! Suspense was deep at the Fifth Annual Sunday School Convention held at Winona Lake as winners were announced in the various divisions leading up to the grand prize winner. The largest convention crowd of any year was present to witness the awarding of the trophy to the home-mission Sunday school, of Lansing. The Brethren Home Missions Council joins the National Sunday School Board in congratulating this national winner.

The winner for the trophy is determined by the Sunday school showing the largest percentage of increase during the contest period of nine months, October through June. The pastor of this winning Sunday school is Richard Sellers,

and he arrived on the field just about two months before the contest began last October 1. Furthermore, the contest was won while using a public-school building for a meeting place. Just recently the construction was started on a new building for the Lansing Sunday school. Will it be large enough for a growing Sunday school like this one?

Naturally, the Lansing Sunday school was first place in their division, and another home-mission Sunday school won a divisional contest. Fort Lauderdale, Fla., won the plaque for Division F and was a runner up for the grand award. This Sunday school already has its own building, but they are planning to enlarge their facilities this year. It looks like a highly competitive year ahead.

In addition to the winners of the contest, a number of home-mission Sunday schools finished in the top three positions of various divisions numbering seven in all. The Brethren Home Missions Council appreciates the fine record made by the Sunday schools of home-mission churches.

A new contest will be starting within a few days, and it is our desire to see every Sunday school enter into this competition. The goal of "60,000 by 1960" set by the National Sunday School Board is **not too high**. Sunday schools are increasing their attendance through this competitive contest. Get on your mark, Home-mission Sunday schools, and determine to win. You have done it before, you can do it again.

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- to increase your income

The Brethren Investment Foundation is in urgent need of investment funds to continue our program of building Brethren churches.

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For further information write:

Brethren Investment Foundation, Inc.
Box 587
Winona Lake, Indiana

ISRAEL CALLS!

YOM KIPPER, 5718

By Bruce L. Button

This is year 5718 according to the Jewish calendar. This year on the tenth of Tishri (which is equivalent to October 5, 1957) Jewish people all over the world will commemorate Yom Kipper, the Day of Atonement. On this day they will pack the temples, synagogues, rented halls, and rented theaters to participate in that service wherein the Jew pleads forgiveness for his sins. For many of these people it will be the first time they have attended any religious service since the Day of Atonement last year. But this year they will once again come in awe before the God of Abraham, Isaac, and Jacob to confess sin and ask forgiveness.

In the Fairfax district of Los Angeles, as in the rest of the world, Jewish business will come to a standstill. Stores and shops will close. Offices and industry will cease their operation. Schoolchildren will leave the classroom. Housewives will forego cleaning and cooking. All, except the very small, or very weak, or very sick, will fast. Everything ordinarily will be placed in the background that each person might be intent upon the religious significance of the day. Those who are able will attend all or some portion of the synagogue service. This is the Day of Days—the day when the Jewish person is made conscious of personal sin. On this day as the Jew enters the synagogue and opens his prayer book to the beginning of the Yom Kipper service, the very first words stress the fact that sin is personal. He reads:

"As now, in response to its sacred summons, I have entered thy house; I pray unto Thee to enable me to view my acts in the light of Thine unerring judgment. Before Thee I have sinned; I have done what is evil in Thy sight. . . . Let me now be fully aware of the evil of my ways, the days I have spent in forgetfulness of Thy word, the deeds that I have done in wickedness, in selfishness, in disobedience to Thy law. Give me a deeper consciousness of the wrong that this evil has wrought into mine own self and of the sorrow it has caused my fellowman.

. . . Out of the depths of mine abasement, I cry unto Thee, O my God and Father."

Then for approximately 285 pages (per 1924 edition of the Union Prayer Book, revised) the Jew has brought to his attention time and again the necessity of forgiveness for sin, of the creation of a pure heart within him, of salvation. But not once does he have brought to his attention the correct method by which God accomplishes these miracles.

As the Jew celebrates this day we ask, "Where is the Blood?" Where is that blood which was demanded by the Almighty in Leviticus 17:11, for it is the blood, and the blood alone, which makes atonement for the soul.

The Jewish spiritual leaders of our day would have their people believe the demands of the Old Testament are no longer valid relative to the necessity of the shedding of blood for forgiveness of sin. In fact, I have been unable to find the word "blood" mentioned even once in the edition of the Union Prayer Book that is before me. But even as they consult their Talmudic writers, they find in the Yoma section, which deals with the Day of Atonement, their greatest rabbinical authority denying their present position by saying: "There is no atonement **except by blood.**" Thus the pronouncement by the greatest rabbinical authority is in direct accord with the testimony of the Bible.

The Jewish spiritual leaders of our day admit something is wrong with the human heart. They recognize the necessity of the purification of the heart, but the means by which this is to be accomplished is quite another matter. The creation of a clean or pure heart is not a miraculous accomplishment of God according to them. Rather, it is simply a matter of psychological adjustment and education, and it is in this manner they counsel their people and try to influence others in the same way. There comes to my desk every month or so a small publication of the Anti-Defamation League of B'nai B'rith called "Christian

Friends." I appreciate this pamphlet. I agree with what it is trying to accomplish. The basic purpose of this pamphlet is, through education or propaganda methods, to create a better understanding of and promote better treatment of minority groups. However, they are attempting to change the heart of man by education. They are doomed to failure, for the heart convinced against its will is of the same opinion still. There is only one way to change the heart of man. He must be born from above; he must be born again. Thus God's Word teaches men need their hearts cleansed by God and not changed by ideas or concepts.

The Jewish spiritual leaders of our day also recognize the necessity of salvation. Man has a void in his life which can only be filled by the spiritual. But how to accomplish this salvation; how to fill this void; that is the question. Jewish spiritual leaders would have us to believe this salvation is realized by personal accomplishment, by "good works." But even here the Old Testament refutes their position, for "salvation is of the Lord" (Jonah 2:9).

Perhaps the average Jew could better understand his position before the God of heaven if he gave more attention to his Old Testament prophets and less to his rabbi. Certainly he would do well to consider that portion of the Prayer Book known as Oz M'lifnai B'reshith, one of the prayers for the Day of Atonement (a prayer which, incidentally, has been eliminated from the revised edition). He should see the true meaning of this strange petition from Musof l'Yom Kipper:

"Messiah our righteous has departed from us; we shudder, we have no one to justify us. He it was who carried our guilt and evil, and for us He was bored through. Upon His shoulders He carried our sins, and through His wounds do we find forgiveness. O Eternal, create Him afresh! From Seir let come the Redeemer, from Mount Lebanon let Him proclaim redemption a second time through thy servant, Yinnon."

Newspage

WOOSTER, OHIO. A youth retreat and homecoming will be conducted Sept. 27-29 at Camp Luz, near Orville, Ohio, by the First Brethren Church, Kenneth Ashman, pastor. The young people will retreat to the camp Sept. 27-29, and on Sunday, Sept. 29, the adults of the church will join the young people at noon in a big homecoming picnic. Bill Burk, missionary on furlough from Brazil, and Ernest Bearinger, national youth director, will be the guest speakers. Rally Day for the Sunday school will be observed Sept. 29. Rally Day, youth retreat, and homecoming will make a full weekend for the Wooster folk.

WINONA LAKE, IND. Sept. 6 was the big day for the sophomores of Grace College when it became their responsibility to "officially" initiate the 75 freshmen. Warren Brown was master of ceremonies at the "judgment night" conclave which ran the gamut from egg-shampoos to "flour and feathering." During the day, the freshman wearing all their clothes wrong-side out and backwards were escorted to the Kosciusko County Court House in Warsaw, Ind., where they were assigned the job by the sophomores to "clean the building." Needless to say, the freshmen of Grace College have been initiated. Even the freshmen enjoyed every minute of it.

ALTO, MICH. The Calvary Brethren Church and Sunday School was host to the Sunday school of the Grace Brethren Church, Lake

Odessa, Sept. 7 at Caledonia Park, Caledonia, Mich., for a Sunday-school picnic. William Johnson was host pastor.

SPECIAL. The premier showings of the new gospel-science film "Red River of Life" produced by Moody Bible Institute will be the first week of October in Los Angeles, Philadelphia, and Detroit.

BUENA VISTA, VA. The First Brethren Church, Edward Lewis, pastor, has installed a new air-conditioning system in the Sunday-school annex. The system cost \$4,000.

HAGERSTOWN, MD. The Grace Brethren Church has called Miss Lois Miller to be the director of Christian Education. She is a graduate of Wheaton College, a registered nurse, and last spring received her master of religious education degree from Grace Theological Seminary. She is from the Grace Brethren Church, Altoona, Pa. Warren Tamkin is pastor.

LIMESTONE, TENN. Clarence Lackey has accepted the call of the Vernon Brethren Church. Brother Lackey assumed his new pastoral duties on Sept. 1, but the congregation "jumped the gun" and on Aug. 28 the Lackey family was given a surprise reception.

LONG BEACH, CALIF. Pastor and Mrs. John Mayes returned from national conference at Winona Lake, to be welcomed home with a giant food shower and a "welcome home songfest" following the evening service on Sept. 1. There were several boxes of groceries and \$32.36 in cash. (This will help make up for what the editor recently ate

when a guest in the Mayes homes.)

WASHINGTON, D. C. Homecoming at the First Brethren Church has been set for Sunday, Oct. 6. James Dixon is pastor.

UNIONTOWN, PA. On Oct. 27 the First Brethren Church will observe homecoming. Dr. Herman A. Hoyt will be the guest speaker. R. Paul Miller, Jr., is pastor.

SPECIAL. R. I. Humbert will speak at the Cedarville College, Cedarville, Ohio, on Oct. 1 and at the Practical Bible Training School in New York on Oct. 16.

LOUISVILLE, KY. Evangelist Billy Graham has offered his personal letters, papers, and sermons to the Southern Baptist Theological Seminary. Dr. Duke K. McCall, seminary president, said the papers would be kept in a Billy Graham room in a new library to be built soon. They would "afford generations of future young ministers the opportunity to study the great Graham revivals of this era," he said. The papers include Mr. Graham's correspondence with the heads of many nations.

FREEHOLD, N. J. The Prosecutor of Monmouth County has asked the newsdealers in the county's 53 municipalities to subscribe to a pledge that they will refuse to sell publications which carry indecent material or glorify crime. Police chiefs will distribute the pledge cards to the 250 newsdealers.

NASHVILLE, TENN. According to the **Southern Baptist Handbook**, "Mr. Average American" spends only five cents a day for religious and welfare causes. In contrast to this nickel, each day he spends nine cents for tobacco, 15 cents for alcoholic beverages, 22 cents for recreation, 58 cents for transportation including foreign travel, 59 cents for taxes, \$1.12 for food and \$2.30 for other household expenses, such as rent, clothing, savings, medical, and miscellaneous expense.

NEW YORK. The American Association of Fund-Raising Counsel announces that voluntary contributions of American people to religion, education, health and social welfare in 1955 amounted to an estimated six billion dollars, which was approximately 2 percent of the national income. About half of all these gifts (1 percent of the national income) went to organized religion.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Grandview, Wash.	Sept. 8-22	Robert Griffith	Leo Polman.
Findlay, Ohio	Sept. 8-22	Gerald Teeter	A. R. Kriegbaum.
Cuyahoga Falls, Ohio	Sept. 15-29	Richard Burch	Crusade Team.
Clayton, Ohio	Sept. 19-22		R. I. Humbert.
Bellflower, Calif.	Sept. 22-29	Harry Sturz	Louis Talbot.
Roanoke, Va. (Clearbrook)	Sept. 22-Oct. 4	Wm. Howard	James Dixon.
Hopewell, Pa.	Oct. 2-3	Sheldon Snyder	R. I. Humbert.
York, Pa.	Oct. 4	H. W. Koontz	R. I. Humbert.
Palmyra, Pa.	Oct. 6-11	R. W. Markley	R. I. Humbert.
Conemaugh, Pa.	Oct. 6-20	Clair Gartland	A. R. Kriegbaum.
Waynesboro, Pa.	Oct. 13-20	William Gray	J. L. Gingrich.
Dayton, Ohio	Oct. 13-27	C. S. Zimmerman	Clyde Landrum.

Our Moderator

Rev. Miles Taber



Shown above are the newly elected officers of The National Fellowship of Brethren Churches, installed Aug. 26 by Dr. C. H. Ashman (right). The others are, left to right: C. S. Zimmerman, statistician; Roy Kinsey, treasurer; Miles Taber, moderator; Clyde Landrum, secretary; Charles Turner, assistant secretary; and Richard DeArney, member of committee on committees.

In several ways the national conference of this year was outstanding. It is evident that the attendance set a new record. Even before the conference officially opened the Sunday-school convention outgrew the facilities of Grace Seminary. There were 547 registered delegates in attendance at the conference—a new record. Ninety-five pastors claimed their five-dollar gift at the Brethren Missionary Herald Company for having a full delegation from their churches. Attendance at the evening sessions averaged nearly a thousand.

There were other evidences of God's blessing, too. The challenging messages from the moderator and vice moderator, the spiritual tone of the other messages and Bible studies, the courtesy and harmony that prevailed in all business sessions—all were tokens of God's grace and blessing.

But we must not live in the past. As splendid as this conference was, we sincerely believe it will be surpassed by the conference of next year if we each do our part. The conference of 1958 will be a great historic occasion commemorating both the 250th anniversary of the origin of our church in Germany and also the 75th anniversary of the reorganization of the church in 1883. The executive committee is planning the entire conference around the theme "The Challenge of Our Heritage." So even though we shall be looking back to our heri-

tage, the challenge for the present and the future will receive the major emphasis.

Your moderator would like to present a very modest challenge for the year, a goal so small that we are almost ashamed to propose it; yet if we reach it we shall be doing better than we did last year. The dual goal is that on this 250th anniversary we strive to attain 25,000 in church membership and the same number in Sunday-school attendance. Surely, we ought to have 100 people to show for each year of our history.

In order to reach this goal, we must make an 8 percent gain in church membership and a 10 percent gain in Sunday-school attendance. Last year we gained about 5 percent in church membership and 7 percent in Sunday-school attendance. So the gains we are proposing are within our reach if we are willing to work.

To reach our goal in Sunday school, we recommend that every school get into the Sunday School Enlargement Campaign which begins September 29. Your national Sunday-school office is ready to furnish supplies, suggestions, and actual help in getting organized.

Various methods may be used to increase our church membership. Plan a fall or winter revival meeting. Organize your visitation program. Study your prospect list. (If you don't have one, make one.) Deal with people personally, indi-

vidually, about baptism and church membership if they are otherwise qualified. Work on your inactive members to make them active again so they will not be lost in "roll revision."

Unfortunately, the time is very short, for the statistical reports close on December 31. About three-fourths of the time is already gone. So we suggest that you check your church membership and Sunday-school attendance for 1957 now. Determine whether you have already reached your goal. If not, see how far you have missed the mark, and plan immediately to make your church one that will reach the goal. Remember, the desired gains must be made in the calendar year 1957, gains over the statistical report you made in January for last year. If our national statistician is to report 25,000 members and 25,000 average Sunday-school attendance at next year's conference, we must attain those goals before January 1, 1958.

In the meantime, be making your plans to attend the 1958 national conference. There will not be another like it for at least 50 years. One of the features will be a Sunday afternoon baptismal service in the lake, at which time every Brethren pastor will have an opportunity to baptize candidates. And the closing session on Sunday night will be a great communion service which should be the largest in the history of our denomination.

FIRE vs. WILDFIRE

By Dr. C. H. Ashman

Pastor, West Covina Brethren Church
West Covina, Calif.

Beginning at the 16th verse of I Thessalonians 5, there are a number of short, terse exhortations and warnings, eight in number. "Quench not the Spirit" is one of the outstanding exhortations of this number. It immediately brings up the emblem of **fire**. At least six emblems are employed in the Scriptures to set forth certain distinctive qualities and services of the Holy Spirit—wind, water, seal, oil, dove, and fire. In Isaiah 4:4 the Spirit is called "the spirit of burning," which purges from dross. The prophecy concerning the baptism of the Holy Spirit by Christ as given by John the Baptist was that Christ would baptize with the Holy Ghost and with fire. Christ said in Luke 12:49 (ASV): "I came to cast fire upon the earth." On the Day of Pentecost when the Spirit was poured out it is recorded: "There appeared unto them . . . tongues like as of fire." Thus the Spirit is set forth under the figure of fire, representing His purifying, purging, refining, illuminating, and penetrating power.

Beware! Beware!

Now beware of the wildfire of this day that professes to be the fire of the Spirit. We sing (that is, some do), "Lord, send the old-time fire, the Pentecostal fire," but beware, fellow Christians, beware. The Holy Spirit **came** on Pentecost and we never need to pray the Lord to "pour out the Spirit upon us." We do need to pray that the Spirit will **infill** us, for He indwells us. But be careful that we offer no strange fire, or follow such, and run after wildfire. But also we need to be careful lest in our shunning wildfire we ignore the real fire of the Spirit's penetrating presence and power.

Spirit Fire

Oh, how much we all need to

yield to the Spirit that He might burn out all those things that hinder His infilling. There is so much rubbish in our hearts. There is so much of dross. A little at a time collects, and soon it adds up until the Spirit is crowded into a very small part of our hearts. In certain mountain areas, after a fire has swept over the mountainsides, the huckleberries are always the largest the next few years. We need times of burning when the Spirit is allowed to sweep over our hearts, consuming all the rubbish of self, so that our lives might produce real fruit.

Quench Not This Fire

"Quench not the Spirit." To quench means to hinder the force of. In Cruden's Concordance we read: "You that have received the Spirit, and have had experience of His workings in your hearts, take heed of doing, or neglecting, anything that will render them ineffectual to you, either in part or in whole." This is just what quenching the Spirit will do, render inoperative the normal operations of the Spirit. A stubborn spirit quenches the purifying power of the Spirit. A proud heart and haughty spirit will make the fire of the Spirit's presence to burn mighty low. An unforgiving attitude toward anyone will make the light of the Spirit's illumination to be dim. The warmth and cheer of the fire of the Spirit will be very weak when there is doubt and discouragement bordering on despair. We pour cold water on the fire of the Spirit in so many ways. We smother the flame of His presence by selfishness. "Quench not the Spirit."

Fellow Ministers

Fellow ministers, the Word says that God maketh "his ministers a

flame of fire" (Heb. 1:7). Surely this does not mean a fire of eloquence, for Paul declares that his "preaching was not with enticing [eloquent, persuasive] words of man's wisdom, but in demonstration of the Spirit and of power" (I Cor. 2:4). This surely means that the fire of the Spirit's presence and power shall burn in our messages and missions. This surely means that we shall not preach "in the energy of the flesh," but in the power of the Spirit. In our fear of "Pentecostalism" we may be guilty of failing to be a "flame of fire" for the Lord. We may be drifting into a cold, calculating orthodoxy, devoid of Spirit warmth and fire. Surely a sermon in which "I" is frequent, in which boasting of accomplishments is most prominent, in which self-exaltation is indulged quenches the Spirit. Our sermons would be more penetrating, persuasive, and powerful, if there were more of the fire of the Spirit in them, the sane, sensible, Scriptural kind.

A Conflagration

We are praying that the **fire of evangelism** will spread as a conflagration in our beloved Brethren Church this year. Oh, that the revival fires would be kindled and rekindled on thousands of altars in our churches. I know of nothing that would consume this spirit of selfishness and jealousy and bickering which is so prevalent in Christian circles today as a real Spirit conflagration. Let the Spirit burn until the silver is refined so that the image of Christ can be seen in our lives. Souls will be won, members will be added to the church, new churches will be established, offerings will increase, if the Holy Spirit is permitted to burn out, and down, and up, all hindrances.

"Quench not the Spirit!" Yield! "Have Thine own way, Lord!"

The subject of demon possession is tremendous; yet little has been written on it and less done to combat it. However, this proves the activity of demons rather than their inactivity. There are three reasons for the secrecy that surrounds their existence and work. 1. Demons resent exposure just as a criminal resents an uncovering of his acts. They try to operate behind the scenes and are content to keep the people in the dark. This is characteristic of Satan. He can gain more by having people think of him as a red-skinned, hideous creature rather than a subtle, crafty angel of light. 2. Demons see to it that reinforcements for their cause are sent in at places where attempts are made to oppose them. 3. Indifference and ignorance have mistreated the subject and, in some cases, ignored it. Nevertheless, we ought to be interested and concerned about it because many people are staggering under the burden of hell-bound personalities.

Our Foe

Paul must have referred to demons in Ephesians 6:12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Of course the Devil is the main enemy against us and against whom we stand, but this verse suggests more than he.

John must have meant demons in the reference 1 John 4:1-3: "Try the spirits whether they are of God." Satan is one, but the demons are many. Unfortunately the term "demons" has been translated "devils" in our English Bible. This has caused confusion where distinctions were not made.

Origin

One might expect secrecy in respect to the origin of demons, especially if it is connected with rebellion, sin, and judgment. Among the conjectures, it seems most likely that they came from a condemned preadamite race of beings. Now, being disembodied as a result of that judgment, they seek for a body as naturally as we seek for the shelter and comfort of a house for our bodies. Beyond conjecture, we can say that their association with the Devil has been for evil and not good.

Names

Demons are known by six names in the New Testament: Demons 34 times, beginning at Matthew 4:24; unclean spirits 17 times, beginning at Matthew 10:1; evil spirits three times, beginning at Luke 7:21; dumb spirit once in Mark 9:17; seducing spirit once in 1 Timothy 4:1; spirit of divination once in Acts 16:16. Note that the name "foul" is the same as "unclean" in the Greek text.

Old Testament Background

(Lev. 20:6; Isa. 8:19; 1 Sam. 16:14; 1 Kings 22:21-22). Before the time of Christ, the cure or delivery from demon possession was not known. The method used was fatal to the person before death was prescribed to any who were so unfortunate as to have such calamity fall upon them (1 Sam. 28:3). If we have not dealt with demon possession properly today, it is not because we do not possess abundant



information concerning it. We do feel that something can be done that will deliver the person rather than to kill the person.

New Testament Demonology

There was an outburst of demon activity when Jesus was here. During the gospel period all the forces of evil were arrayed against Him. Jesus announced that the kingdom was at hand. Satan and the demons knew that its establishment would bring defeat to them. As a last plunge to offset the rule of Christ on the earth, they led in a battle that ended in the crucifixion of Christ. The church age was instituted and the kingdom postponed. Now at

the close of the church age, we might expect a revival of demon activity because once more they are nearing the time of their ultimate defeat. The Devil will be bound for a thousand years and the demons will be held in confinement. Knowing this, they will attempt a stand to delay judgment. They hope for a fighting chance, but will lose. Let it be remembered that their activity will be limited as the Holy Spirit chooses to restrain them. After He has completed his office work on the earth and has ushered the church upward, demons will overrun society like wild beasts. Woe to the inhabitants of the earth at that time.

Foe of Missionaries

Missionaries tell us of the activity of demons among pagan people. There it is observed in the open. The people actually claim to worship them. They bring sacrifices to them. Here we snatch the more evident cases out of society and place them in institutions with barred doors and screened porches. Some are laced in straight jackets and still others beaten for the lack of cooperation.

Not Confined to the Mission Field

There is an organization in the kingdom of the unseen spirit world that is unknown to many people. Satan is the head; the demons are the agents. Satan is not omnipresent, and, accordingly, stations his ambassadors everywhere. He has a central seat of government and authority from which he directs his work. Close to him are his generals, officers, agents and servants. Representatives from all countries take his orders and report on progress. Ships that sail the seas have stow-away demons on board. As to their variety of work, there is no end. We can generalize to say: 1. They influence the courts of the nations. 2. They discredit the forces of righteousness. 3. They prostitute institutions of learning. 4. They enter men to plague them unmercifully.

(Continued on page 607)

DEMONOLOGY

By Dr. Norman Uphouse
Grace College



THE VIRTUOUS LIFE

By Arthur Collins

Pastor, Reading Brethren Church
Stoystown, Pa.

Let us consider the life of Christ as He lived it among men. Thirty long years seemed to be consumed in the preparation for the ministry of only three short years. But that which was accomplished in those three years influenced and affected the whole of time and eternity.

After the birth of Christ, and a short sojourn in Egypt, we know very little about His earthly walk as a young boy until we get a brief snapshot of His life in the Temple at the age of twelve. Even at that tender age He was an enigma to the leaders of the day. He confounded them by His profound understanding of things which they had been studying all their lives. Yet, He never attended a grammar school, a high school, a college, a Bible school, nor yet a seminary. The only solution, therefore, to His marvelous knowledge of spiritual things is the supernatural fact that He was both God and man at one and the same time. He was the "Lamb of God, which taketh away the sin of the world." Consequently, He was more than just a lamb. He was the spotless Lamb—without spot or blemish. There could be found no mark of depreciation on the outside, neither was there any deficiency on the inside of this Lamb. But let us never forget that this Lamb was born to die. Many Old Testament lambs were born to die as blood sacrifices for the sin of the offerer, but this virtuous Lamb was born to die only once and for all the sin of all the world.

Christ knew He was born of Mary to die. He knew this was His personal purpose in living. He continually pointed His own intimate disciples to the cross which would one day be the altar upon which His blood would be shed to forever remove the stench and stain of sin. No other man could ever know of such a destiny. No other creature was ever born with such an end in view. Christ alone was the unique, virtuous Lamb who was destined with power and privilege to forever pay the penalty for human sin.

Early in His public ministry

Christ boldly asserted: "He hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18). In all of this there seems to be a physical implication, but in actual fact, the deliverance, the blindness, and the liberty mentioned all are related to the sin problem which has continually faced man since the fall of Adam. Only a virtuous life could offer deliverance from sin. Only such an one could offer spiritual life to the dead in sin. Only such a character as this could promise liberty from the chains of bondage that sin wraps around us. Only such a living Saviour could offer healing to hearts that are broken because of hideous transgression.

A little later on in His earthly walk the Lord Jesus said of himself: "The Son of man is come to seek and to save that which was lost" (Luke 19:10). Every single act of the Lord Jesus was objectively pointed toward the redemption of the lost. Are you lost? Do you know you are lost? If you are, then you can be saved. But if you fail to realize or recognize your lost condition, then you cannot be saved, for the Son of God came not to call the righteous to repentance. He came to seek out and save those who are willing to admit they are hopelessly lost. Whenever a man or woman, boy or girl begins to tell me how good they are, then I simply say: "I feel sorry for you, for you cannot be saved. The Lord Jesus did not go all the way to the cross of Calvary for good people. He died for sinners only. He died for those who are lost." When we confess we are lost without Christ, then we place ourselves in a favorable position to be saved by the One and only person who can save—Jesus Christ.

The earthly life of our Saviour was characterized by many acts of kindness which He performed in order to win the lost. Each and every child of God can exercise the privi-

lege of winning the lost to Jesus. In fact, in the Book of Proverbs it is written: "The fruit of the righteous is a tree of life, and he that winneth souls is wise" (Prov. 11:30). Every single act of our lives, every word we speak should be graciously geared to the sole purpose of winning the lost.

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). So should it be with you and me who are His. We should not be seeking a pat on the back. Our aim in life should not be the applause of men. The goal of our being is not to acquire glory for ourselves, but instead it is to minister to the needs of others. There are times when this might require us to go the second mile in the giving of ourselves to win the other. There might be occasions when it will cost something to bear a good testimony for Christ. It might mean that your pocketbook will have to experience a bit of depletion in order to successfully win a soul for Christ. But whatever the cost, be willing to pay the price of ministering instead of being ministered unto. Blessing will flow and follow every effort motivated by a desire to please the Lord Jesus. Rejoicing will abound in your heart time and time again as the Lord allows you to be used to bring lives to himself. So, "Let your light so shine before men, that they may see your good works, and glorify our Father which is in heaven" (Matt. 5:16).

This virtuous life is seen in the friendships gendered in the lives of Martha, Mary, and Lazarus. It is seen in the faithfulness of those who followed the Son of Man along Galilee's shore. It is seen in the lives of many missionaries who have left families and friends to carry the good news of redemption afar. May this virtuous grip each trembling and faithless heart-believer, until you, too, are willing to give your all to the Son of God.

(Continued from page 605)

An interesting comment is found in the I. S. B. E. page 829: "In the New Testament, demons belong to the kingdom of Satan, whose power it is the mission of Christ to destroy. It deepens and intensifies its representation of earnestness of human life and its moral issues by extending the sphere of moral struggle to the invisible world."

Since we are ambassadors of Christ, His interests are our interest. He faced the problem of demon possession honestly and we ought to face it this way.

Fraud or Genuine

A certain amount of spiritism, fortune telling, witchcraft, and false religion is demon in origin. It is not easy for us to distinguish between the fraud and the genuine. However, we must take cognizance of the part that is not fraud. If we have not distinguished ourselves in curing or delivering poor people possessed, we can start to warn people not to be influenced by demons. The warning is not to meddle with them. It is not smart to play with them. Some of the remarkable feats of securing information, impersonation, and creating or controlling unusual sights and powers must depend upon this unseen spirit world of demons.

Physical Disorders

Doctors in mental hospitals understand that there are two types of mental disorders. The organic can be detected, isolated, and treated. The functional disorder is the insoluble problem. It may be going too far to say that all functional cases are demon possessions; nevertheless, many appear to be just like those possessed in Jesus' time. By demon-possession we mean the habitation of evil spirits in such a relation as to produce agitation and great subjectivity of personality causing suffering physically and mentally.

What to Do!

1. Treat the person possessed as one who is sick (Matt. 12:22).
2. Rebuke the demon (Matt. 7:18).
3. Pray for healing (Mark 9:29). (Fasting is omitted in the Greek text, as well as out of Matt. 17:21.)

4. Mention the name of the Lord Jesus Christ freely (Matt. 8:29; Mark 9:38; Luke 4:41).

5. Seek to determine the witness of the Holy Spirit in the person (Rom. 8:16).

These are not all, we expect, but they appear to be essential as far as they go. We realize that apostolic healing was on a different basis than healing today. Yet the same Lord does the healing. If a cure is possible, we should know it and use it. Reports have come to the writer of the success several have had who were in position to meet demon possession and deal with it in the name of the Lord Jesus Christ.

ILLUSTRATIVE JOTTINGS

An Englishman in a Portuguese prison, while serving a life sentence, was visited by a fellow countryman, who subsequently sent the criminal some novels with which to relieve the monotony of his existence. These books brought no relief, but between the leaves of one of them, he found what had been left there by accident—a sermon entitled "Salvation to the Uttermost" preached by Charles Haddon Spurgeon in Exeter Hall. This message was blessed to the prisoner's soul, and on being visited by another Englishman, he sent word to Mr. Spurgeon, telling him how different things had been since his perusal of the discourse. "Give attendance to reading" (I Tim. 4:13), but see that that reading is "right" (Ps. 19:8).—Selected.

CAN WE BELIEVE IN THE VIRGIN BIRTH?

A Christian Jew and a non-Christian Jew were conversing about the virgin birth. "If I should tell you that a child had been born in this city without a father, would you believe it?" "Yes," replied the Christian, "if he should live as Jesus lived."—Sunday School Times.

PRAY WITHOUT CEASING

"Asked as to how much time he spent in prayer, Mr. George Muller's reply was: 'Hours, every day. But I live in the spirit of prayer. I pray as I walk, when I lie down and when I rise. And the answers are always coming.'

"Everything we do needs to be saturated with the spirit of prayer, that God may be the real doer."—Selected.

Board of Evangelism

The Board of Evangelism in co-operation with the laymen of the Indiana Fellowship of Brethren Churches is sponsoring the Brethren evangelistic crusade at the Community Grace Brethren Church, of Warsaw, Ind. Rev. R. Paul Miller, experienced pastor and evangelist, is the speaker for the meetings.

The meetings will be held every night September 15-29. The district laymen are underwriting the expenses of the meetings and are planning an all-day picnic for Saturday, September 21, at which time there will be a house-to-house calling program in South Warsaw in the afternoon. As yet the Community Grace Brethren Church is the only church in the community. This means a golden opportunity to reach this area with the Gospel.

The church began as a branch Sunday school of the Winona Lake Brethren Church, and was organized as a church last October under the leadership of Rev. Clyde K. Landrum. The group is now buying the 50 by 120 foot community-type building in which they have been meeting. Plans for redecoration are underway. Robert Cover is now serving there as pastor.

God has seen fit to bless this work. Regular attendance averages well over 60.

A LITTLE CLOCK

A little clock in a jeweler's window in a certain Western town stopped one day for half an hour at twenty minutes after eight. Schoolchildren noticing the time, stopped to play; people hurrying to the train looked at the clock, and began to walk more slowly; professional men, after a look at the clock, stopped to chat longer in the sunshine; and all were late because one small clock stopped. Never had these people known how much they had depended upon that clock until it had led them astray.

Many are thus unconsciously depending upon the influence of Christians; you may think you have no influence, but you cannot go wrong in one little act without leading others astray. God's Word says: "None of us liveth to himself."—The Conqueror.

UNSPOTTED FROM THE WORLD

By Paul E. Dick

Pastor, First Brethren Church
Winchester, Va.



"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found in him in peace, without spot, and blameless" (II Pet. 3:14).

The Apostle Peter, in writing to these Christian people in whom he was vitally interested, points out very clearly the doctrine of the second coming of Jesus Christ. He also warns them of the false teachers who would deny such a doctrine, some even going so far as to say: "Where is the promise of His coming?" Realizing the importance of the second coming, Peter uses it as a means to induce the people to purity and godliness in their whole conversation.

Every truth in the Scriptures should be used for the Christian's advancement in practical godliness. If the knowledge of the second coming of Jesus Christ has not made an impression on us for more godly living, then we are none the better for knowing it. We must keep ourselves unspotted from the world in all our converses with it. We must be perfecting holiness in the fear of God, and in the love of God as well. We must exercise ourselves unto godliness, trusting in God and delighting in God only. We must not only take heed of all spots which are not the spots of God's children, but we must be found of Christ without spot; we must be pressing toward spotless purity, absolute perfection. As Christians we should be perfecting holiness, that we may not only be blameless before men but before God also. This deserves and needs the greatest diligence. Someone has said: "He who does the work of the Lord negligently cannot do it successfully."

Yes; the Apostle Peter here is

teaching separation from the world with the knowledge that there was One without spot, One who was and is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, even Jesus Christ himself. Modern cults and isms would teach us that just like all inherently corrupt mankind, Christ was born with a "sinful nature"—in other words, that His heart too was "deceitful above all things and desperately wicked"! However, the Bible teaches prophetically that through the overshadowing power of "the Highest," Christ was to be born of the virgin Mary as "that holy thing." It teaches, historically, that during His early life, He was acknowledged to be the "holy child Jesus," "the holy One of God"—that He "did no sin." In His being, the Son of God differs from all others, both men and angels, not only in degree but in kind. As for men, all, save Jesus Christ, have possessed the nature of evil, for all have been the offspring of their father, Adam. But Christ possessed the nature of holiness because He was procreated not of man but of the Spirit of God. Yes; He was God the Son—"God with us"—"God manifest in the

flesh" (Matt. 1:23; I Tim. 3:16). Therefore, in His nature, He was more than human. He was divine; and, as a result was immune to sin.

Only on this basis could the Lord Jesus Christ expect His followers to be separated from the world. Yes; the Lord would have us separated and unspotted from this present evil age. He is calling us to separation in these days of modernism and apostasy. If ever the church of Jesus Christ needed separation preached, today is the day.

Speaking of the "perilous times" which have come upon the nations of the earth in these dark, violence-filled "last days," a great statesman frankly admits: "The present situation is desperate—so desperate that it is beyond our capacity to deal with it!" Another clear-thinking world figure as candidly and as apprehensively observes: "The spirit that is coming upon us is a spirit of panic mixed with dread!"

In this fearful time, everything in the political realm seems to be off balance, seems to be careening and tottering; and that which we call civilization appears ready momentarily to collapse in utter ruin. Why this mad, unprecedented, worldwide upheaval? Why? This is the eleventh hour forerunner of the prophesied "time of the end." This is the stage-setting prelude to yet more terrible days—"that great time of trouble," such as never was! What a day for Christian ministers to proclaim the whole Word of truth, and that of separation and keeping ourselves unspotted from the world. The Apostle Paul preached it, Peter preached it, James preached it, and most of all Jesus Christ preached it. We ought to preach it also.

AT HOME

Nothing on earth can smile but man. Gems may flash reflecting light, but what is a diamond-flash compared with an eye-flash and a mind-flash? A smile is a light in the window of the face by which the heart signifies it is at home and waiting.—Henry Ward Beecher.

The BRETHREN MISSIONARY

HERALD



EDUCATIONAL NUMBER

SEPTEMBER 28, 1957



EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

Faculty Retreat

On Tuesday, September 3, the faculty of Grace Theological Seminary and Grace College gathered for an entire day of discussion devoted to the theme "Implementing Our Objectives." It was the first occasion of its kind and proved to be highly profitable. After an hour's devotional period in the chapel, the group retired to the library where Dr. W. A. Ogden presided at the introductions of the new staff members. An hour was spent reviewing carefully the purposes of the school, including its statement of faith which was signed by each member of the faculty. Then followed a series of short talks having to do with the varied problems confronting the school this year, after which plans for the new year were outlined and discussed. All agreed that it was a day well spent, especially in view of the complex problems which attend a rapidly growing school, and of the days in which we live.

The Cover Picture

Taken in the library during the faculty retreat, the cover picture this week shows the combined faculty of the seminary and college, with the exception of President McClain. Pictured left to right (clockwise) around the table and beginning at the front (center) are: W. A. Ogden, Paul R. Bauman, Richard DeArney (pastor Winona Lake Brethren Church), Rolland Hein, Homer A. Kent, Sr., Norman Uphouse (mostly hidden behind Dr. Kent), James L. Boyer, Jesse Humbert, Warren Driver, Alva Steffler, Jesse Deloe, Jr., Ralph Gilbert, Donald Ogden, Homer A. Kent, Jr., Wayne Snider, J. Worl Stuber, S. Herbert Bess, Richard Messner, John Rea (head barely showing), Nathan Meyer, John C. Whitcomb, Benjamin A. Hamilton, Mabel C. Hamilton, Ava Schnittjer, Herman A. Hoyt. This picture is in striking contrast to one taken when the school began twenty years ago! At that time the faculty of two consisted of Alva J. McClain and Herman A. Hoyt. How greatly the Lord has blessed us with growth during these two decades! Let us not fail to thank Him for it.

A Plea for Earnest Prayer

Those of us who have been committed to the responsibility of training these splendid young people for life and service realize more than ever before the tremendous importance of our task. At the beginning of this new school year we are urging our many friends to

share in the daily program of the seminary and college by upholding us each day before God's throne of grace.

Pray for the faculty. They are keenly conscious of their need for wisdom as they undertake the work of another year. They fully realize that it is the task of each faculty member to have his part in molding lives, and much that a young man or woman becomes in later life is determined by the influence of his teachers. They need wisdom, therefore, for their classroom instruction. They need wisdom to deal with the personality problems which are often greater than the problems of instruction. They need wisdom to know how to live daily before the students so that they may be examples in their manner of life. How great is the need of prayer in behalf of the faculty!

Pray for the students. Homesickness often overtakes new students who are away from home for the first time. Such a tool in the hands of the enemy has been used more than once to defeat a student to the extent that he or she has returned home. Prayer is needed for the health of the young people. As I write, several are confined to their rooms as a result of the "flu." In this year when the "Asiatic flu" is threatening our entire country, let us pray much for their health. Some of the students will be having real financial difficulties. These should also be remembered.

Pray for the school's financial program. Unquestionably Grace Seminary and College is facing what, humanly speaking, appears to be the most critical period in its history. Beginning with a sizable deficit in our general fund, the school faces a year of increased costs for operational expense in addition to the heavy load of the construction program. Neither of these can be neglected. The construction program alone will call for an outlay of more than \$400,000, about one-fourth of which is on hand. The board of trustees at their recent meeting was convinced that the Lord would have us move in no other direction than forward. They realized that, in addition to the school's acute need for additional space, the economy in cost of construction made it advisable to erect both college buildings at once. After two full days of deliberation and prayer, they made the decision to go ahead, believing that they were doing what the Lord and the Brethren people would have them do. While the task is a great one, we believe also that we have a great God, with whom all things are possible. We believe He never leads but what He also provides. Will you join in praying earnestly for the financial needs of the school? Remember these in your group prayer meetings. Remember them in your private devotions.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 19, NUMBER 39

Entered as second-class matter April 16, 1943 at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$3.00 a year; 100-percent churches, \$2.50; foreign, \$4.00. Board of Directors: Robert Cress, president; Herman A. Hoyt, vice president; William Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; Bryson Fetzters, member-at-large to executive committee; Gene Farrell, S. W. Link, Mark Mallee, Robert E. A. Miller, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

Record Registration at Grace

By Dr. Homer A. Kent, Sr., Registrar

Registration is now almost complete for the fall semester at Grace Seminary and Grace College. The total enrollment stands at 330. This compares with a total enrollment of 315 for the corresponding time a year ago. This represents close to a four and one half percent overall gain and continues the steady growth which our school has shown through the years.

Of the above number, 139 are new students, and 191 are returning students. The number of new students this fall compares with 124 at the same time a year ago, indicating that our school is making its appeal to an increasing constituency.

The total enrollment in the seminary is 122 and in the college 208. This represents a slight loss in the seminary but a substantial gain in the college.

THE SEMINARY

A partial breakdown of the enrollment reveals that there are 119 men in the seminary and 3 women. It further reveals that there are 17 denominational groups represented there, and the Brethren take the lead by a considerable margin. The Baptists come second with 40. (The Brethren having 47.) Then follow the others, which are far outnumbered by the two groups just mentioned. Pennsylvania and Ohio are tied for first place in the number of students they have sent to the seminary; namely, 23 each. Then comes Indiana with 18, California with 11, Michigan with 8, and New York with 7. There are 17 other states which have one or more representatives in the seminary, and one representative each from Germany, Canada, Argentina, and New Zealand. It is apparent that there will be a cosmopolitan group to discuss theological matters this year!

It is of interest to note that this year's Junior (first year) seminary class contains ten members of the Grace College graduating class of last May, which indicates that the college is becoming a definite source

of supply for the seminary. The above statistics on the seminary include nine men who are taking postgraduate work and two special students.

THE COLLEGE

The college breakdown in enrollment shows 113 men and 95 women in the student body. It shows 100 new students and 108 returnees. The above total of 208 includes 3 auditors. In the college the registration shows that a vast majority of the students come from Brethren churches, which indicates that the Brethren constituency is supporting its college in an increasing measure. At least 12 other denominational groups have representatives in the school.

These opening days of the new school year have been full of varied activities including social programs, such as the freshmen initiation ceremonies, the talent program, the college retreat held on Monday, September 9, at Oakwood Park on Lake Wawasee, and a general orientation program in order to acquaint the new students with their new as-

sociates and the work that is before them. Then there were the two convocation services in which the faculty members appeared in their academic regalia. These were held in the seminary chapel. Dr. Floyd Taber, Brethren medical missionary on furlough from French Equatorial Africa, delivered the convocation address to the seminary student body on Tuesday morning, September 10, while Rev. Richard P. DeArmey, pastor of the Winona Lake Brethren Church, preached the message at the college convocation service on Wednesday morning, September 11. On the evening of the same day the annual faculty reception was given for all the new students of both the college and the seminary. This occasion was observed in the lounge at the school, and concluded with refreshments served by upper-class girls from the college student body.

The school looks forward now to a year bright with prospect. It will minister to a student body of God's own choosing, and seeks the prayers and support of all our churches in this important work.



Grace College students and faculty joined in a day of fun and fellowship on a retreat held at Lake Wawasee, one of the one hundred lakes located in Kosciusko County, Indiana.



Did Abraham and Isaac Deal With Philistines?

By John Rea

Associate Professor of Bible and Archaeology

Is the Bible wrong in the mention of Philistine kings in southwestern Palestine so early as the time of Abraham and Isaac? In Genesis 21:22-34 we read about the covenant which Abraham made at Beersheba with Abimelech of the Philistines and Phicol the captain of his host. Genesis 26 tells how Isaac dwelt in Gerar, near Gaza on the way to Egypt, with Abimelech, king of the Philistines.

Liberal scholars have long held that the mention of the Philistines in the Patriarchal period is an anachronism, a chronological error. The new *Interpreter's Bible* in its comments on Genesis 26:1 continues this attack: "The mention of [the Philistines] here indicates that the present story is not an ancient legend current at Beersheba . . . in pre-Israelite times, i.e., before the advent of the Philistines [about 1200-1175 B. C.], but is Israelite in its origin" (I, 670). In other words, the claim is that the Israelites fabricated the story *after* the time of the great Philistine invasion. Such an explanation fits in perfectly with the documentary hypothesis of the composition of the Pentateuch.

The reason why men have criticized the appearance of Philistines at such an early period in the Biblical narrative is that the Egyptian pharaoh Rameses III recorded two attempts of the Sea Peoples to invade the Nile Delta about 1190 B. C. Among the five Mediterranean peoples listed are the *Pelashata*, the earliest extra-Biblical reference to the Philistines yet known. The conclusion drawn by many is that the Philistines settled along the Palestinian coast **for the first time** after Rameses III had repulsed them from landing in Egypt.

Their Origin

Where was the homeland of the Philistines? God claims in Amos 9:7 to have brought the Philistines

from Caphtor. They were also known as "the nation of the Cherethites" (Zeph. 2:4; Ezek. 25:16). A number of ancient economic texts on cuneiform tablets found in Syria and Iraq mention a place called Kaptaru, the Caphtor of the Bible. It was undoubtedly somewhere in the Aegean area, and may well have been the island of Crete. Also the term Cherethite is connected by many scholars with Crete. Thus the Bible, as well as the inscription of Rameses III, indicates that the Philistines came from southwestern Asia Minor or Crete.

Evidence of Early Trading

Egyptian tomb painting from 1500 B. C. portray processions of European-looking persons wearing Minoan (the term for the early civilization of Crete) kilts and bearing to the pharaoh gifts which were vases of typical Minoan style. In the accompanying inscription the land of these tribute-bearers is called *Keftiu*. A passage in Egyptian literature which dates back before 2000 B. C. mentions trade with *Keftiu*, which may be identified as Crete or the nearby Aegean area.

Pottery exported from Crete between 2100 and 1600 B. C. has been found in a number of archeological excavations in Cyprus, Egypt, and Syria. One of the most illuminating discoveries showing the spread of Cretan culture came in 1936 when the Twelfth Dynasty Temple of Montu was uncovered in Egypt. Under the foundations were found four bronze chests deposited by Pharaoh Amenemhet II about 1900 B. C. These coffers contained gifts received from a Syrian prince, perhaps one living in the port of Byblos. Among the objects were some pieces of a goldsmith's work of Aegean style, of great beauty in their form and showing infinite delicacy of execution. These vases were created after Minoan models in a Syrian

workshop, or else they had been made by Cretan artists who came to Syria to open shops in the bazaars. Also in the collection there was a silver cup with sides incurving at the top and with a handle of a peculiarly Aegean type. Similarly shaped handles from broken pottery jars imitating a metal prototype and belonging to a slightly later period were found at Knossos, the ancient capital of Crete. The presence of the silver cup in far-off Egypt suggests that the Minoans may have exported valuable objects of this type.

The trade between Crete and Egypt suggests that the Minoans may have exported valuable objects of this type.

The trade between Crete and Egypt before 1500 B. C. was not in one direction only. Twelfth and Thirteenth Dynasty scarab seals have been found in Crete. The statue of an Egyptian official and an inscribed jar lid of the Hyksos ruler Khian were also discovered on that island.

The Minoan-Aegean area had great cultural influence upon other lands. For example, the spiral motif in art so widely used in the ancient Near East by the early part of the second millennium B. C. is acknowledged to have spread from Crete. Such ornamentation is noted in Egypt by 1950 B. C. and at Mari on the Euphrates River by the 18th century B. C.

Linguistic Evidence

Much progress is being made in the deciphering of the Minoan written language found on clay tablets in Crete and southern Greece. The Minoan Linear A script, as it is designated, seems to have strong Semitic resemblances. In fact, just within the past month Cyrus Gordon, professor of Near Eastern languages at Brandeis University, has announced

(Continued on page 615)

Postage Stamps

and Israel's Twelve Tribes

By Ben Hamilton

Research Librarian

Today's Israeli government is putting a twentieth century interpretation on the Deuteronomy 6:9 injunction to write God's Word on house posts and gates. Going way beyond that point, Israel is printing portions of the Old Testament in Hebrew in the margins of sheets of certain recent postage stamps. This fascinates large numbers of stamp collectors who are finding in the designs and sheet margins of Israeli stamps a rich storehouse of Bible history.

Badges of the twelve tribes

One of the most unusual of the newer issues of Israeli stamps is a series of twelve different stamps each depicting a modern conception of the tribal insignia allegedly displayed originally on the banners of the tribes as they marched through the wilderness. Of course there is no way to prove that the ancient banners used the designs that are shown on the modern Israeli postage stamps. Quite likely the stamp pictures are based on the portions of Old Testament verses that are in the sheet margins of the individual stamps.

Badges and Scripture verses

The twelve stamps can be identified as follows:

10-pruta value: Badge is a freshly budding flower. The Scripture is a part of Deuteronomy 33:6 reading: "Let Reuben live."

20-pruta value: Badge shows a castle. Last part of Deuteronomy 33:5, reading: "And the tribes of Israel were gathered together."

30-pruta value: Badge is composed of precious stones worn on priestly garments of Old Testament times. The marginal Hebrew inscription is the first part of Deuteronomy 33:10: "They shall teach Jacob thy judgments and Israel thy law."

40-pruta value: Badge features a young lion, suggested by the portion of Genesis 49:9 in the sheet margin stating that "Judah is a lion's whelp."

50-pruta value: Badge displays balance of justice, in harmony with Genesis 49:16a which is the Hebrew inscription beneath the stamp. This says: "Dan shall judge his people."

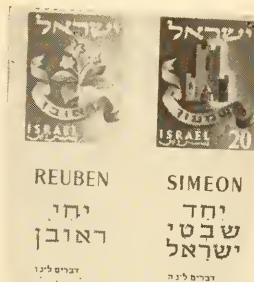
60-pruta value: A hind is shown

in the badge, illustrating a part of Genesis 49:21: "Naphtali is a hind let loose," quoted in the sheet margin.

80-pruta value: The modernistic military design of the badge is a symbol of Genesis 49:19a, which, as printed beneath the stamp design, says: "Gad, a troop shall overcome him."

100-pruta value: The tree of the badge indicates prosperity and fruitfulness. The quoted portion of

(Continued on page 615)



FRESHMAN WEEK

By Alva Steffler, Instructor in Grace College

College freshmen were properly introduced to the lighter side of college life during the opening week of school by the traditional "judgment night" at Grace. This night was the climax of initiation for the first year students.

After being led blindfolded from the lounge to the dark auditorium, they were taken in groups of threes and fours to the platform for a variety of fun-filled stunts. Egg shampoos are usually expensive, but not for several of the girls that night. Some blindfolded girls clapped their hands together on what proved to be live crickets. Others, instead of being tarred and feathered, were "invited" to put their hands into paste and then into feathers.

Freshman week activities weren't all as grueling as "judgment night" for the new students. All new students were met upon arrival either at the bus station, train depot, or hotel by members of the faculty or student body, who endeavored to make them feel welcome from the very first. A mixer party started the week's activities where all became acquainted. A treasure hunt and prayer meeting were the activities for the second day. Saturday evening all of the college students were invited to a roller skating party at the Winona Skateteria. Before classes started and things got down to normal, all spent a day of retreat at a park at beautiful Lake Wawasee.

With classes well underway, there are no distinguishing marks between the freshmen and upperclassmen except green "beanies" on the heads of the class of '61. The hats will remain in place until October when the football game between the sophomores and the freshmen takes place. If the freshmen win, off come the hats. If they lose, they will humbly continue to wear their caps until Halloween.



Top Picture: Warren Brown (Huntington Park, Calif.) supervises freshmen as they feed each other soft ice cream with their spoons tied together.

Middle Picture: June Findly (Long Beach, Calif.) does the blindfolding but Bill Cole (Cuyahoga Falls, Ohio) does the kissing of Roger Shaul (Mansfield, Ohio). The Dirienzo twins, Caroline and Adeline (Meyersdale, Pa.), look on.

Bottom Picture: Sophomores Joan Simon (Mansfield, Ohio), Marvin Fuller (Argos, Ind.), Don Bonebrake (Long Beach, Calif.), Karen Calkins (Long Beach, Calif.), and Warren Brown (Huntington Park, Calif.), and Mary Elsa Bowser (Clayton, Ohio) administer the egg shampoo (a real fresh egg) to freshmen Ruth Clingenpeel (Roanoke, Va.), Elizabeth Mollenkott (New Troy, Mich.), Marilyn Grubb (Winona Lake, Ind.), and Kitty Trumble (Los Angeles, Calif.).



(Continued from page 613)

that he has found the key to Linear A. It appears to be a Minoan script version of Akkadian cuneiform, the written language of Assyria and Babylonia. Gordon believes that it was brought to Crete by Mesopotamian merchants who had already made Akkadian the commercial language of the Near East. Linear A came into use at least as early as 1650 B. C. This is the best proof of all of the close cultural and economic relationship between the Aegean and Western Asia early in the second millennium B. C. It would explain how Abraham and Abimelech could understand each other's speech.

Conclusion

It is becoming apparent that the Aegean peoples, like the Assyrians who had a town in Asia Minor by 1900 B. C., established trading colonies wherever their business took them. By 2000 B. C. the Cretans had developed a fleet so powerful that they could chase away the pirate ships. Thereafter Minoan ships sailed in great numbers to ports all around the Mediterranean Sea. The Minoan merchants exported from Crete not only exotic pottery and metal work and beautifully patterned cloths, but also timber. In turn they imported to Crete artistic objects of the Orient, as well as grain, metal ores, and other necessary supplies.

The many Minoan objects found in Egypt dating to the period 2000-1750 B. C. presuppose Cretan trading posts in Egypt. Thus on the basis of the Genesis accounts it is not illogical to believe that an Aegean people called Philistines had come to open a trading colony in the Wadi Ghazze area of southwestern Palestine in the Patriarchal Age. The recent explorations of Nelson Glueck in the nearby northern Negeb region show that that whole area was intensively settled in the period from 2100 to 1900 B. C. Gerar may have been the trading center for the export of any products those people may have had to trade. The Philistines themselves had herds-men and flocks and a military detachment to defend their colony, and perhaps they tilled the soil for their own needs or to export grain to their homeland.

(Continued from page 613)

Genesis 49:20, reproduced in the sheet margin, carries out the theme with the words: "Out of Asher his bread shall be fat."

120-pruta value: Badge represents telling time by stars. Part of I Chronicles 12:32, in the sheet margin, says: "And of the children of Issachar, . . . that had understanding of the times." This verse is I Chronicles 12:33 in the Hebrew Bible.

180-pruta value: The maritime badge is a pictorial interpretation of "and he [Zebulun] shall be for an haven of ships," the part of Genesis 49:13 beneath the stamp design.

200-pruta value: The wheat bundle motif of this badge recalls that Joseph would bear precious fruit as Deuteronomy 33:14 suggests in saying, in the stamp sheet margin: "And for the precious fruits by the sun."

250-pruta value: The badge represents a devouring wolf. The Scripture verse cited in Hebrews is part of Genesis 49:27 which states: "In the morning he [Benjamin] shall devour the prey." Each tribe name is in large capital letters between the stamp design and the Scripture verse quoted. Each verse selected represents some Bible blessing for each tribe.

The foregoing stamps, issued in 1955, are not the only Israeli stamps featuring Bible topics and extracts from Old Testament verses. Also Israel is not the only Middle Eastern country that has issued stamps depicting Bible scenes and subjects. For the Christian stamp collector interested in an unusually interesting philatelic field of study, a host of stamps from Cyprus, Egypt, Iran, Iraq, Jordan, Lebanon and Syria, to name but a few countries, makes a fascinating pictorial pageant of Bible history, personages, and scenes that should arouse a keen interest in God's Word.

There is no longer any reason to doubt that the Philistines in the time of Abraham and Isaac were among the first of several waves of Aegean immigrations into Palestine, spanning most of the second millennium B. C.

A STATEMENT

At the close of the school term last spring, our announcements of program and personnel for the fall term included the statement that Miss Zella Keller, of Accident, Md., had been engaged to become "house-mother" to our students in the dormitory. Because of financial conditions, it became necessary to change these plans, and Miss Keller was so notified about the 15th day of July. We want the friends of Miss Keller to know that this action is in no sense a reflection against her, and that we are sorry that it was not possible to carry through with our original plans.

MARRIED FOR A PURPOSE

High on a scaffold, Sir Joshua Reynolds, the famous English portrait painter, had finished the picture on which he was working in St. Paul's Cathedral in London. As he made his last brush stroke his arms relaxed, and an expression of satisfaction which only a true artist can feel when he knows he has done a good work which will lift men's souls to God.

Some friends had come to watch him finish this painting. As Reynolds stood admiring his work, he started stepping backward on the scaffold. With his eyes and mind fixed on the painting, he gradually approached the edge. One more step and he would plunge to his death. His friends became excited, but feared that if they would call to him it would be disastrous. One of them suddenly picked up a brush, dipped it in paint, and threw it past Reynold's head, hitting the painting in the middle, thereby marring what was to be an art treasure.

Sir Joshua Reynolds did what his friends expected he would do, step forward to his painting, and in that act his life was saved. When the deed was explained to him, he cleansed and refined his painting with a prayer of thankfulness for his bodily salvation.

Sometimes God calls us to attention like that. Overcome by our own desires, or admiring the work of our hands or some other achievement, God may mar our work for our own good.—The Expositor and The Gospel Herald



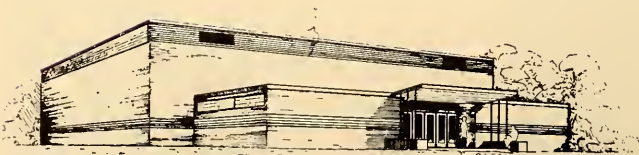
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GRACE FACES THE CHALLENGE

- Enrollment in Grace Seminary remains high—although not a new record.
- Enrollment in Grace College has increased for the tenth consecutive year.
- The total enrollment for both schools now stands at 330—a new record.
- We have crowded the entire number of students into our original seminary building—“crowded” is the correct word.
- And the end is not yet! In keeping with the general trend across the entire nation, we must expect a sharp increase in the number of registrations during the next ten or more years.
- To meet this program of expansion, the two new buildings pictured on these pages are under construction. Both will be completed in time for use at the beginning of the 1958 fall term of school.

YOUR GIFTS TO THE BUILDING FUND JUST NOW WILL—

- Aid the building committee to plan the financial program wisely and meet construction costs promptly.
- Help to save many hundreds of dollars of the Lord’s money that would otherwise have to be spent on interest.
- Delay the hour when we will have to begin using borrowed money in the construction program.



The Physical Education Building

\$10 PE

Many of our readers will be building 32,000 square feet of space for actual construction costs, architect fees, and furnishings.

How many square feet will you contribute? Watch for further and fuller announcements.

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ork”

Nehemiah 4:21



THE PRESENT FINANCIAL SITUATION

- Because of the pressure of work in the opening of the fall semester, we are not publishing a full financial report this month.
- However, the totals received during August are: for building fund, \$3,144.73; for general fund, \$5,957.73; for designated funds, \$104; or a grand total of \$9,206.46.
- The building fund has now reached a total of \$89,558. Thanks to all our many friends for these gifts.

YOUR GIFTS TO THE GENERAL FUND—

- Continue to be the lifeblood of the school. Please use your monthly envelope regularly and make your most generous gift through your own church.
- Help to pick up the load in operational expenses, over and above what we are able to receive from our students in tuitions and fees.
- Assure us of being able to pay our bills, including faculty and staff salaries. If our staff-members should miss a payday, or any substantial part of their regular check, it would cause them embarrassment and hardship.
- Are an essential part of the total missionary program of The Brethren Church, and to the cause of true-to-the-Bible Christian testimony throughout the world. They are deductible on your Federal Income Tax report.

FOOT

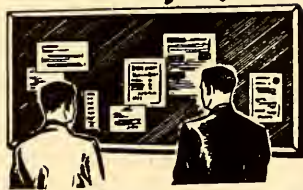
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lude grading the land, sewers,

y underwrite at this lost cost?
lan. It can work. It must work!



The Classroom Building

Newspage



CHAMBERSBURG, PA. Dedication services of the Pond Bank Brethren Church were held Sept. 8. The Rev. William Gray, of Waynesboro First Brethren Church, was one of the speakers. John W. Ritchey is pastor.

CLAY CITY, IND. The pastors and elders of the Indiana Fellowship of Brethren Churches held a retreat here Sept. 16-17. Edward Bowman was host pastor.

INDIO, CALIF. Mr. Walter S. Link and his wife have been visiting in Johnstown, Pa. While there Bro. Link underwent major surgery at Memorial Hospital. Last reports say that he is improving. Brother Link was a member of the board of trustees of the Brethren Missionary Herald Company for many years until he resigned this past August.

KITTANNING, PA. Following the recommendation of the East Fellowship of Brethren Churches, the First Brethren Church has licensed Leonard Bennett as a minister of the Gospel. The church which Brother Bennett is pastoring is known as the First Brethren Church of Hickory, north of DuBois, Pa.

SHARPSVILLE, IND. Glenn Byers, Junior student in Grace Seminary, assumed the pastorate of the Grace Brethren Church September 15.

CHANGE. The new addresses of Rev. Clarence Lackey is Oakland Rd., R. R. 1, Limestone, Tenn.; Rev. Victor H. Meyers, Box 1531, Taos, N. Mex. Please change Annual.

COVINGTON, VA. After the termination of his ministry on Oct. 1 at the First Brethren Church, the Rev. Paul Mohler will conduct a two-week series of evangelistic meetings at the Nettleton Union Church, Clifton Forge, Va.

WATERLOO, IOWA. Mr. and Mrs. Noah Fike, members of the Grace Brethren Church, celebrated their sixtieth wedding anniversary with open house on Sept. 16.

LONG BEACH, CALIF. Dr. and Mrs. Herbert G. Tovey, formerly of BIOLA, have been appointed to the ministry of music in the First Brethren Church, Charles W. Mayes, pastor.

WHITTIER, CALIF. School began in the elementary school of the Community Brethren Church Sept. 10. Since the auditorium could not hold all the parents and children, the opening chapel service had to be held in the church patio. Ward Miller is pastor.

SPECIAL. The Allegheny Fellowship of Brethren Churches held an overnight youth rally Sept. 13-14 at Pleasant Valley, near Bitingting, Md. On that same date the Michigan District held a youth rally at New Troy, Michigan. The National Youth director, Ernest Bearinger, was the speaker at the banquet on Saturday.

FREMONT, OHIO. The ministers of the Northern Ohio District Fellowship assembled Sept. 10 at the parsonage of the Grace Brethren Church of Fremont for a time of spiritual fellowship, prayer, and inspiration. Pastor Gordon Bracker was host.

FINDLAY, OHIO. Editor Arnold R. Kriebbaum was guest speaker Sept. 12 at the Findlay chapter of the Christian Business Men's Committee.

HOLLINS, VA. The Southeast Fellowship of Brethren Churches will convene at the Patterson Memorial Brethren Church June 23-25, 1958, for their annual conference.

SUNNYSIDE, WASH. Rev. Leslie Moore has accepted the call of the First Brethren Church of this city, and will assume the pastorate in about 60 days.

NOTICE. Brethren are urged to use the new Missionary Herald Catalogue and shop by mail. Postage is paid on all books.

WINONA LAKE, IND. Mr. Rollin Sandy, student in Grace College and president of the National Fellowship of Brethren Laymen, conducted services at the Spencer Mills Community Church, Pearson,

The BRETHREN MISSIONARY HERALD

Executive Editor....Arnold R. Kriebbaum
Winona Lake, Ind.

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Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

Mich., in the absence of the pastor, Frank Brill, Sept. 15.

HATBORO, PA. The building committee of the Suburban Brethren Church, Lester Smitley, pastor, held meetings with Mr. Robert Foltz, architect for the Brethren Home Missions Council, Sept. 16-18, regarding plans for the erecting of their new edifice.

AKRON, OHIO. Dr. Paul R. Bauman was guest speaker at the Bible conference held at the Goss Memorial Reformed Church, Sept. 25-27. This church cooperated with Grace Theological Seminary when it first began its ministry, and the second graduation exercises were held in this church.

In Memoriam

Mrs. Blanch M. Barr, born Oct. 7, 1900, departed to be with her Lord on Sept. 7 at Norwood, Pa. Mrs. Barr, a partial invalid and almost sightless, died as a result of a blaze on Sept. 6 set by an 11-year-old arsonist. Firemen found Mrs. Barr in a chair in her second-floor apartment "praying that someone would come." When firemen arrived flames were burning wall paper off the walls. She was a member of the Grace Brethren Church of Yellow Creek, Pa., having formerly been a member of the First Brethren Church of Martinsburg, Pa.—Sheldon W. Snyder, pastor.

Our hearts were saddened by the passing of **Mrs. Anna Belle Rowe** on Aug. 24. She was ninety years old and had been a member of the First Brethren Church since 1898 when she became the tenth member of the Dallas Center (Iowa) church. She was active until after a fall in her home when she went to be with the Lord. Her love for the Lord, as well as her faithfulness to the Lord, will always linger in the hearts of her many friends in Dallas Center.—Forrest Jackson, pastor.

IF ANY MAN SIN



By Dr. Homer A. Kent, Sr.

Professor, Grace Theological
Seminary

Fellowship is one of the great words of the First Epistle of John. Fellowship with God is possible for men through our Lord Jesus Christ. The only thing that can break this fellowship, when once it has been established, is **sin**. No wonder, therefore, that the inspired apostle, in his writing on the subject of Christian fellowship, has much to say about sin. In the passage before us we have presented the subject of sin in its relation to the child of God. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

The Persons Concerned

The words translated "little children" are one word in the Greek, and might better be translated "children" without reference to age or size, although it is certainly true that in the sight of God every Christian is as a little child. This address here then is to all the born-again believers in Christ. The message of the text concerning sin is for them. John is not now concerned with the world of unbelievers. He has a message for the household of faith in the matter of their relationship to sin. In other places it is made clear what the man outside of Christ should do in view of his transgression. He must accept the Saviour in order that His own blood may take away its guilt and pollution. But what about the believer when he sins? That is the concern of the passage before us. "My little children"—that includes you and me as those who belong to the Lord.

The Purpose Revealed

It is "that ye sin not." The things of this epistle were written in order to keep the children of God from sinning. God expects those who have

been saved by His grace to live in separation from sin. They are born "from above," partakers of a new nature, and therefore ought to live a heavenly life. In 3:9 we read: "Whosoever is born of God doth not commit sin." That is, the true child of God does not continue to live in the practice of unrighteousness. Sinning is not the habit of his life. Sinless perfection is not taught in this passage, else it would contradict other passages in this same epistle which make provision for the sins of the saints. Neither is the doctrine of perfectionism taught anywhere in the Word. While in this life, the children of God still have the old nature. It is not eradicated from their being. However, the new nature is able to obtain the victory over sin if it is properly fed by prayer, the Word, and a careful walk with God.

Sin in the believer's life breaks his fellowship with God. It saps his spiritual power and makes his witness ineffective. "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth" (1 John 1:6). This is the tragedy in the lives of so many Christians today. They are saved. They belong to Christ through faith in His blood. But their fellowship is broken because of some permitted sin, some unholy alliance, some selfish rebellion. This link of fellowship with God is very delicate and may be easily snapped. One unholy action may break it, one hour given over to foolishness or levity may sever it. But thank God, broken fellowship can be restored.

The Provision Made

This provision may be summarized in these words of our text: "And if any man sin, we have an Advocate with the Father."

What happens if the child of God sins? Some folks think that when the

believer sins he loses his salvation, and that it is not restored until he has repented and confessed his failures to the Lord. If this were the truth, it would rob the soul of all possibility of assurance of salvation, because in thought, word and deed even believers are so prone to falter and fail. This passage teaches no such thing. It does teach, however, that when the child of God sins, his Advocate, his Attorney, his Lawyer undertakes for him.

Very likely as soon as the believer sins, the great adversary of the souls of men, which is the Devil, appears before God the Father and seeks to prosecute the sinner. He says: "There is one of your Christians. See how he has brought shame upon Thy name. What a miserable representative of Thyself he is!" Then it is that our Advocate, the Lord Jesus Christ, our Defending Attorney, steps forward and shows to the Father the—

"Five bleeding wounds he bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me.
Forgive, forgive, they ever cry,
Nor let that ransomed sinner die."

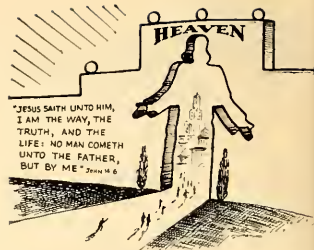
And thus the atonement of Christ avails to repel every accusation of the evil one. He is the propitiation for our sins.

Do you remember the time when you miserably failed your Lord—that time when you shamefully misrepresented the One whom you profess to serve? What happened then? Did the Lord immediately cast you off? Did He take away your salvation? Did He respond to the accusations of the adversary by severing you from His body? No. This is not the manner of His grace. Your Advocate "ever liveth to make intercession" for you (Heb. 7:25).

The Walk of a Believer

By Dr. Bernard Schneider

Pastor, Grace Brethren Church
Mansfield, Ohio



The Holy Spirit has literally ransacked all nature and all of human experience to find suitable illustrations which make plain to us the spiritual things of God. Especially is this true in regard to the believer's life for the Lord after he is saved. One of the illustrations used by the Holy Spirit concerning the believer's life is that of a walk. In the Epistle to the Ephesians we find this word repeatedly used to tell us how to live. This illustration is certainly well taken. A walk suggests a purpose and a destination. So does the Christian life have a purpose and a destination. The walk suggests progress, and so should the Christian life show progress. A walk is made up of little steps, made one at a time. And so is the Christian life made up of little things, one at a time—little opportunities, little trials, little appointments, little associations, little changes, little joys, little sorrows, little successes, little disappointments. One at a time they come and have to be faced in an ever-changing scene of circumstances. These little things make up life as little steps make up a walk. It is in them that we are to be faithful, and in them we are to serve the Lord, and in them we are being watched by the world. How then are we to walk?

WALK WORTHY

We are to walk worthy of the vocation wherewith we are called. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4:1).

The Holy Spirit is speaking here of our position in Christ when He mentions our vocation. Notice the word "therefore." That "therefore" is the basis of this plea. It points back to the great facts of the first three chapters. There we have been told what God has done for us—how we are chosen in Christ, redeemed by His blood, forgiven of

all our sins, headed for eternal glory as the children of God. All this has been given to us as a free gift, and at a terrible price to God. Now then, since in Christ we are children of God with the rank of ambassadors, we therefore are to walk worthy of the vocation wherewith we have been called. Christian, you are a child of the King; walk like one.

Yes, in Christ Jesus we are children of God. We are to walk like it. We are to act like it. Are we then living worthy of that vocation? Are our manners worthy of such a high calling? Is our speech worthy of it? Is our work and service worthy of such a position? It is a sad fact that many of us have changed the word "vocation" to spell "vacation." The way we saunter toward the goal, the way we squander and take lightly our opportunities for God would indicate that we are Christians on vacation from our heavenly calling. Too many churches are on vacation. Yet the eyes of heaven, of earth, and of the underworld are upon us, watching our walk. Let us therefore walk worthy of our vocation.

THE NEGATIVE ASPECT

We are not to walk as the world walks. "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind" (Eph. 4:17).

Here we have the negative side, "walk not." Notice again the "therefore." We are the redeemed, bought with the blood of Christ. We belong to Him, and He has placed the destiny of souls into our hands. We have been saved out of this world at an unspeakable price. Therefore, let us not walk like the rest of the world. We are not of the world any longer, but are pilgrims and strangers in it, no matter where we may hang our hats for the present.

How then does the world walk?

The Holy Spirit says that the unsaved walk in the vanity of their minds. The correct meaning of this word translated "vanity" here is that of an illusion, or a mirage. You have heard of people lost in the desert, and while raging with thirst, they suddenly would see a lovely river in the distance with shady trees and green grass by its banks. Some have tried to run toward it, but soon found it to be an illusion, a mirage, which disappeared or moved away as they approached the spot. So the Holy Spirit speaks of the unsaved world. It is chasing a mirage, an illusion. How true! The world is surely chasing something. People are after something and wear themselves out chasing it. With one person it is this, with another it is something else. But the things for which the world longs and over which people lose their souls are but vanities, illusions, mirages.

That is all the world has to offer. They never, never satisfy the soul. People think them to be real enough. They chase after them anticipating first a life of thrills, a bunch of happiness which never comes. Like the mirage in the desert, the beckoning happiness always disappears, leaving the soul thirstier than before. This has been going on over the ages past. Over the pit of destruction play the same lures which have attracted countless generations. The glitter of gold, the sparkle of jewels, the wine moving in the cup, the promise of power which stirs the ego; fair, soft faces, lit with laughter; the promise of exciting pleasure—all these, and many more have been the mirages after which men have been chasing from the beginning of history.

It was so when Eve looked at the forbidden fruit, when Nimrod built the first city, when Lot pitched his tent toward Sodom, when Nebuchadnezzar strutted in his palace, when Alexander conquered the

world, when Judas sold his Lord, when Ponce de Leon searched for the Fountain of Youth, when Mussolini shook hands with Hitler for his half of the world. The promising mirage appears, looks so real. Hot desire gives chase, until that inevitable moment when the spot is reached, when lust, having conceived bringeth forth sin. Then the illusion is gone, the mirage has vanished. The soft faces turn hard. The gay faces turn gray. The glittering prize turns to dust. The sweet fruit turns to bitter gall and gray ashes. The promised happiness turns to despair, and the cup of pleasure burns with the fire of hell. Then man finds out that the Devil has cheated him.

But, to return to the Scripture. The Holy Spirit warns us. Oh, Christian, don't walk like that. Don't run with the world after these things. You are a child of God bound for heaven. Don't forsake the real promises of God for the mirages of the world. Don't live for the things that vanish, but live for God and His eternal values. How sad, when the child of God, bought with the blood of Christ, headed for God's eternal home, goes chasing mirages with the rest of the world. Walk not as other gentiles do.

WALK IN LOVE

We are to walk in love. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:1-2).

I believe that the primary meaning of this passage is that we are to walk in the love of God, that we are to be motivated in our daily walk by our love for Him. We are to love God, as His dear children, and then love toward others will surely follow.

There are three possible motives of service. One is the motive of fear, serving because we are afraid to do otherwise. The second is the motive of duty, serving because it is our honest duty and conscience compels us. The third, and highest, is the motive of love, serving God because we love Him, as dear children. This is the attitude God desires most in us. This is the attitude which God deserves from us. That is the attitude which overcomes all obstacles, makes great sacrifices, accomplishes the impossible, cleanses the life, and

glorifies God. As dear children, walk in love.

And why shouldn't we walk in love? Has not He first loved us? Has not Christ given himself for us in love when we were as yet ungodly? when we were yet His enemies? Has He not done more for us than anyone else in the universe? Didn't He rescue us from hell? Didn't He save us for heaven? Didn't He come and share our lot that we might become children of God and joint heirs with Him? Didn't He become poor that we might be rich? Isn't He right now preparing a place for us in heaven? Isn't He the most lovable person all around? Look at Him! Think of Him! How can we help but love Him? Let us then walk in love. Let our actions be those which are motivated, controlled, purified, inspired by our love toward Him, and the world will yet sit up and take notice that we have been with Jesus.

Notice further that this verse speaks of sacrificial love—love that is willing to give its own life if necessary. "Walk in love, as Christ hath also loved us, and hath given himself for us." Real love never counts the cost too high. Look at Jesus and His love for us! He gave himself—not His hands only, not His money, not a day now and then, not that which He could well afford to spare, not the left-overs, not an occasional visit in fair weather—He gave himself, all that He was and all that He had without stint or reserve or regret. He gave His last ounce of strength and His last drop of blood until it was finished.

Dear readers, this is the kind of love God would see in us. That is the kind of walk that will win souls, now as always. That is what is too often lacking in our lives and in our churches. We would like to buy success and souls with money and with programs. But you cannot win souls that way, any more than Christ could save us with money and programs. It takes the giving of self in love. Have we left our first love? Is that why so few souls are won to Christ? As His dear children, let us walk in love.

WALK AS CHILDREN

We are to walk as children of light. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:8).

Darkness in the Bible stands for ignorance of God and for all man-

ner of evil. Light stands for knowledge of God and a life of righteousness. Jesus is the Light of the world and His life is the light of men. His life made God known to men. He also lived righteously, and He showed mankind what a righteous life is like. His life always rebuked the darkness of the world just as light rebukes darkness. Sin and hypocrisy forever felt uneasy in His presence. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). And because His life always rebuked the darkness, men of darkness got together and did not rest until they had stretched Him onto the cross by hook and crook.

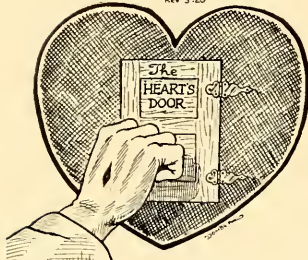
WALK CIRCUMSPECTLY

We are to walk circumspectly. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15-16).

According to Webster's dictionary, the word "circumspectly" means to give careful attention to all the facts and consequences of a case so that one may select a right conduct and thus avoid unfavorable results. This is just what we need to do, negatively and positively. Negatively, we are to look out carefully for danger, for the days are evil. Our walk leads through a world of sin, full of tricks and snares hidden everywhere by a sinister enemy. Let us then be careful how we walk. Be careful of what company we keep. Be careful of what place we frequent. The days are evil.

Positively, we are to redeem the time, to buy up opportunities. This is just the opposite of wasting our time. We are to give careful consideration to the facts so that we might avoid bad investments. Let us consider the facts that eternity is long, that life is short, that the soul is far more important than the body, that we cannot recall our influence, or the opportunity once it has been passed by. Let us consider the facts that Christ may come soon, and that we must all stand before His judgment seat to give account of our lives. Let us consider the fact that all men are lost and doomed without Christ. Let us consider these facts and then ask ourselves: are we really redeeming the time, or are we wasting it? Let us walk circumspectly.

"BEHOLD I STAND AT THE DOOR,
AND KNOCK; IF ANY MAN HEAR
MY VOICE, AND OPEN THE DOOR,
I WILL COME IN TO HIM, AND WILL
SUP WITH HIM AND HE WITH ME."
Rev 3:20



There is no substitute for the working of the Holy Spirit in winning men for Christ. The impatience of the present age is extremely detrimental to the realizing of the power of God in evangelism. Jesus definitely commanded: "Tarry . . . until ye be endued with power from on high." But today people are in too much of a hurry. They can't wait. They kneel down and pray for five minutes and then rush out and start flailing their arms in Christian work. This has resulted in the substitution of pep for power, and hullabaloo for the Holy Spirit. Jesus commanded, "wait." He said "wait" before He said "go." The weakness and futility of so many revival efforts in the Christian church have been the result of "going" without first "waiting." Rushing into an evangelistic campaign with advertising, organization, and enthusiasm, but without waiting on God for the endowment of power from on high is what brings failure, fruitlessness, and scoffing from the Devil's world.

I have seen this happen many times. In a meeting a few years ago the pastor and people had worked prodigiously in the preparations for an evangelistic campaign. They had an ambition to simply shock the whole town with a great campaign. They were sincere in their desire to see a large number "join the church," as they said. The whole town was placarded with advertising. Billboards shrieked on every corner, telling of the great campaign. Half-page ads told the readers of the newspapers. There was a brass band on hand for every service—placed right below the pulpit. There were delegations from half a dozen factories, bringing their quartets.

The meeting began, but there were no results for nearly two weeks. The attendance was high, but not one decision. The pastor called a meet-

ing of all the committee chairmen. Every chairman declared that he had done his work successfully. Finally all eyes were focused on me. I asked the pastor: "Brother, how much time have you spent in prayer for these meetings and for souls since this campaign began?" "Well," he stammered, "frankly, I have been so busy looking after everything that I confess I have had no time to pray." I asked the same of every member of that executive committee and got the same answer. Then I asked: "How can you men expect to ignore God and never bend your knees in prayer for a lost soul, and yet see God send a harvest of souls in this campaign?" Needless to say, we had a real prayer meeting right then and there, and the revival began from the top down. Scores were saved during the next few nights till we closed.

On the other hand, I went into a meeting where there had been practically no preparation at all, humanly speaking. There was no pastor on hand. But there had been a faithful band of praying women weeping and praying before God for months before the meeting started. They kept right on praying through the meeting. One of them said to me the night I started: "Brother Miller, you will have a good meeting here. There will be many saved." I wondered how she knew, but I understood when I learned of the praying women in that congregation. What a revival we had! I shall never forget it.

Prayer is the door through which the Holy Spirit may enter into the hearts of God's people for service, and for power in testimony. In Acts 13:1-4 we are given the outstanding example of this. Many of the most brilliant and powerful leaders of the early church were there at Antioch. They were really

having a conference on spiritual matters. It is worthy of note that in the midst of their "ministering" they were fasting and praying. This is one more thing that has been severely left out of our present Christian ministry and evangelism, and to our sad loss of spiritual power. It is but another evidence that some real changes must come if we are to restore the "old-time power" in winning souls for Christ.

It was when Peter was fasting and praying on the housetop alone with God that he received that great transforming revelation from God that God was no respecter of persons and was going to save gentiles, as well as Jews. In Acts 13 it was while they were fasting and praying that God directed Paul and Barnabas to undertake the greatest evangelistic tour into foreign countries ever attempted. It was after a time of fasting and prayer that they were empowered and sent forth by the Holy Spirit. Nothing mysterious about this sort of preparation, nothing intricate, nothing hard to understand. It embodies one simple proposition: If you are going to do God's work in winning souls, then let God direct the work and provide the power. In all the history of the Christian church there is found no deviation, no variation, only confirmation. Then why should we today boast about our "old-time Gospel," and our "old-time faith" when we leave out the heart of its working power, utter dependent prayer to God? The dying church prayer meetings, and the small numbers that gather for prayer for souls in time of revivals, is evidence that the Holy Spirit is being choked out of the work that He alone is able to accomplish. Again I say, things must change if we expect to be found pleasing to God when our Lord returns.

Prayer in True Evangelism

By R. Paul Miller

Pastor, Grace Brethren Church
Goshen, Ind.

The Work of the Spirit in Regeneration

By Dr. C. H. Ashman

Pastor, West Covina Brethren Church
West Covina, Calif.



In the thrilling ministry of evangelism we witness much of the Spirit's work in regeneration and renewing. Within the recent months we have witnessed how the Holy Spirit regenerates lost sinners and renews the children of God. We have rejoiced to behold how the Spirit has wrought upon and in the hearts of those of all ages that they might either be born again or renewed in Christ. We praise the Lord for the privilege of having a small part in this blessed ministry of evangelism under the Spirit.

Titus 3:3

"We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Titus 3:3). This is a description of what the Spirit finds in an unsaved heart. He searches deep within and this is what He finds, our natural state.

Titus 3:4-5

"But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:4-5). This describes how the Spirit saves us. Negatively, it is not by anything we are or can become or do. Positively, it is according to God's mercy and by means of His lovingkindness. The work of the Holy Spirit is to reveal all this to the mind and heart of the sinner.

How? By What Means?

"By the washing of regeneration"

(Titus 3:5). Literally, "by the laver of regeneration." This doubtless refers to the laver of the Old Testament Scriptures as a type. The altar of sacrifice represented the blood of Christ in atonement. The laver typified the Holy Spirit in His regenerating work. The Spirit leads the sinner to acceptance of the finished work of Christ on the cross and makes the sacrifice of the Son of God to become operative in the regeneration of the believer.

Jesus said to Nicodemus: "Ye must be born again." When Nicodemus inquired concerning the how of the new birth Jesus told him: Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Whatever else this means, it surely means that the Holy Spirit is the divine Agent in regeneration. This miracle of grace is wrought by Him! You cannot behold it with the eyes of the flesh, but you can behold the transformation it brings on the face and in the life. The impartation of spiritual life to the dead sinner, the implantation of the new nature, the imputation of the righteousness of Christ into that new heart—all this marvelous, miraculous work of the Spirit takes place within, but is witnessed by visible expressions of joy and peace and pardon through the medium of the countenance and speech and life. Oh, that we would pray more for and depend more upon the Spirit in evangelism! He alone can convince and convert. He alone can bring to contrition and conversion. He alone can regenerate, make one a new creature in Christ Jesus. Let us strive for **born-again**

believers, not just church members only.

"Renewing of the Holy Spirit"

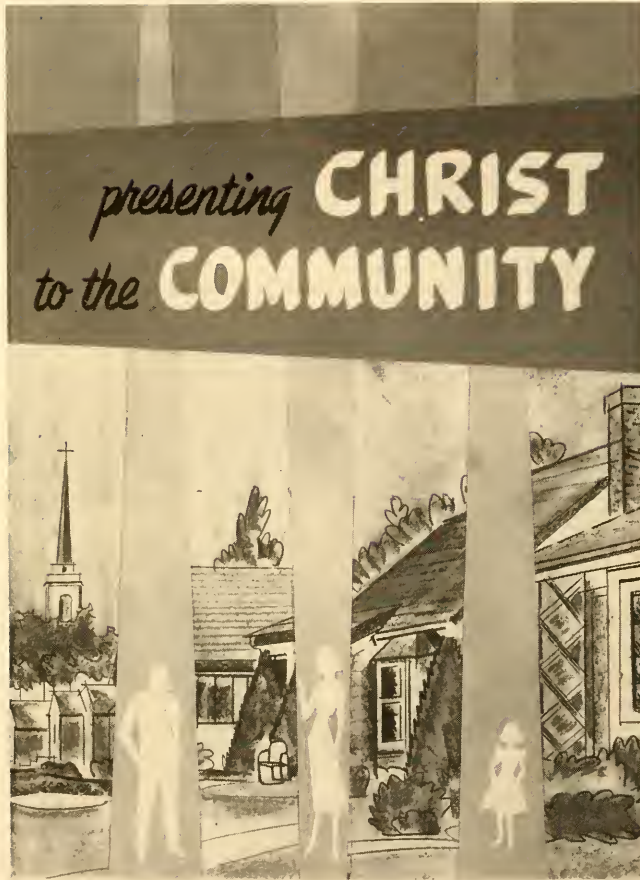
The spiritual life of a saved person must be sustained, strengthened and developed, not his salvation but the transforming power of the new life. It is the blessed ministry of the Spirit to perform this. Provision has been made in the indwelling of the Spirit as an internal fountain to always supply us with the grace and guidance and power needful for constant and continuous renewing. Then we are constantly "transformed by the renewing of your mind" (Rom. 12:2). "Be ye transfigured by the upward renewing of your mind" is another translation of this phrase. This is the same word as is used by the Spirit in describing the "transfiguration" of Christ on the mount. The Holy Spirit seeks by His constant renewal to bring us unto the transfiguration of glory.

Times of Definite Renewal

But there are definite times when the Spirit leads us to an act of presentation for renewal. We call this act "reconsecration" or "renewing of our vows." It should be called "presentation" or "yieldedness," for only the Spirit can reconsecrate and renew. When should these acts of presentation be? Just as often as the Spirit moves you to do them! If the Spirit moves you to do so in a revival, do it then! If at other times, do it when He leads you to do so. Next to the Spirit's work of regeneration, His ministry of renewal is most precious. How wonderful that there is provision for both!

Through Brethren Sunday Schools

By Harold Etling
National Sunday School Director



NATIONAL SUNDAY SCHOOL WEEK
SEPTEMBER 29 - OCTOBER 6, 1957

BRETHREN-

WE MUST GO WITH THE

GOSPEL!

The supreme business of the church and of every Christian in the church is to bring men to Jesus Christ. This is not just a trite phrase on the lips of a preacher, but it is the very heart of the word and work of our Lord! He defined His work in a very simple manner when He said: "For the Son of man is come to seek and to save that which is lost" (Luke 19:10).

But how can we bring men to Christ? This is the very heart of the problem of the church. It need not be, for our Lord has given us the direction for accomplishing the task. He said: "As thou [Father] hast sent me into the world, even so have I also sent them into the world" (John 17:18). He came to present himself as the Saviour of the world.

National Sunday School leaders have accepted His challenge and have made this the theme of National Sunday School week in 1957. Presenting Christ to the community is the work of the Sunday schools of our own National Fellowship of Brethren Churches.

The great commission of Christ was "Go ye therefore, and teach." Certainly this command can best be fulfilled through our Sunday schools, for at our fingertips is a field "white already unto harvest" with scores of teachers ready to reap the harvest. Therefore we must teach in our Sunday schools not only in order to make the Bible plain but also to direct the eyes of the pupils through the Bible to the One who is the author of it, that they shall gain a saving knowledge of Him! We must present Christ as the Saviour of the world, and of individual members of the world.

A prominent attorney once said: "The Sunday school is the only known agency for recruiting the church that is to be." If we do not keep our boys and girls in the Sunday school, we will be without a church in the course of time. Jesus gave us the message, but it is our responsibility to see that the message of salvation is passed on to every succeeding generation. It is not enough to open the doors of the church and shout "Welcome." We must go out into the highways and hedges and literally compel them to come in.

The BRETHREN MISSIONARY HERALD



FOREIGN MISSIONS NUMBER

OCTOBER 5, 1957

Missionaries and Their Families at the 1957 National Conference



Back row (left to right): Rev. and Mrs. Lynn Schrock, Mrs. Solon Hoyt, Rev. Solon Hoyt, Rev. Bill Burk, Rev. A. L. Howard, Miss Edith Geske, Mrs. Floyd Taber, Dr. Floyd Taber. Front row: Norman, Becky and Mark Schrock, Lynn, Aldo and Rita Hoyt, Mrs. A. L. Howard and Tommy, Kathy Howard, Mrs. Rose Foster, Miss Gail Jones.

Speaking of Foreign Missions---

By Russell D. Barnard

A broadcast in Puerto Rico—

Thanks to Brother Emmet Adams of the Temple City (Calif.) Brethren Church and now living in Puerto Rico, who is caring for the cost, and to Pastor Kenneth Ashman and his people of the First Brethren Church, of Wooster, Ohio, for preparing the program and taping it, we will soon have a Brethren radio broadcast in Puerto Rico. The program will be in English, but a very large percentage of the people understand and speak English, and most of the others desire to learn English and will listen. We hope by next month to be able to give you the station, wave length, and times of broadcast so that you can contact your friends on that island and invite them to listen.

Eight-million-franc subsidy received—

We have just been notified that the government of France has granted an eight-million-franc subsidy for our medical building program at Boguila in Africa. This is something over \$40,000 at the present rate of exchange. This is one of the cases where we must spend mission money to get other money. Subsidy is granted on the basis of about a 50 percent evaluation of the total estimated cost, and our 50 percent evaluation must be standing first before the other grant will be made. Much of this evaluation is possible with our rather limited expenditure in Africa because of the efficient and economical, yet substantial, building work of Brother Albert Balzer, our builder, and his corps of helpers.

Balzers to come for short furlough—

As you read this, Brother and Sister Albert Balzer will probably be en route to the United States for furlough. They will probably come via Brazil, South America, and it is hoped they can visit our work in Brazil. The money received in subsidy, and mentioned above, must be spent within one year from the date of receiving it; hence, the Balzers plan for a furlough of only three or four months; then to return to the field to complete this building program within schedule. On an earlier furlough the Balzers did the same thing in returning early to the field. Everyone connected with our field in Africa, and all others of us who know the Balzers and their work, appreciate their sacrifice of self for the benefit of the Lord's work in foreign missions.

Will we equal last year's offering?

We will need to receive in gifts an additional \$34,000 to equal last year's total offerings. We have three months yet in which to receive this amount, but this is the season of the year when we do not regularly receive many large gifts. Rather than a 17 percent increase in offerings we are facing a possible loss of as much as 12 percent. To have any loss will be disastrous, and to fail to have a substantial gain will be extremely critical. There are two chief reasons for this seriousness. First,

we accept a missionary as a continuing obligation; all else equal, it is an obligation for the life of the missionary. We just cannot quickly shrink our obligations, and to do so under any circumstances would be a sad commentary on our zeal for foreign missions. Second, we must operate within our income, or on borrowed money, since we have no reserves in sufficient amounts. We so hate debt. If we borrow, we want it to be in limited amounts, and for very short times.

Are we trusting ourselves or the Lord?

"By my Spirit," saith the Lord! Especially when we come to these "crisis" days, we want to "do" something about it. There are things we can do. We can probably all give more than we have. Many who haven't given can give. We can and should supply information and foreign-mission facts. Funds should be used carefully, and with the greatest economy consistent with good business. But we need to be so very careful lest we attempt to take hold of our bootstraps and attempt to lift ourselves out of these crises. God doesn't permit that His work shall be done in that way. It is "... Not by might, nor by power, but by my spirit, saith the Lord ..." (Zech. 4:6). Pray with us, and for us, that we will not trust in human agencies or gadgets, but in the Lord, realizing that He said: "For every beast of the forest is mine, and the cattle upon a thousand hills" (Ps. 50: 10).

Prayer and prayer habits—

Our victories are prayer victories; yet I fear we are all such poor prayer warriors. We feel we will fail without a much greater army of dedicated prayer warriors. We invite you to be one. Will you? There's no card to sign, no exact plan to follow—just pray for us and with us in this great work of missions. Do you have one of the new foreign-mission prayer booklets? Are you using it regularly? We have quite a reserve supply if none is available in your local church. There is the Day of Prayer on the 15th of every month. This began as a foreign-mission day of prayer—began with our mission in Africa. We are happy that it can be a channel for prayer for our whole Fellowship of Brethren Churches, but we want to be sure that foreign missions has a large place in the prayer time. Here in our foreign-mission office at Winona Lake the staff holds its prayer session every Tuesday morning beginning at 8:00. We use the prayer booklet, and pray through the booklet, mentioning each missionary by name during that time. We would invite you to join with us in your own home, at this time or at another time, and pray for every missionary in the prayer booklet at one time each week. Some might find it possible to do this each day—how wonderful! We are not trying to establish any prayer habits for you, but we do plead with you to establish definite prayer habits as you pray for our foreign missionaries and our foreign-mission work.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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THE CHILDREN'S PAGE

Clyde K. Landrum, Director

A couple of months ago you saw Junior Missionary Leandra Edmiston's picture on the Children's Page. We're glad to give you this very interesting write-up by her. After you read it you too will probably feel like saying: "Let's go to Mexico!"

Let's Go to Mexico!

By Leandra Edmiston

We're living in Mexico. We live in a new house, in a new colony.

We don't go to the public school. We have our own school in one of the rooms in our home.

The other day we took a ride to Guadalajara. We went to a modern airport and our aunt flew back to the United States.

Later we went to Tlaquepaque where they make pottery. We bought a big pot for our house.

Most of the homes here have a patio where they put many beautiful plants. Even the poor people have them.

Let's talk about Mexican markets; O.K.? Mexican markets aren't like our supermarkets. They are just stands all along the roadside. Flies get on all the food, but the Mexicans don't care. They sell more bananas than anything else, big and little. Some are about as little as your middle finger. You have to go shopping every day because hardly anyone has a refrigerator.

Our father goes to a university in Guanajuato. We visited Guanajuato. We went down some stairs

under the ground and saw some mummies from 100-300 years old. Then we saw some skulls and bones. We visited a castle made into a hotel. Then we climbed real high in our car, and saw a big Catholic church. That's about the only kind of church they have in Mexico, and they think Jesus is still dead. That's why we're here—to tell them that Jesus is living.



The medicine that Mademoiselle gave me helped me a lot and in a few days I was feeling fine. There was no one left at the village to care for me so Mademoiselle kept me at her house. I slept in a big cardboard carton on the floor and Anne slept right beside me on a cot. She took care of me in the night when I cried. We soon got to be real good pals.



Anne gave me a big cup of milk every morning before she went to work at the dispensary. During the day, while Anne worked, Pauline took care of me. She washed my clothes—African babies can't be bothered with many clothes—and then she spent the rest of the day entertaining me.

(Watch for more about Etienne next month!)

Meet Etienne--

By Miss Rosella Cochran,
missionary to Africa



Balao! My name is Etienne Beasena. Yes; I know, I look sad. You would be sad too if you had been through what I have just been through. When my uncle brought me to the dispensary I hadn't had anything to eat for three days, and I was just a little guy—only eight months old! You see, my mommy had died from meningitis and my daddy was very sick with the same thing. And me too—when I arrived at the dispensary I was sick too.

MARY MISSIONARY—



Foreign Missions at National Conference

By Clyde K. Landrum

There is general agreement that this past annual conference was one of the best ever held. Praise the Lord for this fact! Many have expressed appreciation for the part foreign missions had in the conference. Again we are grateful. To those of our readers who were at national conference this article will not be "news." But you will, I am sure, allow us to write this for those of our folks who were not at Winona Lake for the conference.

The cover picture of this issue of the **Brethren Missionary Herald** indicates the missionary families present. The group is not as large as last year's but a fine group indeed! This is the third year that the October issue of the **Missionary Herald** has featured the "Missionaries at National Conference" group on the cover. We'll try to continue this practice.

Two of the high points of the conference as far as appearance of the missionaries was concerned were the Friday evening Inspirational Hour and the Sunday afternoon rally. On both occasions a number of missionaries spoke of accomplishments on the various fields. And these reports challenged us all to "pray, give, and go" that more might be accomplished next year. General Secretary R. D. Barnard presided at the Friday evening service, and on Sunday afternoon he and Brother Grubb jointly led in the program.

The Missions Forum at 4 o'clock each afternoon proved to be a time of interest and a time of blessing. In this one-hour service, as in the Sunday afternoon rally, representatives of both foreign and home missions participated. These forums were more informal sessions in that opportunity was given for questions and discussion. There was much of audience participation. We were gratified that so many asked questions. Next year it is hoped that these sessions can start a bit earlier in the afternoon that more might be able to attend.

It was interesting to see how many people took our advice and brought

along their cameras. Many people were seen getting some ammunition for "back home" in the form of missionary pictures. In fact, our photographer, Brother Allen Zook, of Hershey, Pa., took many pictures, samples of which are seen on these two pages.

Those who missed the service on the Sunday morning of national conference really missed a great blessing. It was a thrill just to be in that great congregation, but it was a greater thrill to see a missionary couple set aside for missionary service and to hear that wonderful message by Dr. Floyd W. Taber, medical missionary to Africa.

As the service of dedication for Rev. and Mrs. Tom Julien was held, we of the audience were reminded that the second couple for our work

Informal shot of Missionary Bill Burk, center, with Pastors Henry Rempel and Arthur Pekarek.



Dr. R. D. Barnard, master of ceremonies.

in France was being set aside. For so long the Fogles have prayed for recruits to help in the big job in France. Here we saw one step forward in answer to that prayer. It was a beautiful service and so very impressive!

Missionary Taber's message on the subject, "Awake to the Reality of the Second Coming of the Lord





Back row: Rev. Bill Burk, Dr. Charles Mayes, Rev. Lynn Schrock, Miss Gail Jones, Miss Edith Geske, Mrs. Floyd Taber. Front row: Rev. Clyde Landrum, Rev. and Mrs. Tom Julien, Rev. A. L. Howard, Mrs. Howard, Kathy and Johnny Howard.

Jesus," stirred our hearts. The Holy Spirit of God used that message to move that fine audience. Tears were in evidence and surely decisions were made in many hearts!

The foreign-missions display in the auditorium attracted attention. We know this by the number of names in our "guest register." We are glad for those who visited our display and table. Also, there was a "Missionary Helpers" booth where Missionary Helpers in attendance at the conference could register.

A novelty item in the foreign-mission program at national conference was the bandage-packing ministry. Large drums which are regularly used to ship bandages to Africa were at the front of the auditorium, and many, many persons helped "pack bandages for Africa." And as they helped to pack the barrels, they were asked to sign their names on a sheet of paper. A list of names was placed in each barrel going out to Africa. Imagine the surprise of the missionaries when they open those barrels! A barrel was also placed at Bethany Camp and packed by the campers. They were thrilled with this novel opportunity.

As this conference closed and delegates and missionaries scattered to the "four corners of the earth," our hearts were saddened. Yet, as we thought about the matter we were reminded that it must be so here. We must suffer separation from loved ones that we might carry the

Good News to those who sit in heathen darkness. But we look to the time when we shall go to be with our Lord and nevermore part. And until that time we are reminded that we are to keep busy for Him here on the earth as His ambassadors—the missionaries to "go ye" with the old, old story, and we here at home

to win lost ones at home and to "back up" those who go to foreign lands. All of this should impress us anew with the fact that preaching the Gospel to the "regions beyond" is a continuing responsibility. Our missionaries are always at it. To back them up, then, means that "our responsibility never ends"!



Rev. and Mrs. Tom Julien.

Amazon Travelog

By Bill Burk

(Fifth installment)

The oil town of Nova Olinda is but eight months old; therefore probably doesn't exist on many maps as yet. Located on the Rio Madeira near its mouth, it found its birth in what the Brazilians are happy to call **Ouro Preto**, or Black Gold. Brazil has chosen not to allow any foreign company to work the area, but wants to do the job herself. Lacking experience, she has called in close to a hundred foreign technicians in geology, sounding, drilling and so forth. Doing the work herself also adds additional swelling to the school-boy's view of his land which is, he's taught, by far the greatest in the world. One well produced a few barrels before sand plugged the casing, but the others being drilled are expected to show results any day.

Situated half a day up the Madeira is the little town of Borba. It's one more place where the people haven't found enough ambition to haul some of the timber of the jungle to the waterfront for a pier. The ship enters slowly toward the shore at about a 45-degree angle, headed upstream. Before running aground the outboard anchor is left in the mud with slack chain in case the ship hangs up and it becomes necessary to pull her off the beach. After grounding, the inboard anchor is dropped to hold against the current. The ship then drifts around with the river flow until quite parallel to the shoreline and the long plank is pushed ashore. (It's roughly a 3x12 about 40 feet long.) I'm disappointed that the citizens of Borba haven't built a pier, for the town is already more than two centuries old. It seems that the population (all of which lives on a few short streets) is content to eat fish, bananas, avocados and oranges without much effort to better their condition. Our cargo for the town was about five dozen sacks of cement.

They are building an addition to the old Roman Catholic Church!

While the ship was tied up at Borba the bells of the Catholic Church began ringing, and about half the crowd who had been watching the ship left immediately to go recite their evening prayers with the priest.

On Sunday, September 30, we had eaten lunch and were about asleep (a luxury justified in the tropics) when a man banged on the door to advise that we were missing much excitement. One of the Dutch-built sister ships of the **Lobo** was encountered coming downstream toward us. Before meeting she had turned and anchored, inviting our commandante to tie up alongside—which was done. It seemed that the **SS Lauro Soudre** didn't have any more iced beer or **Guarana** (an Amazonian soft drink), and it seemed that this Sunday afternoon was hot, for all the passengers swarmed over to the bar of our ship and there they stayed for an hour!

The ships changed a little cargo and the skippers visited—probably discussing the whereabouts of the ever-shifting channel of the currently shallow Rio Madeira. The

sister ship had just struggled through a tricky passage, wasting an hour anchored while their small boat with a ten-foot pole hunted out the deepest passageway through the shallows. Last trip the **Lobo** herself spent six long days grounded on one of these same sandbars until one of her sisters passed by and pulled her free. The passengers naturally stayed aboard, the nearest hotels being hundreds of miles away. Further, the ship's bottom being in the sand, the water intakes were plugged and there was no way of using the main generators to run the refrigeration and air-conditioning. They ran the small emergency generator which was inadequate for the demand, but I imagine that even with all this, the stay shipboard was far better than it would have been aboard one of the half-century-old woodburning tubs which still ply this greatest of all inland waterways.

"**America**"—that's the name, but what a place! I could see only half a dozen grass shacks, but there must have been more on the other side of the trees somewhere because we unloaded over the ship's plank about

(Continued on page 632)



"One of the half-century-old woodburning tubs"

A Return Trip to the Indians

By Edward D. Miller

One of the greatest challenges to the missionaries here in Brazil is that of reaching the many thousands of Indians with the Gospel. The majority of these primitive tribes live in regions that are not close to civilization and, therefore, are hard to contact at any time. Then, too, after having been contacted many of these tribes are not friendly, and are even hostile to any outsider. Of course, the language barrier makes any work among primitive peoples even more difficult.

So far The Brethren Church has no work among the Indian tribes in Brazil. In 1951 I was privileged to make a trip up one of the rivers in the Territory of Amapa to visit a tribe of Indians called the Aparai. This particular tribe is very primitive in many ways and yet very friendly to those who have come in contact with them during the past few years. We visited one village with about sixty men, women and children living in a small cluster of thatched huts. During my first visit there was no way to carry on a conversation with any of them since they spoke only their native language. The chief was the only one who could speak a few words of Portuguese. Of course any contact with the Gospel was impossible. However, they were very friendly and wanted us to come back sometime. Little did I realize that it would be almost six years before I would have another opportunity to visit them, and most people thought it only a matter of time before they would disappear forever.

In June of this year I was able to make a return trip to this same village under somewhat more difficult circumstances. My companion was another American working in the Territory of Amapa, being with the construction company building the railroad back into the interior. This railroad is now carrying manganese out to the port of Santana from which big ore ships are taking

it to the States. This friend of mine was a member of the Explorers Club in the States and thus vitally interested in contacting primitive tribes such as these.

The first part of our trip was made by motor boat from Macapa and took us two days traveling about 15 hours per day, stopping only a few times to refuel. The afternoon of the second day found us at the falls of St. Antonio around which it was necessary to transport all of our baggage by truck. From here on our trip was much more difficult due to the high water at this time of the year and the many rapids we had to go through. Four times it was necessary to carry all of our baggage around the more difficult rapids and then to push our boat up and over the rocks. Sometimes this process would take as long as two hours and many times the rain slowed us up even more. Our **motorista**, whom we had hired to take us up to the Indian village, seemed to know where every big rock was located, and without him we would have been lost. It took us two more days above the falls of St. Antonio before we reached the Indian village. We stayed at little thatched-roof huts along the river at night. Many times we would arrive at dusk and then leave at daybreak. We took most of our food along with us and this was supplemented with wild pig, fish and other small wild game that was available.

Upon our arrival at the village we were greeted by many curious stares at first, but when they found out that we were their friends, they readily welcomed us to their village and showed us the customary hut in the center which seemed to be reserved for visitors. Of course one of the first things they wanted to know was whether or not we had brought them any gifts. Colored beads, red cloth, salt, sugar and coffee were some of the things they were most interested in. A most welcome gift to them was the fish-

hooks that we brought along by accident. We thought that they wouldn't like to use these modern inventions, but much to our surprise they had obtained some hooks from the French and used them for the smaller fish in the river. Of course the bow and arrow is still used for larger fish even today.

Much to our surprise many of the men in the village could carry on a little conversation in Portuguese. Many of them work for the Brazilians gathering Brazil nuts, tapping rubber trees, and also in making dugout boats. In their contacts with the Brazilians they are acquiring, along with their knowledge of the Portuguese language, many other "civilized traits" which are not so wholesome. After having been cheated so long in their wages and business dealings, they are now beginning to use this same treatment on the outsiders.

Even in their contact with the outside world these natives seem to have no idea whatsoever of religion. During the last two years the Catholic priest has made two visits to this region, and many of the Indians now have small images and "religious charms" hanging around their necks and arms along with their beads. In conversation with the chief I tried to get him to tell me what they were for, but all he could tell me was that they were given to him by the "padre." He had no understanding whatsoever about God or the Bible. Certainly these poor heathen are no better off now than before the visit of the "padre." Until someone comes to visit these people with the Gospel they will continue to be unreached. Of course this will take time and energy on the part of some missionary. Even now some work in the Portuguese language could be started among these people. Some of the younger men have gone down the river to live with the Brazilians, and could be trained and taught in the Word of God and then sent back to work among their own people.

Certainly this is a tremendous challenge to all of us who are interested in seeing the Gospel preached to "those who have never heard."

We spent three days visiting in these two villages. We were able to take pictures and learn many valuable things about these people. When we were ready to leave, they gave us many gifts such as sugar-cane, manioca cakes, dried fish and bananas to eat along our return trip.

They also gave us many of their bows and arrows, earthen pottery, and handwoven articles which they had made. One of the things these friendly people wanted to know was when we were going to return. They wanted us to come back and stay longer so they could take us up the river many days' journey to visit some of their brothers. It was hard to part with these people knowing that they still were without any witness for the Gospel. Certainly many of them will go out into a Christless eternity having never heard the plan of salvation. How we should pray for these Indians that somehow a way may be opened soon to reach them with the "good news."

AMAZON TRAVELOG

(Continued from page 630)

a hundred volumes of cargo, including Maizena cornstarch, flour, tobacco, grain of some kind, rice, a few cases of canned meats and many unlabeled boxes. Some passengers left the ship here to go further into the jungle to their cleared plantations, and as in the case of one man, to a manganese mine located two river boats and a canoe ride from "America."

A little beyond this insignificant place with a great name we stopped at another such port about dusk. Unfortunately (but typically) I can neither remember the name nor find the place on the map—and no wonder, for it's not more than just a point along the forest's waterfront. A passenger who had paid his passage to this "point" walked the narrow plank and soon disappeared—into the jungle. The ship's sailors left a dozen volumes of cargo (mostly rolls of light rope) on the

muddy riverbank, and as the **Lobo** began to pull away, I returned to the stateroom only to run immediately out on deck again as the whole ship vibrated with the shouts of the passengers, especially of the men. This time three lasses about twenty years of age were left on the barren riverbank. Realizing that the ship was underway, they scrambled down the muddy cliff, shoes in hand, jumped awkwardly into a canoe and were wildly paddled after the departing ship.

Docking (or, more accurately, running aground) at about 7:00 the following evening, we were met at Manicore by about two dozen boats, mostly of the medium-size family-style dugout. The town was much more brilliantly lighted than the capital city of Manaus. A Baptist layman aboard told me that the town has a population of 4,000, municipality of 22,000. The missionary couple here came from the States just six months ago; therefore their work is very new as yet. I appreciate their willingness to leave the far-more-comfortable cities to work in these smaller places. How else are these people to hear? The Rio Madeira is lined almost continuously with palm-leaf shacks of fishermen and farmers, but without any apparent testimony—apart from the Catholic influence seen in the white chapel or shrine at almost every settlement of a dozen or more houses.

The missionary, especially one with young children, must weigh very carefully the location of his work. To a town such as this both transportation and communication are irregular and many times of poor quality. Currently in Brazil another factor is figuring very highly in the missionary's mind when it comes time to think of a new location, and that is the whirlwind inflationary trend. Every mile upstream on these rivers brings a new price for just about every purchase, be it the locally-produced fish or *farinha*, or be it the manufactured items from southern Brazil, items including canned meats and butter, clothing or sewing-machine needles, flashlight batteries or wire for making a light installation in one's home. The

Latin American edition of **Time** news magazine for November 5 (1956) discusses the situation as follows: "A United Nations report on cost-of-living trends of 65 countries appeared in Rio last week. Brazil topped the list, with a 67% rise in three years." The dollar-cruzeiro exchange rate, although it's had its ups and down, has never paralleled the most-of-living level, and is currently at 65 to the dollar whereas it was 84 to one last June. This increases the price two times for the American living down here; one thinks seriously, therefore, before he raises it a third time by moving even farther from the cities.

(To be continued)

UNITED EVANGELISTIC CAMPAIGN PLANNED FOR BUENOS AIRES

For the first time in the history of missions a united evangelistic campaign is to be held in Buenos Aires, Argentina. Practically all the Protestant groups in the area are working together in preparation for the "Buenos Aires for Christ Crusade" October 21 to November 3, 1957. Meetings will be held in the great Luna Park indoor stadium which has a seating capacity of 12,000.

Buenos Aires, with its metropolitan population of over 5 million—the largest city in the world south of the equator—has been divided into 14 zones. Each zone has been organized for personal evangelism classes, revival studies, united prayer meetings, and fund-raising drives. Some churches in the interior of the country have already chartered buses to take people to the campaign.

The evangelist will be Dr. Oswald J. Smith of the Peoples Church, of Toronto, Canada. Gospel chalk artist Phil Saint will assist.

Urgent prayer is requested on behalf of the crusade. Said one missionary: "If this giant effort proves a success, the struggling church here will be encouraged to attempt greater things for God in the future. Therefore, brethren, do not fail us in this hour of challenging enterprise."—EFMS Missionary News Service

OPERATION DODGE

AN AUTOBIOGRAPHY

A VISIT TO THE SWEDES

(Editor's note: Dodge Pickup's "boss," Dr. Taber, is now on furlough in the U.S. Some of our readers have seen and heard him since his return. All of this should make this installment of "Operation Dodge," written before Dr. Taber left the field in Africa, more interesting than ever!)

You didn't know we had Swedes in Africa? I didn't either, until we went on this trip. And we almost didn't go.

Just to the west of us there is a mission about as large as ours, and made up of Swedish Baptists. They have several missionary nurses who run dispensaries, but no doctor. So at their request our last meeting of field council agreed that one of our doctors should visit their mission and make medical checkups on their missionaries.

We had planned two dates for the trip, and both times it had to be canceled at the last minute. Now we had wired them a third date, and were making plans to leave, when—

Word came that everything was clear for digging the well at Boguila. That was the word my boss had been lying awake nights waiting for. For everything hinged on that well. If we got water, there was nothing else left to keep us from going ahead with building the medical center. But if we didn't dig the well immediately, it might be too late to try until next dry season. So boss and I were all "het up" to leave the next morning for Boguila.

But what about those Swedish missionaries? They had been disappointed twice. Now they had gathered together on their main stations so this medical checkup could go rapidly. It was too late for a telegram to warn them—

So—when we got to the foot of the driveway my boss turned my wheels toward the Swedish mission



—away from Boguila. He must not have known how much it hurt me or he couldn't have done it.

But he must have understood something about it, for the old slowpoke made that visit to the Swedish missionaries faster than he ever did anything before in his life. We would finish on one station late in the evening, then start at three or four or five o'clock the next morning for the following station. Physical and laboratory examinations for 50 missionaries and children, with 30 African orphan babies thrown in, and 850 miles of bumping over African roads—in 12 days.

Of course, my boss is a wonder, but he never could have done it without the untiring help of Mademoiselle Blom, the nurse in charge of the orphanage. We would arrive on a station just before noon, and by the time the doctor was ready to begin work everything would be set up, with rows of neatly labeled specimens. And after working late into the evening, everything would be packed ready for an early start the next morning.

And the way those Swedes treated

my boss was a disgrace. Bowing and scraping as if he was a demigod, waiting on him hand and foot, trying to anticipate his slightest whims. I like to see him get treated right, but it is a good thing he has no more than 12 days at a time in the Swedish mission or he would be spoiled rotten.

The last day he just finished giving medicines to the last missionaries and writing the last prescriptions, and then rushed away without waiting to take tea, got to the Berberati post office just two minutes before closing time, and found a telegram from Brother Balzer saying that he had already started work on the Boguila well and that everything was going fine.

Isn't it grand to belong to a gang like that! You just do your duty no matter how much it hurts, and you find somebody else has torn himself from his over-rushed schedule to take your place in doing the job you had set your heart on!

Floyd Taber, stenographer

Ruth Samarin, artist

NEWS



ALTOONA, PA. The Sisterhood of Mary and Martha of the East Fellowship of Brethren Churches met Sept. 28 at the First Brethren Church.

ROANOKE, VA. Roberta Elizabeth Miller was born Sept. 18 to Mrs. Betty Miller, wife of the late Robert E. A. Miller, Jr., who went to be with the Lord on March 11. (See Mar. 23 issue)

CLAY CITY, IND. The First Brethren Church will observe homecoming on Oct. 6. Rev. Carl Miller will be the guest speaker. Edward Bowman is pastor.

BELL, CALIF. Mrs. Florence Bowhall made 80 dresses and canned 50 quarts of fruit for the children in the Brethren mission at Taos, N. Mex. She is a member of the Bell Brethren Church.

TUCSON, ARIZ. Brethren families living in this area, and interested in starting a Brethren Bible class are invited to contact Edward Kluth, 1150 W. Prince Road, or The Brethren Home Missions Council.

ANAHEIM, CALIF. The ground-breaking service for the Grace Brethren Church was conducted Sept. 29. This new work is located at 1546 E. La Palma. Forest Lance is pastor.

LOS ANGELES, CALIF. The National Sunday School Association will convene here Oct. 9-11 in the Bible Institute of Los Angeles.

TOPPENISH, WASH. The Bible class which has been conducted here for the past two years has been organized into a church under the leadership of Rev. Don Farmer, in full cooperation with the Brethren Home Missions Council.

ALEXANDRIA, VA. Rev. Ralph Colburn concluded a two-weeks campaign at the Commonwealth Avenue Brethren Church on Oct. 4. John Burns is pastor.

HOMERVILLE, OHIO. The West Homer Brethren Church has purchased a parsonage. Robert Holmes is pastor.

UNIONTOWN, PA. Homecoming will be observed Oct. 27 at the First Brethren Church, R. Paul Miller, Jr., pastor. Dr. Herman A. Hoyt will be the guest speaker.

LONG BEACH, CALIF. Mr. and Mrs. A. Sorenson celebrated their golden wedding anniversary on Aug. 25. They have been members of the First Brethren Church here for 37 years.

OZARK, MICH. The Michigan District WMC rally was held at the Grace Brethren Church on Oct. 4.

CHAMBERSBURG, PA. The Grace Brethren Church of Pond Bank was dedicated Sept. 8, with Rev. William Gray as guest speaker. John Ritchey is pastor.

WASHINGTON, D. C. Oct. 6 will be homecoming day at the First Brethren Church. Dr. Paul Bauman will be the guest speaker. The late Dr. L. S. Bauman was pastor of the church here when the Lord called him home to glory. Laymen's day was observed on Sept. 22, and Mr. F. E. Simmons brought the message. James Dixon is pastor.

CHANGE OF ADDRESS: Rev. Victor Meyers, Box 1531, Taos, N. Mex.; Rev. H. Leslie Moore, 719 Franklin Ave., Sunnyside, Wash.; Rev. Wendell Kent, Box 656, Beaumont, Calif.; Rev. Emlyn Jones, 6709½ Wilcox, Bell, Calif.; Rev. Russell M. Ward, 4101 N. Main St., Dayton 5, Ohio; Rev. Clarence H. Lackey, Oakland Road, R.D. 1, Limestone, Tenn.

WINONA LAKE, IND. Grace College announces VISITATION WEEKEND Oct. 5-6. All friends of the college are invited to open house at the dorm on Sunday, 2-4 p. m., and the annual freshman-sophomore football game on Sat. 4 p. m. Special service Sunday at 7:30 p. m. with Dr. Bernard Schneider as the speaker.



News

DRYHILL, KY.

Even though a few months have passed by since the flood disaster at Dryhill, we want to take this opportunity to express our appreciation to all the folk from First Church Dayton, Englewood, Camden, Grace Church, Sampleville and North Riverdale who helped in time of need!

We do thank you for the large quantities of clothing, food, dishes, cooking utensils, and gifts of money which were brought down by Rev. Russell Ward, Rev. Clair Brickel, Randall Maycumber and James Combs. Two trucks loaned by Mr. Ernie Blair and Mr. Charles Bower helped so much. We know that some of you lost several days of work, spent long hours in hard driving, and long hard hours of working in the distributing of these supplies. The young people of Sampleville and Grace Church collected gifts which went toward the gasoline for part of the trips. Mrs. George Smith and Mrs. Orville Rike gave hours of their time in giving out these things at the mission.

I personally, want to express my appreciation for all you did while it was necessary for me to be away. I wish you could hear the things that have come to me from our folk. Truly, they did appreciate this! I believe they were greatly impressed by the attitude of love shown by all of our Brethren folk in the Southern Ohio District. We pray that through this many will come to know the Lord as Saviour and realize what the Christian life really is.

This is also the time to express our appreciation to every WMC lady who had a part in the building of the church parsonage. How thankful we are that none of our personal belonging or mission property was destroyed.—Miss Evelyn Fuqua.



Premillennialism

Dr. C. W. Mayes

Pastor, First Brethren Church
Long Beach, Calif.

of our Christ must be premillennial.

Several Reasons Considered

Three terms are commonly used to denote various viewpoints of prophetic interpretation. These three are postmillennialism, amillennialism, and premillennialism. The postmillennial viewpoint is the theory of the natural man combined with a little general and loose knowledge of the Bible. The postmillennial theory holds that when Christ came into the world He started the Gospel truth moving and it will continue to have its influence upon all nations of the earth until finally in due time the whole world will be converted to Christ. After this conversion then Christ is supposed to return to earth.

The amillennial viewpoint is a mixture between the postmillennial theory and the premillennial interpretation. Those who are amillennial claim to believe that Christ will return some time, but they know little of any details. In order to avoid the problem of discovering whether He will come before or after the millennium (the 1,000 years) those who propound this theory spiritualize the thousand years, and behold, their problem is solved! They are both premillennial and postmillennial and neither premillennial nor postmillennial. The amillennial theory would make anybody happy!

The premillennial interpretation is after all the result of literal exposition of the Word of God. It is the only viewpoint which can harmonize with the Bible from Genesis to Revelation without twisting or spiritualizing definite Bible truths. It is our purpose in the following to present a number of reasons why the coming

1. In the first place, from the plain teaching of God's Word, we discover that when Christ comes again He will raise the righteous dead. This is made perfectly clear when the Apostle Paul writes, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (precede) them which are asleep. **For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:** Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:15-18).

However, it is also true that the righteous dead must be raised before the millennium, for we are told in Revelation 20:4-5 that the righteous dead will reign with Christ for the 1,000 years. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; **and they lived and reigned with Christ a thousand years.**"

The reasoning is perfectly clear, for if the righteous dead are to reign with Christ during the thousand years, and they cannot reign until they are risen from the dead, that resurrection must come before the millennium. If there is no resurrection with the coming of Christ,

He must come before the millennium.

From the Book of Matthew, chapter 13, we learn that the wheat and the tares will be separated **at the coming of Christ.** "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Matt. 13:41-43).

However, we learn also that the millennium is to be a period of **universal righteousness.** Therefore it is perfectly clear that **the wheat and tares must be separated before** this perfect reign of righteousness.

3. At the second coming of Christ, Satan is to be bound. This we learn according to Revelation 20:1-3. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, **and bound him a thousand years,** And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

It is very simple to see, therefore, that if Satan is to be bound for the thousand years, and yet he is to be **bound only when Christ returns,** that Christ **must** return before the thousand years.

4. The Bible clearly declares also that the Antichrist will be destroyed at the coming of Christ. We

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The Preacher's Wife

By R. Paul Miller

Pastor, Grace Brethren Church
Goshen, Ind.



We believe that next to the high calling of God to the preacher comes the high calling of the preacher's wife. Her influence on congregational life is often greater than that of her husband. Certainly in the sphere of the women of the church she is of tremendous importance. Any woman who is given by God the place of a minister's wife has had bestowed upon her a great ministry in the plan of God. We dare say "when the roll is called up yonder" the treasures of God will hold many a record of victories won by ministers' wives, unrealized by man, but known and precious to God.

Her Importance to Her Husband's Ministry

Too much could hardly be said on this point. Certainly, if any young man should follow his good sense, rather than his senses in choosing a wife, it is the preacher. Things cannot be taken for granted just because a young woman is a member of the church. She must show a personal reality with Christ. God must be real to her. The cause of Christ must be a passion with her. She should have cared enough about the things of Christ to take advantage of every opportunity to study His Word and learn how to do His service. When a young minister plans to marry a girl with whom the things of Christ are a foreign language, he had better "stop, look, and listen," or there will be rocks ahead for him. He will spend his entire life living in one world while his wife lives in another.

She can either make or break her husband in his ministry. It takes a mighty strong preacher to

overcome the influence of his wife if she is unfitted for the position she holds as his wife. A preacher's wife who still loves the world and hankers after worldly display in her house as well as in her clothes can neutralize the effectiveness of his ministry quickly. Such a woman may kill the prayer life of the preacher and the spiritual influence that should characterize a minister's home. A preacher's home should be his spiritual tower, a place of spiritual encouragement and help. His wife should be to him as a sweet influence of the spirit and counsel of Christ. Without it, there is no place for him to go for help in his inmost struggles, except his own personal time with God.

She Must Protect Her Husband's Study

Just because a minister does not have to leave his home and go to some business house as other men do and punch a time clock at 8 each morning is no cause for lying abed late. A preacher should work as hard for God as a man does for his employer. The preacher's home should be regular in all things. Because his work is at home and he makes his own hours is no reason for making a nurse girl out of him, or a house maid.

A preacher's strength is in his mastery of the Word of God. He can't attain this if he is constantly interrupted by domestic requests. His time with God and His Word should be held inviolate. If his wife does not respect this key to her husband's life work, certainly no one else will. Many a self-pitying preacher's wife has but hurt herself by injuring her husband's success

in the ministry through her own indulgence.

She Is the Key to His Confidences

The normal preacher's wife is his first refuge in time of perplexity, trouble, or discouragement. He will confide in her things that no other ears should ever hear. If she indulges in a sense of personal elation by telling things that others did not know even at the cost of violating her husband's sacred confidence, she will drive her husband from her and create much harm in the church. A loose tongue in a preacher's wife is the Devil's delight.

But the preacher's wife who holds her husband's confidences sacred under all strains is a jewel indeed. He finds her his most treasured refuge in every storm. God bless her! She is a real helpmeet for him such as God planned.

The Preacher's Wife and Her Home

She should be looked upon as the model of the type of Christian womanhood her husband's ministry would produce. Her housekeeping can injure her husband's work greatly. Carelessness, laziness, or just inattention to the appearance of her house tremendously affects the women of her congregation. How often the women of a congregation have taken pride and spent much money and labor in fixing up a parsonage for an incoming pastor's wife only to see her let it run down and get dirty and unkempt. The children have been allowed to mar the walls and scar the furniture and smear bread and preserves all over nice furniture provided with such care.

The self-pitying preacher's wife

who complains at every pin prick like it was a crucifixion, and simulates illness and lies in bed expecting the women of the congregation to do her work for her, is taking the heart out of her husband's people. Many a woman has helped her pastor's wife when her own head and back were aching. The spirit of Christ should prompt a preacher's wife to look upon her home as her pulpit through which she could bear her testimony of what a true Christian home should be. If the children are allowed to make the interior of her home look like a cyclone had recently passed by, it is not likely that visitors would think much of the quality of her husband's Gospel.

It is extremely embarrassing for a preach to bring wedding couples or other contacts of his ministry into his home only to find the parlor littered with clothing, torn papers, magazines, pans, and what-not. Her house may not have the finest of rugs and furniture in it, but it can be neat and clean, and that is what it should be. The reason some parsonages have not been fixed up is because the congregation felt it was of no use if no care was taken of it.

But how often we have dined in preachers' homes where we knew a real struggle with old man wolf was going on and yet every effort at cheerfulness and contentment was made. Chairs were scarce, linoleum rugs were on the floor, but things were so clean they shone. We knew that the only jar of preserves was opened for the occasion as the children eyed it admiringly. The freshly baked cake was a rarity. And the meat dish put a big hole in the meager pocketbook. But not a word of complaint. There was a little soldier for you! How we fought to help that home afterward! God fought for it, too.

Discipline Should Be Her Forte

It is evident that many ministers and their wives feel that it is incompatible with the spirit of Christ to discipline their children. Some seem to feel that any show of sternness is to be avoided.

The opposite is true. Nothing re-

flects upon a preacher's ministry more than the conduct of his children. The preacher's wife who allows her children to all but wreck the interior of other people's homes as though it were a joke is hurting the cause of Christ. Preachers' children should not be allowed to run loose up and down the aisles of the church during or after a service any more than other children. In fact, they should try to be examples. The preacher is busy with his people during and after services and this care mostly devolves upon the wife.

Preachers' children cannot be expected to be perfect, but it is expected that they shall be rightly taught and disciplined. Just letting things ride and hoping for time to overcome all things is a sure way to disappointment. True love is stern as well as gentle. It always does that which is best even though it costs much hurt of heart to enforce it. The preacher-father must not fail to discipline consistently, but he must have help.

From under the hands of true preachers' wives have come more Presidents of the United States of America than from any other class of women. With but few exceptions they have molded their children into noble Christian men and women. The failures have been few, the successes many.

The Preacher's Wife and His Finances

Many a good preacher has been forced to a fruitless ministry through worry over bills he cannot pay and debts that steadily mount up. He develops an inferiority complex over his inability to hold his head up before the men he does business with. The preacher's wife who tries to ape the snobbish rich without regard to the limits of her husband's income, or who is just carelessly extravagant in the kitchen or the wardrobe, or perhaps whines for trips home or elsewhere which cannot be afforded by a preacher's pocketbook, is digging her husband's ministerial grave.

The ministry is full of sacrifices of all kinds. There are financial sacrifices. There are denials of

trips that others take. Devotion to the services of the house of the Lord keeps preachers home when others go. No matter what others do, he must be there to discharge his promise of faithfulness to God. The preacher's wife may not be able to "keep up with the Joneses," but she can "keep up with God." That is not only better—it is necessary.

With her husband's mind and heart in his ministry day and night he needs a real financial manager in his wife. She is enlarging the ministry of Christ by making it possible for her husband to be relieved of financial responsibilities in the home. At least she can refrain from enlarging his worries with fretting over things she can't have.

Some preachers' wives are performing miracles with money. Instead of crying on the shoulders of members of the church, they are buckling in like good soldiers and winning a real battle for their children and their husbands. Thank God for the heroine of the parsonage. Her husband and "her children will rise up and call her blessed."

The Preacher's Wife and Her Appearance

She should not consider it her responsibility to exhibit the latest fashions of the season. It has made it hard for some quiet-living layman to sacrifice for the church when confronted with a fashion plate in the pastor's wife.

On the other hand, she can cause much harm through being careless and unnecessarily shabby in her appearance. Attire that is appropriate, yet neat and attractive, is, as Paul writes, such as "becometh women professing godliness." The pastor's wife largely sets the example in such things for the women of the congregation.

Her Personal Relationship to God

This is most vital. The ministry is one calling where two cannot successfully walk together unless they be agreed!

She must have no uncertainties

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The Spirit-Filled Life

Ephesians 6:1-24

This sixth chapter of Ephesians gives us a picture of what comes to pass in certain relationships of life when the child of God is "filled with the Spirit."

Spirit-Filled Children

Spirit-filled children will obey their parents. "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3). "Children, obey your parents in all things: for this is well pleasing unto the Lord" (Col. 3:20). This presumes that the father and mother are Christians and the children also. Such standards are not for the unsaved in the world. Yes; children, having accepted Jesus Christ, indwelt by the Spirit, are to be "filled with the Spirit" the same as others of more years. Why not? Our saved children ought to be taught in the doctrines of the Holy Spirit, especially in the indwelling and the infilling doctrines. If they were better instructed, they would be more obedient.

Spirit-Filled Fathers

Spirit-filled fathers will assume spiritual leadership of the children. They will "bring them up in the nurture and admonition of the Lord." This is not just written in the usual masculinity of the Scriptures. It literally means, "fathers." Many fathers shift all the responsibility of spiritual instruction, leadership, and example over to the mothers. They are either too lazy or too cowardly or too unspiritual to do their duty. "Nurture" means "discipline." Parental discipline is very rare today, even among Christian parents, and more especially with the fathers. The

great need of the home is for Spirit-filled fathers.

Spirit-Filled Servants

When this Scripture was written (Eph. 6:5-8) servants were virtually slaves, bond-slaves. Yet they could be saved! In Christ Jesus, there is neither bond nor free, but a new creation. Now the Spirit gives full instructions on how Christian laborers should behave toward their employers. True, these instructions were to slaves, but they can be applied to industrial relationships today. A Spirit-filled laborer is to serve "as unto Christ," not just with an eye to promotion, or only when watched. They are to serve as 'servants of Christ,' not just as employees. They are doing the will of God and should do it from a Spirit-filled heart. Their service should not be just for the wages they receive but for the rewards which the Lord will give for faithfulness. This puts a spiritual emphasis on everyday toil. This takes away the monotonous grind of a job. This puts dignity into labor. It would also keep Christians from looking to the organizations and schemes of the world for attaining justice. Every Christian employee ought to read Ephesians 6:5-8 frequently.



By Dr. C. H. Ashman
Pastor, West Covina Brethren Church
West Covina, Calif.

Spirit-Filled Masters

Spirit-filled masters (employers) will treat their servants (employees) as they would want to be treated by their Master in heaven. They will not threaten, but forbear. They will remember that "God is no respecter of persons." We have known of prominent Christian employers, frequently called upon for public addresses, concerning whom reports persist that they fail to treat their employees with Christian consideration.

Solution of Labor Problems

If these injunctions were obeyed, would not this be the solution of the constantly recurring labor and capital problem? Of course, the main obstacle is that so few employers and also so few employees are Christian. They cannot be Spirit-filled and Spirit-directed until they are Spirit-indwelt and this cannot be until they are born again. At least, we are safe in saying that for Christian employers and Christian employees here is the solution.

Spiritual Strength and Power

Spirit-filled Christians will be spiritual giants. They will be "strong in the Lord, and in the power of his might" (Eph. 6:10). There is nothing sissy or weak about being a Spirit-filled Christian. They will be spiritually equipped for a spiritual warfare, clad in the whole armor of God, contending against spiritual wickedness. Their armor is described in verses 14-17. Their confidence will be in **prayer** and **watchfulness** (vs. 18). Oh, the possibilities for victory and success in the Lord's work bound up in these verses of Ephesians 6:10-18! What resources! What secret sources of supplies! What inexhaustible fountains!

"Be ye filled with the Spirit."

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about her personal salvation. The spectacle of a devoted preacher with a passion for Christ and for saving men, being married to a woman who is largely indifferent to it all, is little less than tragic. A preacher's wife who just "goes along" with her husband in the various spiritual activities that she cannot escape, with the resignation that it is "part of his job," is a heavy anchor to drag.

If she does not consider his ministry as her ministry also, with a deep interest in the real and spiritual purposes of it all; if she could just as easily see him leave the ministry and enter secular work (and perhaps prefer it); if she has no personal concern for the sheep of the flock and resents their coming to her with their troubles; if she could just as easily associate with worldly people, she will be a lifelong liability for her preacher husband.

The true preacher's wife has a prayer life that constitutes a bulwark for her husband and the church. In the true sense it is her counsel that sways more influence for Christ in her husband's life than any other. Her love, her genuine devotion to Christ, cause her husband to trust her counsel as that of none other. In such a role she is a mighty power for God. Rich is the preacher who has such a companion.

The Preacher's Wife—Her Faith

The ranks of the ministers' wives are replete with the records of unsung heroines, women who have kept their husbands in the fight for Christ when they were broken and ready to quit, women who have softened their husbands' natures when they were militant and un-Christlike, who have made their homes to be little bits of heaven to refresh the worn spirits of men of God who are giving their all in the battle for Christ, women who by their tactfulness and Christlike spirit have saved many a congregation from division. Back of every

see this from Revelation 19:20 and II Thessalonians 2:8. If the Antichrist is to be destroyed before the millennium, as he must be, it becomes necessary therefore that Christ return before the millennium to destroy him.

5. The Bible reveals to us that the coming of Christ is to be unexpected by a great portion of the human race. Because of this the believers are exhorted to watch and be alert concerning His return. If Christ were not to come until after the millennium, it would be unscriptural and ridiculous to watch for any event which we would know must be 1,000 years or more on into the future.

6. Both Paul and Peter make it perfectly clear that at the end of this age there is to be spiritual decay, unbelief, and false teaching, in opposition to the true testimony of the Gospel. This could not be possible were the age to grow better and better with men turning to God in greater and greater numbers as time unfolds.

7. If Christ were to return after the millennium, as our postmillennial friends tell us, then the millennium would be here 1,000 years before He comes. Yet, we are told from the Bible never to look for the millennium, but to look for Christ Himself. He is the "blessed hope"—not the millennium.

8. The millennium is scripturally named "the kingdom." That is, when the kingdom comes in its full manifestation, it will be simultaneous with the millennial reign of Christ. Yet the kingdom cannot come fully until the King returns. Therefore, He must return before the millennium.

9. A careful examination of

great man, we are told, is a great woman. It is likely his mother. It could be his wife.

God bless our faithful pastors' wives who glorify Christ in their homes, their husbands, and their children.

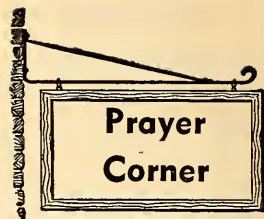
early church history will reveal that the apostles and early teachers, besides Peter, James, Paul, and John, were all premillennialists for the first three centuries.

10. The theory of postmillennialism requires the juggling of Old Testament prophecies concerning the millennium. It further requires the promises made to Israel to be transferred to the church. Thus those many Old Testament passages which tell us of the future glory of Israel are supposed to be fulfilled in the progress of the Gospel in this age.

One of the early church fathers, Origen, held to the notion that the real truth of the Bible could not be found in a literal interpretation, but instead, it would be found in spiritualizing the Scriptures. Following this "spiritualizing" process, he arrived at what we know to be the postmillennial theory. At various times in church history it has been very prominent. However, those who have believed that in the Bible God says what He means and means what He says, have always continued to teach His Word, and the logical conclusion is still a premillennial viewpoint.

In Memoriam

Ross Varner has gone to be with His Lord. Mr. Varner died suddenly on the pre-dawn morning of Sept. 11 while fighting a fire as a member of the Akron City Fire Department. He had been with the fire department of Akron, Ohio since 1953, and a member of the First Brethren Church of this city since 1937. All those who knew Ross Varner were aware of his faithfulness to Christ in his daily life. He was a man upon whose face the presence of the Lord shone. His funeral was attended by over 500 friends and relatives, including 165 city firemen in dress uniform led by Chief Gerald Vernotzy. The firemen formed columns at the cemetery gate and escorted the funeral coach to the grave. The fire engine upon which he served, as well as the chief's car, followed the procession.—W. Russell Ogden, pastor.



HOME MISSIONS

Pray for the fall program at Anaheim, Calif., where more than 20 adults are attending class in personal work, calling, and witnessing.

Pray for the Spanish-American work in the Taos, N. Mex., area and for the new missionary family, the Victor Meyers'.

Pray for a number of home-mission churches to go self-supporting this coming year.

Praise the Lord for the addition of a number of new families at Goshen, Ind. and pray that other families will be reached through the radio ministry.

Pray for the early completion of a new home by Rev. J. C. McKillen adjoining the church property at San Jose, Calif., as it will be used for a church home until a church can be built.

Pray for good use of the materials provided by the Brethren Home Missions Council in presenting the need for this years' home-mission offering.

GRACE SEMINARY, COLLEGE

Thank God for the vision of the board of trustees of Grace Seminary and College which has approved the project of going ahead with the erection of both needed college buildings at this time.

Pray for the progress of the building operations that no hindrances may arise to keep them from being completed on schedule.

Pray that funds may be available to carry this building obligation and to maintain the operation of the school at the same time.

Pray for the new student body, that it may readily become adjusted to the new year's work.

BRETHREN

DAY OF PRAYER

OCT. 15

WMC

Pray for our new national, district and local officers that they may have wisdom and health to serve the Lord well in their respective offices.

Pray that this year will be marked by much spiritual growth in our lives!

Pray that we may give generously to the support of our WMC missionaries for next year.

SMM AND BYF

Pray for the national and local leaders of these groups that they shall be led by the Holy Spirit in every endeavor.

Pray for the young people everywhere that the Christians will manifest Christlikeness in their everyday lives, thus being good witnesses to the unsaved youth about them.

Pray that our young folks will want to read their Bibles.

SUNDAY SCHOOL

Pray for a great ingathering of the unreached through Brethren Sunday schools.

Pray for an increasing number of teachers who will give time and effort in becoming trained teachers through our training classes.

Pray concerning the National Sunday School Board financial needs that schools will become vitally concerned and give to this work.

Pray for the Sunday-school contest which begins in October.

LAYMEN

Pray that our men may far surpass their goal of \$1,000 as our home-mission project by Nov. 30. This money is for a Navajo mission student center at Counselor, N. Mex. The project is to extend over a period of years.

Pray for the gospel-team work all across our land, especially the

work of our men who are sponsoring new churches at Warsaw, Ind. and Virginia Beach, Va.

Pray for the Boys Club work as we enter the fall and winter months, that many more of our men may receive great blessings from serving the Lord in this way.

FOREIGN MISSIONS

Praise the Lord for the safe arrival in Africa of Misses Habegger, Jones and Geske, and the Charles Taber family.

Pray for Al and Elsie Balzer as they travel home for furlough.

Pray definitely that the Lord will supply the desperate need for funds to carry on our foreign-mission work.

Praise the Lord for so definitely touching the body of little "Eddie Boy" Miller, son of our missionaries in Brazil.

Pray that the Lord will undertake that Rev. and Mrs. Tom Julien may be able to go to France as soon as possible to help out in that needy field.

MISSIONARY HERALD

Pray for the expanding ministry of the Missionary Herald, and especially for the faithful members of the staff as they labor for the Lord.

Pray for the curriculum committee as they are making a complete study of all Brethren literature used in Sunday schools, youth groups, summer camps, etc. The committee is comprised of members of the Sunday School and Missionary Herald Boards.

EVANGELISM

Pray for the work of the Board of Evangelism and the ministry of Crusade Evangelist Dean Fetterhoff.

The BRETHREN MISSIONARY

HERALD



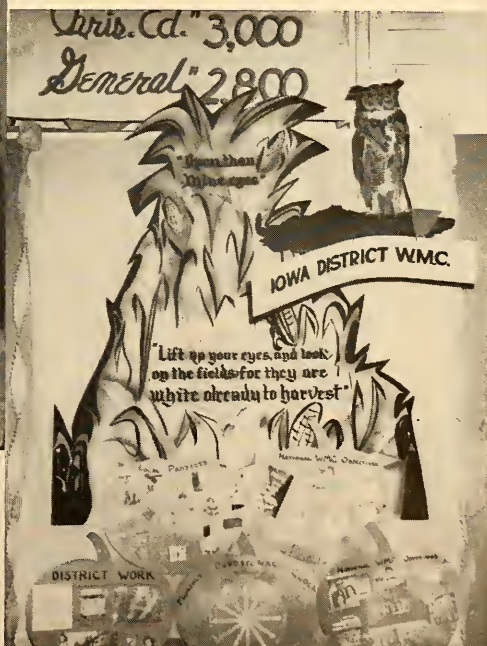
WMC NUMBER

OCTOBER 12, 1957



FIRST PLACE

Winners



SECOND PLACE

Theme for 1957-58 "We Are the Lord's...." Rom 14:8 ... Women's Missionary Council...

In Service—

We are the Lord's by right of creation and of His payment for our sin. We are His in service because it is He whom we serve, and as ambassadors for Him we constantly strive to bring men to God, thus drawing closer to Him ourselves.

But just how do we, as Women Manifesting Christ, belong to Him in service?

We are the Lord's in the church, for the Lord is the head of the church. It is here that we may serve Him in faithful attendance at all services. We may take part in many channels of service, such as the choir and church music, Sunday-school promotion and teaching, directing youth, assisting in different children's programs, and being active in WMC and other auxiliaries.

We are the Lord's in WMC for WMC is designed for women who are the Lord's. It is here that many avenues of service are presented to women. WMC provides missionary

projects which might go unnoticed, unwanted, and undone. We may minister to the church through the WMC by cleaning the church, entertaining visiting brethren, caring for the nursery, cooking meals for those working at the church, making drapes, and many other tasks. We may serve in the council by accepting leadership and responsibilities. We must conscientiously do "what our hands findeth to do" as "unto the Lord."

We are the Lord's in the community, for we are the Lord's at all times. To serve Him in the community we must daily live a life of testimony. We should strive to make our lives above reproach to those with whom we come in contact, and hold a consistent testimony. We may do our part to invite others to the church and WMC. We should be alert to help our fellow women and to point them to Christ.

We are the Lord's at home, for

He has ordained marriage and family life. We serve Him, as well as our families, in the way we accomplish the daily tasks and responsibilities. We serve Him in training our children in the "admonition of the Lord." We are commissioned in God's Word to be hospitable and to be a friend to the one in need. And, last but far from least, we have the great privilege of leading our own to the Lord as Saviour.

We are the Lord's in devotional life—for we are betrothed to Him. We admire, praise, show obedience, and love Him in devotion. We serve Him in devotion as we daily intercede for the church and its needs, for the WMC and its members and projects, for those in the community who are lost and dying or for those who need Christian encouragement, and for those who are nearest and dearest to us and who must often be placed upon the altar of sacrifice.

In a Home Mission Church—

I am the Lord's in a home-mission church.

As I am a mother, my church reminds me daily of my Christian duty to my family. It instructs me in the Word and provides a pastor and wife with whom I can counsel.

My partner shares in this privilege, for he is a Christian, too. Because of our fellowship in the Word we have a better understanding of each other and can pray together freely. The church gives us a spiritual security that the world doesn't know.

For my children, the church provides the necessary spiritual guidance, leading them in the right direction while they are small and

are developing a sense of right and wrong. Looking forward to church day school I know my children will have many blessings and much spiritual guidance as they learn "reading, writing, and arithmetic." Sisterhood of Mary and Martha will also be a great blessing to my girls as they become juniors and teen-agers.

My church strengthens the bonds of family relationships. It affords fellowship of other Christians and enriches our social life.

Avenues of service within the church, the Sunday school, the community and the auxiliaries are opened. As we take part in these opportunities we receive valuable training for the future.

To these add the privilege of assisting other home mission churches and the various foreign points by giving and praying.

In the future the church can mean even more by helping to strengthen us from day to day and year by year, and enriching our fields of service.

As a district WMC officer, "I am the Lord's in a singular way as I strive to serve Him. It is my sincere desire to serve Him and the ladies of my district by performing faithfully all of the duties that are mine, that we might accomplish much to the honor and praise of Him to whom we belong."—Gleanings from a letter from a district officer.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 19, NUMBER 41

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WMC Displays



Congratulations to the ladies of the Allegheny and Iowa districts for capturing the first and second place display ribbons at national conference this year!

Shown on the cover of this issue are these two star displays. Mrs. Leslie Moore, retiring Allegheny district president, smiles as she holds the trophy awarded to first place. Mrs. Wayne Baker, project chairman of the district, was not present for the photo.

The trophy will remain in the hands of the Allegheny women until another district scores "first." If the Allegheny district wins it for three years the trophy will become theirs for keeps.

Featured in the winning display was a good-sized baby doll representing the new district, "Baby Allegheny," which attracted much attention because its arms and legs moved, as well as a wheel in the poster above the table. Miniatures, pinned on the baby's diaper, displayed

many of the district's projects.

Running a close second was the wall hanging display from the Iowa district. Topping the shock of corn was a stuffed owl with bewitching eyes (lights which went on and off) to portray the national theme "Open Thou Mine Eyes." Large pumpkins at the base of the corn listed "Local Projects," "National WMC Objectives," "District Work," "Monthly Devotional Clock," and the "National Offerings."

Other displays are pictured above. (Note "Baby Allegheny.") The displays were varied, interesting, informative, and instructive. Each display had a spiritual theme. Some of the themes were: "Open Thou Mine Eyes," "Jesus Our Pilot," and "Pioneering For Christ."

According to word from Mrs. Miles Taber, the National Project Chairman, "the committee had a difficult time in making a decision, for they were all so attractively and

well displayed. It was hard to go into the auditorium without stopping to view the displays, and indeed it was just as hard to leave. One wonders how they can be improved upon. Iowa's district won first place last year and the Allegheny district this year, so who knows, your district may win the trophy this coming year."

FOR NEXT YEAR—

Suggestions for this coming year, given by Mrs. Taber, include: (1) Be sure your display has a spiritual theme. (2) The display should cover your local, district, and national projects. (3) It should be neat and attractive.

A project sheet will soon be sent out with suggested projects from the various boards. If projects are chosen from it, please notify the national project chairman, so that she in turn can notify the board most concerned, and also, that unnecessary duplications may be avoided.

NATIONAL WOMEN'S MISSIONARY COUNCIL OF THE BRETHREN CHURCH

1956-1957

	Allegheny	California	East	Indiana	Iowa	Michigan	Mid Atlantic	Midwest	Northern Atlantic	Northern Ohio	Northwest	Southeast	Southern Ohio	TOTALS
Churches in district	11	33	14	15	6	6	10	8	7	18	8	13	13	165
Councils reporting	12	41	23	18	6	6	10	5	6	24	8	18	12	191
New councils	3	5	1	1	0	1	1	0	1	0	0	2	1	16
On roll	208	974	493	388	171	100	241	89	126	631	198	309	279	4,207
Membership gain or loss	1	0	4	4	-3	23	-9	-4	-2	11	-7	19	31	68
Average attendance	138	664	290	309	117	77	154	72	96	450	137	204	184	2,623
Reading entire Bible	42	55	42	40	10	1	45	0	6	20	12	11	9	293
Completed suggested Bible reading	32	347	135	119	79	77	106	33	68	551	84	128	78	1,837
Councils emphasizing family worship	11	27	15	14	4	6	8	4	3	15	5	15	11	138
New family altars established	12	39	11	25	6	4	8	2	3	23	6	25	12	176
Prayer warriors	110	857	285	381	114	96	179	38	79	325	113	150	92	2,819
Councils emphasizing soul-winning	8	23	18	14	5	4	8	5	6	17	4	15	12	139
Councils emphasizing tract distribution	6	28	15	16	6	6	8	4	5	13	7	15	5	134
Tracts distributed	52	25,693	5,554	6,656	1,625	2,550	4,780	4,675	950	6,051	4,050	7,183	1,500	72,319
Monthly devotional meetings	134	439	211	208	71	75	120	59	65	249	96	213	144	2,084
Councils using program packets	12	39	22	18	6	7	10	5	6	23	8	18	12	186
Councils supporting district project	11	38	23	18	6	7	10	5	6	21	8	16	11	180
Councils supporting district rallies	11	36	23	18	6	7	10	5	7	23	8	16	12	182
Councils supporting 6 national offerings	8	34	21	15	6	4	10	4	4	23	7	16	10	163
Councils having consecration service	8	34	19	14	6	5	9	4	4	20	6	11	10	150
Local presidents attending national WMC	3	2	7	10	3	5	4	1	3	7	1	6	6	58
Councils aiding pres. in expenses	2	0	3	5	5	2	2	0	0	9	0	4	4	36
Councils sponsoring day of prayer	11	30	20	10	3	2	8	3	4	21	5	10	6	133
Councils sending clothing	3	35	16	14	5	3	4	4	2	17	6	3	10	122
Councils promoting child evangelism	12	38	23	15	5	7	12	5	6	20	7	18	11	179
Ladies active in child evangelism	78	394	107	173	66	51	127	51	46	274	77	121	100	1,665
Councils assisting SMM	10	33	23	14	5	5	10	4	4	22	7	15	9	161
Councils sending birthday remembrances to missionaries	5	20	14	8	5	5	4	3	4	17	6	9	7	107
Councils using suggested reading books	3	17	7	12	4	2	6	1	4	17	6	10	6	95

Jottings

From Abroad . . .



Our African Sisters

Several of the "Quali Ti Tene Ndjoni" (Women of the Good News) members (pictured above) are now reading through the New Testament in the Sango language. They are finding many rich truths and blessings from God's Word.

The WMC members of the Dayton (Ohio) church gave money to buy pins for the women who read through the New Testament during the year. Our women are eagerly looking forward to receiving these pins when they have finished their

task. In place of the letters "WMC" we had printed on the pins "OTN."

Our prayer is that many of our mission women may have a real hunger to read more of God's Word. "Thy Word have I hid in my heart:" (Ps. 119:11).

Do please remember your African sisters. They, too, have many temptations, but may their trust be in the Lord.

Yours In Him,
Charlotte Jobson

DEAR WMC LADIES:

Just a few lines to "attempt" to thank our national WMC for the many wonderful blessings I've received from all of you this past furlough year.

It has been a real blessing to visit and fellowship with the various WMC groups throughout the year. I cannot begin to enumerate them one by one . . . how can we thank you for the wonderful accommodations of the missionary residence and the faithfulness of those WMC ladies who take care of the residence so that it is comfortable, cheery, and clean. May the Lord bless you each one for your wonderful hospitality and your gracious Christian spirit toward those of us who are your co-laborers in Christ. . . . I praise the Lord for this wonderful organization. . . . Truly it can be said of our WMC ladies ". . . many daughters have done virtuously, but thou excellest them all" (Prov. 31:29).

May the Lord grant that in the coming year, if He tarries in His coming, we may see "much fruit" gathered in for His glory (11 Thess. 3:1).

Grateful in Christ,
Gail Jones

HAVE YOU READ THE

"Pen Pointers"?

HAVE YOU SEEN THE

"Pen Pointers"?

If not, ask your district president for some.

WMC OFFICIARY

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Prayer Chairman—Mrs. Rose Foster, 5337 N. Front St., Philadelphia, Pa.
Patroness of SMM—Mrs. Leslie Moore, 719 Franklin St., Sunnyside, Wash.

OUR PROJECT—

This is home-mission project time. The offerings for the home missions will go toward the purchase of land and the construction of a youth building for the Spanish-American work in Taos, N. Mex.

Since this is a three-year project, a goal of \$3,000 per year has been set. Let each of us do our part to push the offering over the goal! More will be said about this project in our next WMC issue.

Introducing—

One (of the many) successful feature of the national WMC conference this year was a discussion program called "Pondering Pertinent Problems."

Under the chairmanship of Mrs. Robert J. Boone, from Fort Wayne, Ind., several members of the national WMC board answered questions which had previously been submitted by women present at the conference. Following answers by the panel members, the questions were opened to the floor for discussion.

Since time did not permit consideration of all questions submitted, it was decided to continue the answers in printed form. The questions were divided among several ladies to be answered in the Missionary Herald.

Some of those submitting material throughout the year will be Mrs. Leo Polman, San Gabriel, Calif.; Mrs. Thomas Hammers, Seattle, Wash.; Mrs. Kenneth Ashman, Wooster, Ohio; Mrs. Jesse

PONDERINGS ON PERTINENT PROBLEMS

Question—Will you please explain our Bible reading goal? Our markers begin in September and the reports must be in July 15. How should we figure our reading?

Answer—If you want to make

Deloe, Fort Wayne, Ind.; Mrs. Homer A. Kent, Sr., Winona Lake, Ind.; Mrs. F. B. Lindower, Uniontown, Ohio; Mrs. William Schaffer, Kittanning Pa.; Mrs. Leslie Moore, Sunnyside, Wash.

With prayer and best wishes for enjoyment and advancement, we present "Ponderings on Pertinent Problems."

a complete year's report on Bible reading, report from the previous July to the current June year.

This goal is a check to determine if the women are training themselves to regularly read the Word. The Bible reading schedule is provided to give something to follow for Bible reading as well as a regular reminder to do the Bible reading. It is sufficient to report the current year's Bible reading completed to date in June (with, of course, the understanding that the reading will be completed in the next two months).

Question—When our business session opens everyone wants to talk, but they do not want to follow parliamentary procedure. How can this be overcome?

Answer—This poor practice is not easy to overcome after it becomes established in a group. The presiding officer must consistently insist upon attention and conduct the business according to proper procedure. It is wise for her to be thoroughly familiar with proper procedures and the business she plans to bring before the group. No one can maintain parliamentary procedure but the presiding officer.

However, she should first explain kindly what she expects from her women and why proper procedure benefits all—that the procedure is for the good of the individuals and the organization. The group should also know just how the officer is planning to present the business.

Business need not be long and drawn out if it is conducted orderly with only one speaking at a time after being properly recognized. The president must keep the discussion from trailing from the problem at hand. She is the one who maintains order.

However, the presiding officer must not be a dictator, nor unkind, but firm, consistent, and persistent in maintaining order while conducting business. This is to the glory of our Lord.

MISSIONARY BIRTHDAYS FOR DECEMBER

Africa—	
Miss Mary Emmert	December 4
Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.	
Miss Mary Cripe	December 5
Bozoum via Bangui, French Equatorial Africa.	
Elizabeth Ann Hill	December 8, 1947
Bossebele via Bangui, French Equatorial Africa.	
Daniel Paul Beaver	December 23, 1954
Bozoum via Bangui, French Equatorial Africa.	
Mrs. Donald F. Miller	December 27
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.	
Rev. Harold L. Dunning	December 27
Bozoum via Bangui, French Equatorial Africa.	
Miss Mary Ann Habegger	December 29
Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.	
Argentina—	
David Merritt Marshall	December 17, 1954
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.	
Margaret Loree Churchill	December 20, 1952
Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.	
Carson Lee Rottler	December 28, 1949
Fenoglio 71, Laboulaye, F.N.G.S.M., Argentina, S. A.	
Brazil—	
Stanley Craig Miller	December 29, 1954
Macepa, Terr. Federal do Amapa, Brazil.	
France—	
Rev. P. Fredrick Fogle	December 27
79 Chemin de Vassieux, Caluire et Cuire, Rhone, France.	
Hawaii—	
Mrs. Foster R. Tresise	December 14
335 Manae St., Kailua, Hawaii.	
Mexico—	
Rev. Walter E. Haag	December 4
439 Sunset Lane, San Ysidro, Calif., U.S.A.	
Rev. Sibley M. Edmiston	December 17
Lista de Correos, Leon, Guanajuato, Mexico.	
In the United States—	
Norman Edward Schroek	December 2, 1946
1210½ Hammond Ave., Waterloo, Iowa.	
Rebecca Ann Schroek	December 2, 1946
1210½ Hammond Ave., Waterloo, Iowa.	
Miss Johanna Nielsen	December 3
1819 Pine Avenue, Long Beach 6, Calif.	



Almighty Hands

By Rev. Arthur Cashman

Scripture Lesson Text—Isaiah 41:10

Memory Verse—Isaiah 41:13

The second study on the subject "Hands for Jesus" is very important, for it will present the truth of God's Word as to how our hands may be more valuable in the service of the Lord. This is simply allowing the hand of God to become ours by putting our hands in His, which are described in I Peter 5:6 as "mighty." We well understand one person giving a "helping hand" to another in the home or on the farm. Just so, God is ready to extend His almighty hand to help us serve the Lord Jesus Christ in service.

A minister was moving his library of books from a room downstairs to a new study room upstairs. His little boy asked if he could help. In order to encourage his industry, consent was given. Highly pleased, the little fellow picked up his father's large concordance and started up the steps, but he soon bogged down

under the weight. The father, seeing his predicament, reached down with his hands and took up both the boy and the book and finished the trip. This illustrates how God helps us when our strength is not equal to the task. Our memory verse bears this out, for it reads: "For I the Lord God will hold thy right hand, saying unto thee, Fear not; I will help thee."

The grasp of the hand is significant of close and present friendship. We must sense God's presence so near that our faith can touch His hand. Of course, nearness to God is possible only as we please Him with our lives. This includes clean living, faithfulness in our daily devotions, sincerity, and constancy in service. The psalmist asks: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Ps. 24:3-4).

There is still a more wonderful

way that our hands may work for the Lord Jesus. The new ability is as pronounced as the difference between a man sawing a pile of logs with a handsaw, and a man using a saw operated with a gasoline engine or an electric motor. The Bible says: "It is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). A pianist may have hands and fingers such as Liberace, have his knowledge of music, and the will to practice as he, and still not be able to play the piano as he plays. But if he could have Liberace's spirit implanted in him, then he could be able to do it. This is impossible in the physical realm, but in the spiritual it is declared to be true.

Following are the words of Jesus near the end of His earthly ministry: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth . . . for he dwelleth with you, and shall be in you" (John 14:15-17). After His resurrection, and just before He ascended to heaven, Jesus said to these same disciples: "But ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me" (Acts 1:8). Then in I Corinthians 6:19 we read: "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?"

All of these verses are to impress us with the fact that we need not try to serve the Lord with our own human weakness, but through His power and Spirit within. Perhaps there is a Sisterhood girl in this meeting who would like to surrender her life to this indwelling Spirit and become a real missionary worker. The hands can work much better for Jesus when His Spirit controls the whole life.

SUGGESTED PROGRAM FOR NOVEMBER

OPENING CHORUSES—Theme chorus for the year and theme verse of the year (in unison).

SCRIPTURE LESSON AND PRAYER—Seniors and Middlers, Psalm 121; Juniors, Psalm 24.

DEVOTIONAL TOPIC—Seniors and Middlers, "Almighty Hands" by Rev. Arthur Cashman; Juniors, "What I as a Christian Should Be" by Mrs. Fred Fogle.

PRAYER POEM AND PRAYER CIRCLE—Using requests and also having each girl offer a special testimony of thanks.

SPECIAL NUMBER—

MISSIONARY TOPICS—Seniors and Middlers, "African Hearts"

by Miss Marie Mishler, Juniors, "Louise" by Mrs. Orville Johnson.

DISCUSSION—Seniors and Middlers, *Teen-Age Etiquette* by Grace Ramquist, Chapter 3.

CLOSE WITH CHORUS of the month, "Thank You, Lord," and with prayer.

BUSINESS MEETING—Memory verse for monthly roll call: Seniors and Middlers, Isaiah 41:13; Juniors, Psalm 28:7. Be sure to read the president's reminders.

SMM BENEDICTION — Psalm 145:1-2.

(The suggested Bible reading for month of November: For Seniors and Middlers is Ps. 32-49; for Juniors it is Ps. 24-37.)

African Hearts

By Miss Marie Mishler

Girls everywhere are interested in romance, and so, as I thought about writing of hearts, I decided to write about African (sweet) hearts.

The Lord spoke to me concerning Africa while I was at BIOLA. There, during the Missionary Conference, a missionary spoke about the girls of Africa. One of the things he said and which touched me deeply was that very young girls were forced to marry old men who already have had several wives. Miss Myers also told me that in her early years in Africa she hid in her home terrified girls who were being given to old men.

I'm sure you have all heard of the African custom of "buying wives." When a young man or his parents find a girl to their liking, one who can work hard to prepare him food and bear him children, they immediately start gathering the bride price. Perhaps the bride-to-be is a mere child. So the father of the groom has a long time to gather the price. During the time of waiting the young man must work for the girl's parents, in the garden or at whatever they desire. Then the girl has reached marriage age and the price has been met, consisting of goats, money, and cloth, the marriage takes place. If they are Christians, the missionary would like them to get a license and be married by the pastor. This is a testimony before the people, and it also prevents the parents of the wife from forcing her to return home until additional money has been given.

I'm sure you're saying: "That doesn't sound like they have sweethearts in Africa; surely they don't love each other like we do here in the States." In many cases I'm sure you're right, but there is love between some of them, and I want to tell you of such a couple.

Jacob is our pastor's son. He's not very tall, but he's quite nice looking. He has been to French school. Each Sunday it is his job to help count the people in church.

Susanne came to Bouca last March with her foster parents who were to attend Junior Bible School. She is very pretty, always laughing. She read well and so attended the classes with the wives. Several young men had asked for her, but she refused. So you see, some do have the privilege of choosing their mate.

We don't know how the romance started, but in November, shortly before school was out, Abraham, Jacob's father, and Susanne's father agreed on a price. Jacob wanted the marriage to take place at once, but Susanne's foster mother said she must wait until the cotton was picked. Abraham told me that Jacob loved Susanne "mingue" (very much). But whenever I talked to Susanne about Jacob or her marriage she would giggle, and all she would say was "Oh." However, I noticed each Sunday her eyes would follow him as he counted the people.

On a Tuesday afternoon in January after the cotton was picked the church drum beat. It was a different wedding (at least for Bouca). By four o'clock many people were in the church. The group sang two hymns; Mr. Snyder gave a short sermon. Then he asked the couple to come forward. Jacob, followed by a friend, came first, and they were followed by Susanne's father and then by Susanne. Their vows were spoken and they returned to their seats.

I believe Susanne and Jacob are truly African sweethearts. I had some clothing brought from the States. Jacob came one day asking, not for himself as most African men do, but for a dress for Susanne. They are a happy couple because they have heard the Gospel, have been saved, and are planning to prepare to serve the Lord.

You girls who have sweethearts or who will have one day, pray for Jacob and Susanne. Many still have not heard of our Saviour.

Louise

By Mrs. Orville Jobson

Louise is the oldest daughter of Pastor Noel Gawaka who now lives in Bangui and has charge of the church in that city.

Louise is perhaps sixteen years old; however, she is very small for her age compared to the other girls with whom she associates. Louise has always had a Christian home, and she learned to read God's Word and pray very early in life. Her father always had devotions in the home, and the children took part in reading and reciting Bible verses before they went to bed.

Louise went to school early in life and learned quickly to read. She then attended French school for several years. She also helped her mother in the garden. After her parents moved from Bozoum to Bangui, she was asked to be a baby sitter for a French couple. These people liked her very much and trusted her with the children while the mother worked in the store.

Noel, her father, told his daughters that he would not sell them to any man as the custom among the tribe is, but he would permit the girls to choose their husbands. However, Louise's father also told her she must marry a Christian man, one who was in good standing in his home church. That was because the Bible tells us not to be "unequally yoked together with unbelievers."

Louise had several young men ask for her. Finally she chose one of them. But a year or so after the engagement, this young man was unfaithful to his promise and fell into sin with another young girl. As soon as her parents and Louise found out about this sin of the man she was engaged to, she immediately broke the engagement. She did not want to marry a man who would not be true to her. She now is waiting on the Lord to show her just the one He has chosen for her.

Girls, won't you pray for Louise, that she may ever be faithful to the Lord, and that she will know the one of His choice?

What I As a Christian Should Know

C onvincing	P ersevering
L oving	U nderstanding
E arnest	R adiant
A rdent	E nthusiastic
N oble	
H umble	H elpful
A mbitious	E nergetic
N atural	A miable
D ependable	R eceptive
S ympathetic	T actful

Hands and hearts for Jesus—what a wonderful theme you have chosen for this year! But we see in Psalm 24:4-5 that it's not just any hands or any heart that can receive blessing from the Lord. The kind of hands and the kind of heart the Lord can use to accomplish His purpose are specified to us as clean hands and a pure heart. Clean hands are the only kind of hands fit for the Lord's service, and a pure heart is the only kind of heart through which our Lord can work.

My French Bible says, "mains innocentes" (innocent hands), hands free from sin, free from guilt, spotless, harmless. But our hands, which are able to do many wonderful things, are helpless by themselves. They are visible to the eye, but the force that moves them to action

By Mrs. Fred Fogle

is hidden away. Therefore we must realize that if our hands are to be clean, and if they in themselves are helpless, then it's actually our brain that must be kept clean.

"Oh," you say, "That's inside my head. I can't do anything about keeping that clean. I can't help what I think." Have you tried? Yes; it's harder to keep our minds from thinking evil thoughts than it is to pick up a bar of soap and wash our hands, but God wants clean minds, too, and often the more difficult a thing is to do, the more valuable it is. Mr. Eiffel, the builder of the Eiffel Tower in Paris, had a difficult job on his hands, but once finished, it was of great value to him. People came from all over the world to gaze up at that marvelous steel structure, and indeed it thrills me every time I see it. There's a bigger thrill though. There's something more valuable, something that gives meaning to our existence. God has created us for His own glory. We owe Him our lives, our time; we owe Him our efforts to bring others to know Him. It's the souls of these "others" that is worth more than the Eiffel Tower, more than all the world. The joy and thrill of leading "others" to the Lord is

that "bigger thrill," and the realization that God has placed us on this earth for this very purpose is what gives meaning to our existence.

Let's try, then, to accomplish the one thing that we've been created for, the thing that will bring joy and thrills immeasurable into our own lives and glory to His name, remembering that the more completely clean our hands and the more completely pure our hearts, the more completely effective and successful we'll be for Christ.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer" (Ps. 19: 14).

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Editor—Jeanette Turner, Winona Lake, Ind. (Home: Fortis, Kans.)
Patroness—Mrs. H. Leslie Moore, 719 Franklin St., Sunnyside, Wash.
Assistant Patroness—Mrs. Wendell Kent, Box 656, Beaumont, Calif.

Prayer Requests

Pray for "Louise" who is mentioned in the Juniors' missionary topic.

Pray for "Jacob and Susanne" who are mentioned in Seniors' and Middlers' missionary topic.

Pray for your national patroness and your assistant national patroness who have both moved recently to the west coast that they may honor the Lord with their hands and hearts as they enter into their new labors for Him.

Pray for your own local patroness and assistants as they help each girl grow to be more like Christ.

Pray for Miss Evelyn Fuqua as you give toward the national project, that she may be aided in her work because of our giving.

PRAYER POEM FOR MONTH OF NOVEMBER

WHEN I FORGOT TO PRAY

I started early with my chores,

But even so I started wrong.

My labor yielded me no gain—

I should have started with a song.

I battled time this trying day

To find my efforts were a loss.

I had to leave some plans undone—

Tasks multiplied and I grew cross.

Tonight I ponder while I rest—

All day I fought rebellious tears.

Yet that has always been my lot

When days do not begin with prayers.

(Union Gospel Press Publications)

WHAT BOOK IS IT IN?

(This little quiz will quote the verse and give the character, and verse number, but you must give the book in which it is found from the list that is given. Divide your SMM group and give a small gift to the winning side.)

Choose the answers from these Books of the Bible: **Genesis, Romans, Acts, Ephesians, Psalms, I Thessalonians, I Peter, Philippians, Colossians, John, Matthew.**

1. Blessed are the pure in heart; for they shall see God. _____

_____ 5:8.

2. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. _____

_____ 3:17.

3. I can do all things through Christ which strengtheneth me. _____

_____ 4:13.

4. Casting all your care upon him; for he careth for you. _____

_____ 5:7.

5. The Lord is my shepherd; I shall not want. _____

_____ 23:1.

6. Pray without ceasing. _____

_____ 5:17.

7. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works lest any man should

boast. _____ 2:8-9.

8. Believe on the Lord Jesus Christ and thou shalt be saved, and

thy house. _____ 16:31.

9. For whosoever shall call on the name of the Lord shall be saved.

_____ 10:13.

10. In the beginning God created the heaven and the earth. _____

_____ 1:1.

11. Thy word have I hid in mine heart, that I might not sin against thee. _____ 119:11.

12. His delight is in the law of the Lord: and in his law doth he

meditate day and night. _____

_____ 1:2.

WINNERS OF THE WRITING CONTESTS!

Joyce Herdlicka, 11, from Williamsburg, Iowa, won the story division of the Sisterhood writing contest for 1956-57. Her story entitled "Escape" will be printed in

these pages sometime this winter.

Linda Baker, 15, from Inglewood, Calif., composed the winning poem which appears on this page.

ANSWERS

1. Matthew. 2. Colossians. 3. Philippians. 4. I Peter. 5. Psalms. 6. I Thessalonians. 7. Ephesians. 8. Acts. 9. Romans. 10. Genesis. 11. Psalms. 12. Psalms.

REMEMBER THE TREE

I'd like to tell you of one I hold dear
Above all earth's treasures, o'er all friends so near.
I try to picture just how He must be:
Full of beauty and holiness—and to think, He loves me.

What a heavenly fellowship, such wonderful love,
Like showers, the blessings He sends from above.
The floodgates are open, our hearts opened wide;
Our souls overflowing with the love He provides.

Oh, how He loved us,
So much that He died on Calvary's mountain by many denied.
They laughed and they mocked Him with all hate and scorn
While He hung on a cross with a crown made of thorns.

Then He died and was buried, but death kept him not;
He rose up victorious; He wiped out sin's blot.
He ascended to heaven, a vision so bright,
And He's right here this minute, yes, morning and night.

This is the Christ who now lives in my heart.
How can I explain Him with words so apart?

Oh, can't you see Him, who was nailed to a cross?
Now in your life, all is hopeless, all loss.
Oh, won't you accept Him and make your life free?
Or, will you deny Him? Remember the Tree.

—Linda Baker

YOUR REMINDER

By Marie Sackett

SMM Packets. The Sisterhood packets have been sent out from the National Youth Office and each group that sent in a statistical blank should receive their packet soon. If your group did not receive one, please write to the National Youth Office.

General Fund Offering. Our General Fund Offering is due this month. Be sure to have your offering in to the National Treasurer by November 10. Our goal is \$700.

National Project Offering starts this month, so get off to a good start. Our project this year is to help provide a means of transportation for Miss Evelyn Fuqua in Kentucky and our goal is \$1,700. Remember to pray for her and the work as you give!

Newspage

UNIONTOWN, PA. Homecoming will be observed Oct. 27 at the First Brethren Church, R. Paul Miller, Jr., pastor.

KITTANNING, PA. The pastor's prayer retreat for the East Fellowship has been set for Oct. 21-22 in Clearfield County at the Bert Jordan camp.

JENNERS, PA. Homer Lingenfelter, pastor of the Grace Brethren Church, Everett, Pa., concluded a week of meetings at the Jenners Brethren Church on Sept. 29. Victor Rogers is pastor.

GRAND RAPIDS, MICH. The National Sunday School Convention will convene here in the Civic Auditorium Oct. 30-Nov. 1.

PERU, IND. The Peru Brethren Church gave a reception Sept. 23 for their new pastor Wm. E. Johnson and his family. Following the program a surprise food shower was given the honored family.

TROY, OHIO. September 22 was victory day at the Grace Brethren Church. There were 99 in the morning services, 58 at the evening service, 7 were baptized, and 9 received into the church. Herman Hein is pastor.

LA VERNE, CALIF. Future speakers for the men's meetings to be held at the First Brethren Church include Dr. George Peek, Bob

Davenport (All-America football player), Bob Richards (Olympic star), Dr. Harold Fasnacht, and Irving Butler.

SPECIAL. It seems most official boards of our churches deem it wise to reserve the rear seats of the auditoriums for parents with small children, and late comers. However, in the average Brethren church, the rear seats are quickly filled by those of us who could easily walk a few more steps to a pew farther front and thus reserve the rear pews for parents with babies and small children. Brethren, let us cooperate with our fine ushers that are doing a great job, but who need our Christian cooperation. Let us surprise the pastor, the ushers, and the parents of small children, and covenant to reserve the last three rows in our church for the aforementioned folk.

AKRON, OHIO. The basement of the First Brethren Church is to undergo a remodeling program. Curtains of velvet are to be installed for division of classes, all the walls are to be painted, a drinking fountain will be installed, and new rubber tile will be put on the floor. The total cost of the program will be about \$2,700. W. Russell Ogden is pastor.

LONG BEACH, CALIF. Merv Rosell, well-known evangelist, conducted daily services each morning at the Brethren High School Sept. 30 through Nov. 4. He was conducting services at that same period in the Paramount Brethren Church, John Mayes, pastor.

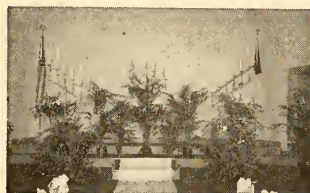
The BRETHREN MISSIONARY HERALD

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Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

ASHLAND, OHIO. The Grace Brethren Church, Miles Taber, pastor, has been given a new coat of paint.



Wedding Bells

All announcements for this column must be mailed to the Missionary Herald.

Paula Markel and Richard Turner, Sept. 6, at the Grace Brethren Church, Ashland, Ohio.

Joyce Moine and R. Douglas Cassel, Aug. 29, at the First Brethren Church, Sterling, Ohio.

Marilyn Preis and Paul W. McLean, Sept. 13, at the First Brethren Church, Dayton, Ohio.

Edith Lavonne and Francis Brill, Sept. 19, at the First Brethren Church, Cheyenne, Wyo.

Donna Marie Bechtel and Darwin P. Gamble, Sept. 15, at the First Brethren Church, Ankenytown, Ohio.

Shirley Hutchinson and Richard Earhart, Aug. 16, at the Grace Brethren Church, Mansfield, Ohio.

Susie Eaton and Robert Humphreys, Sept. 14, at the North Long Beach Brethren Church, Long Beach, Calif.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Winona Lake, Ind.	Oct. 6-13	Richard DeArmye	Bern'd Schneider.
Conemaugh, Pa.	Oct. 6-20	Clair Gartland	A. R. Kriegbaum.
Englewood, Ohio	Oct. 6-20	Lon Karns	Crusade Team.
Hopewell, Pa.	Oct. 9-20	Sheldon Snyder	Irvin B. Miller.
Dayton, Ohio	Oct. 13-20	Wm. Steffler	Paul Bauman.
Waynesboro, Pa.	Oct. 13-20	William Gray	J. L. Gingrich.
Dayton, Ohio	Oct. 13-27	C. S. Zimmerman	Clyde Landrum.
Radford, Va.	Oct. 14-27	K. E. Richardson	Kenneth Teague.
Everett, Pa.	Oct. 23-Nov. 3	H. Lingenfelter	W. A. Lepp.
Cuyahoga Falls, Ohio	Oct. 27-Nov. 10	Richard Burch	Crusade Team.
Leamersville, Pa.	Oct. 27-Nov. 10	J. L. Gingrich	Kenneth Ashman.
Whittier, Calif. (Community)	Nov. 10-13	Ward Miller	Louis Talbot.
Meyersdale, Pa. (Summit Mills)	Nov. 10-17	Clyde Caes	Ray Streets.
Wooster, Ohio	Nov. 17-24	Kenneth Ashman	Paul Bauman.
Ashland, Ohio	Nov. 17-24	Miles Taber	Torrey Johnson.



Should a Girl Go to College?

By Janet Aebly

(Editor: This essay won first place in the annual contest for girls sponsored by the National Youth Fellowship at Camp Be-henry. Miss Janet Aebly is a senior at Waterloo (West) High School, Waterloo, Iowa.)

Today, the opportunity of a college education is available to most teen-agers of America. This is one of many opportunities which we often simply take for granted. Perhaps those of us who are Christian young people should take time to consider the advantages we have and be more appreciative of them. In many countries, even in 1957, this is not possible. Even in America this hasn't always been true. Girls particularly have many more educational opportunities than did their grandmothers or even their own mothers.

Let's go back for a few moments and compare the girl of days gone by with the girl of today. Let's study their similarities and their differences, the changes and the progress that has been made. Let's see the position which we are in today, and then perhaps we can better ask: "Should a girl go to college?"

Throughout the years of history mankind has been hesitant to give women full recognition. In spite of individual women and womanhood as a whole, they have many

times been automatically classified as "inferior."

Education in Ancient Greece was solely for the preparation of citizenship. Only one-fifth of the male population was eligible for this citizenship, and girls were completely excluded.

Spartan boys, at the age of seven, were taken from their homes in order to receive public education and serve military training. The Spartan girls were also educated publicly, but the main duty of Spartan womanhood was to raise strong and loyal sons for the state.

Athenian families were somewhat Oriental. The women lived in complete seclusion. They had no part in social affairs—even those that took place in their own homes. The only time a woman was seen publicly was at a religious procession or festival.

Roman schools were private. Boys and girls attended the lower schools, but only the boys received any higher education.

Schools of the Middle Ages were mostly controlled by the church and conducted in Latin at monasteries or cathedrals. After A.D. 1100 more schools were started and universities were organized for higher education. More people than ever be-

fore were learning to read and to write. Women and country people, however, remained unschooled.

The Renaissance or the "rebirth" period ended the Middle Ages and began modern times. The Reformation was in some respects merely a continuation of the Renaissance. It was at this time that the first step toward public education was made. The new churches wanted everyone to study the Bible. Thus a reason was offered to educate all—boys and girls alike.

In the new nation of America, boys and girls attended the same small classes organized in pioneer communities. But by the middle of the 1800's girls were still barred from some grade and high schools. In some places they were only allowed to attend during lunch hour or after the regular school hours. For many years there was a great deal of prejudice against education for girls.

Pioneer women and girls worked day in and day out with and for the menfolk. They worked side by side in clearing the land, building, and maintaining their log-cabin homes. In addition to this they were still full-time housekeepers and mothers. In spite of all this, women and girls were not recognized as worthy of, nor eligible for, an education.

The struggle for woman suffrage reached its peak at the beginning of the 19th century. By the struggles women made to enter professions, they helped to open school doors and also put themselves on an equal basis with men. Today it is possible for women to study at most colleges and universities, and to enter many professions that were formerly "for men only."

World War II made a big difference in the lives of all Americans, but it drastically changed the way of life for many women. Previous to the war years, the average woman was primarily a housewife and a mother. That in itself is more than enough for any woman to handle, but even in that times have changed. At the end of the war, many women had to choose between their work and their family. There had been approximately 18 million women working to produce the necessary war materials. Many of them had held extremely important positions. The doors of opportunity opened to women in nearly every field of work. Career women soon became part of the American way of life.

Today young girls and women have not only entered but have also advanced in every type of work. Some girls live only for their career. Others quit work in order to get married. Still others try to handle a career and their family responsibilities also. As a result of this, many believe, we are facing more serious domestic and juvenile delinquency difficulties.

We have summarized the history of education for women and girls. We're all aware of the crowded college situation today. We are constantly seeing articles on the educational problem of America. Educators all over the nation are deeply concerned. We hear of the need for additional facilities. Christian colleges are also growing beyond their capacities. Building programs are being stressed throughout denominations.

Times have changed! No longer are girls barred from the classroom. Today they are helping to pack them out. Competition is constantly getting stiffer, but more girls are going to the top. Degrees are being earned by thousands of girls each year who are striving for more advanced training. The educational challenge is stronger today than ever before.

Well, what about it? We must now ask ourselves . . . "Should a girl go to college?" As a Christian teen-age

girl I ask myself, "Should I go to college?" Very often when I asked others this same question, they replied that the only reason a girl goes to college is to catch a man! That's the only place she can get a husband, or the only degree a girl is interested in is the "MRS." Well, even if this is partially true, can you think of a better place to try? And seriously, is there a better place for young people to find their life's companion than on a Christian college campus?

Aside from the marital point of view now: Why should a girl go to college? First we must realize that all of us are different individuals. Not all of us are necessarily college material, and not all of us will be homemakers, but we all as Christian girls have one thing in common, that is to glorify our Lord and to do His will. We will have many different callings, but we must all be prepared for His service.

Second Timothy 2:15 tells us "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This is how we may prepare. Christian colleges are for this purpose. If we are not prepared, we will be workmen that are ashamed. That is not what our Lord wants, for He cannot use poor workmanship.

A few years ago it was almost always possible for a person to get an average position with only a high-school diploma. Today, however, employers are crying for skilled workers with a good college background. Thousands of dollars are being given each year in scholarships for high-school graduates. These are to encourage young people to prepare themselves for this progressive generation. Our Lord too is pleading for Christian young people to prepare to serve Him. "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

Christian colleges are not just for preparing missionaries, pastors, and teachers, but for young people in every walk of life. We can often be used even while we're in training. Many young people learn more by practical experience than they do by sitting in a classroom. College teams, child evangelism classes and summer Bible schools are only a few types of additional training. Many young people are greatly used who have

never completed their college education. Many girls obtain their "MRS." degree before they've finished their planned course of study. Oftentimes people criticize this and say "She's lost everything"; "She's gained absolutely nothing"; or "She never should have gone, look at all the wasted time and money!"

No; I don't believe that is true! No time of training, large or small, is ever wasted. The experiences which she had can never be duplicated or replaced. It is a big step for a girl to leave her home ties and learn to live on her own. It is often difficult but it is very important.

The people she meets, the friends she makes, and the experiences she has will last a lifetime. The spiritual growth and strength she experiences is worth it all. Everything she learns will be important and valuable to her in future years. Not one of us know what we'll be doing next week or next year, but the experiences and trials the Lord gives us are all for His purpose.

"The field is the world." That includes each one of us wherever we happen to be. The missionaries are begging for support and prayers. They all need more help for teaching, nursing, and general workers. The home churches are desperately searching for pastors and their helpful wives. Youth workers, choir directors and Sunday-school teachers are always scarce. Not only are the leaders needed but also Christian laymen and spiritual women in the church. Christian business and professional men and women that are dedicated to the Lord may often have a greater influence on lost souls than the pastor. Real church workers are needed that will give their time, their strength, and their offerings so that others may be sent. Christian parents' greatest blessing and responsibility is to train their own children in the way of the Lord. Today's young people must prepare to be the parents of the youth of tomorrow.

Perhaps some already know what it is the Lord would have them to do. Others are in training now. Some of us are not sure but are simply taking one step at a time.

In these busy days of 1957, we cannot ask the Lord to say by name who should and who should not go to college. We can only ask Him to lead and direct us. Then we know, whether girl, or boy, that if in all our ways we acknowledge Him, then He shall direct our paths.



NEWS

LET US BE THANKFUL

Compiled by Roy H. Lowery

"When thou hast thanked thy God for every blessing sent, what time will then remain for murmurs or laments" (Ps. 34:1)? Is the living God, the God of the Bible, your God? Is the Son of God, the Lord Jesus Christ, your personal Saviour and Lord? If so, give thanks unto God (Ps. 136:1-3). Is the Holy Spirit of God your Comforter, Guide and Teacher? If so, you will be found "abounding" with thanksgiving (Col. 2:7). Is the Holy Bible the "joy and rejoicing" of your heart? If so, then "God be thanked" for such an inestimable treasure (Ps. 1:2). Is it your lot to be a member of the church which is His body? If so, "cease not to give thanks" (Ps. 137:6).

God is unfailing, unvarying. There is not a shadow of turning in His continual outpouring of blessing (James 1:17). His constant outpouring of goodness is one proof of His existence. Shall we profit by His goodness or despise the riches of His goodness (Rom. 2:4)? Are we grateful to God for the evidence of Him through creation (Ps. 19:1-4)? Do we think this goodly land of ours was obtained by human wisdom or because our forefathers asked of God (James 1:5)? Let us not take our blessings as accidental good fortune (Dan. 5:23).

Life's good blessings come "down from the eternal God and Father, and "our Father" through Christ

(John 20:17). In childlikeness we are to go intimately to the Father in prayer (Matt. 6:9; Rom. 8:15). In winter out of pity we feed the birds as birds, but God constantly feeds us as his children (Ps. 103:13). We send used clothing to Kentucky and the Navajo's thinking to do some good; but when God clothes us He does it as "your heavenly Father" (Matt. 6:23), and God does not repent of His gifts and callings (Rom. 11:29). He is the unchanging God (Mal. 3:6). He never changes in His providential care and His pouring out of His horn of plenty. Though He has to punish us for our ingratitude because it is sin, yet our thankfulness does not change Him, for He is kind to the unthankful and to the evil (Luke 6:35; Matt. 5:45). There may be particular variations of His providence in that the details may change, but His providence does not (Rom. 8:28).

Great is God's faithfulness, though we are ungrateful. Jesus did not quit healing lepers because nine out of ten were unthankful (Luke 17:12-18). His mercy does not depend upon the returns He gets out of us (Luke 17:10). In the day of trouble and heartbreak He is the only God who is any good (Ps. 50:15). He wants us to take all that He gives (II Kings 4:3). We are to take all that He wants to give with grateful hearts (Ps. 103:1-5).

Dayton, Ohio—The laymen of the First Brethren Church have again adopted and pledged wholehearted support of the national goals. We do praise the Lord for this, as they have been our most faithful supporters during the past years. Brother Herb Edwards is president of this fine group of men.

Aleppo, Pa. The laymen here conducted the services at their own church and the Sugar Grove Union Church while their pastor, Rev. Wayne Baker, was at conference and on vacation.

Penn Grove, Pa. The third annual Atlantic Fellowship of Brethren Laymen Retreat was enjoyed by 52 men in a Friday night and all-day Saturday meeting. Dr. Clarence E. Mason, Jr., dean of Philadelphia Bible Institute, and Dr. Floyd Taber, missionary to Africa, were the speakers.

Stoystown, Pa. The men here have completed the rebuilding and furnishing of a new study for Pastor Collins. The old study, with all its contents, was destroyed by fire last May.

Hagerstown, Md. (Grace). Seventy-three men and boys enjoyed a fine fellowship meal Sept. 14, at which the Boys' Club was reorganized for another year with Charles Pattorff, Lee Eckles and Richard Trenary as directors. Rev. Warren Tamkin is pastor of this fine group.

Everett, Pa. Your nation laymen's officers will hold an all day meeting here Oct. 19, praying and making plans for the coming year. Brethren, will you pray with us.

SUGGESTED PROGRAM FOR NOVEMBER

Opening Hymns—"O Happy Day"; "Jesus Paid It All."

Scripture Reading—Psalm 136.

Prayer Time—Try to get as many men as possible to take part in prayer.

Hymn—"Count Your Blessings."

Business—Lift offering for our home-missions project of \$1,000, Navajo Mission Student Center. (Note) This Navajo Mission Stu-

dent Center will cost between \$15,000 and \$18,000. The amount of \$1,000 has been chosen for this year with the hope that perhaps next year this amount could be doubled or tripled. This project would extend over a period of years.

Topic—Let Us Be Thankful.

Closing Hymn—"I Gave My Life For Thee"; closing prayer.

Send your offering before December 1 to:

Earl Cole, treasurer
2753 Elmwood Street
Cuyahoga Falls, Ohio

They Pray . . . Before . . . They Play

By Bruce Baker

Pastor, Riverside Brethren Church
Johnstown, Pa.

"Will you be our football coach," asked six members of the "Riverside Raiders."

"Come into my study and we will talk this over," I answered. Immediately perplexing problems arose in my mind. Revival meetings were to start the next week. We would be calling each afternoon and going out for the evening meal. Should I wait until after these services are over, I wondered. Then preaching to myself I said: "Preacher, they have come to you for help, you cannot refuse. This is the first time one of these boys has ever been inside this church; perhaps any Protestant church."

"Boys, when do we start practice?" expressing my decision audibly.

During our first week of the evangelistic meetings, I managed to practice three different days with the boys. Perhaps I should stick to praying and preaching, I thought, as the entire week went by without one public decision. We learned in our calling of several parents who were definitely concerned about their boys and were praying much. At the Wednesday evening service of the second week parents prayers were answered. Four young boys made public decisions for Christ, three were members of the team. Practice

clicked smoothly on Thursday. That night when the invitation was given another player was among the seven who responded. On Friday night nine of the starting eleven were in church. Five more boys made decisions.

Saturday being the day of the game I called a special blackboard "skull" session to review our plays. The boys were a little blue as they entered one of the Sunday-school classrooms. I was too when I learned our fullback had to go to West Virginia with his parents. He was not only one of our best players but our only fullback. We had three ends so one became a fullback three hours before game time.

I suggested that several of the boys lead in prayer. Six or seven prayed. They not only prayed for the Lord's help and protection but also for their unsaved teammates and the boys on the other team. Some boys prayed their first public prayer that morning. The inspiration received from that prayer meeting was worth all the effort of the two weeks.

Our boys ranged in age from ten to fourteen years. The other team all appeared to be big fourteen-year-old boys when we took the field. After a brief pep talk and a final word of prayer, we kicked off.

The other boys drove for a touchdown in four plays. Some spectators predicted a lopsided victory for the other team. Our boys fought back and managed to score before the half ended while preventing their opponents from crossing the double stripe again. At the half the score stood 6-6. The third quarter was scoreless with both teams showing great defensive work. Near the end of the game our left half-back broke loose for a touchdown on a twenty yard run. We kicked off and recovered the loose ball after it had gone ten yards. The quarter-back ran out the time on sneaks. Riverside Raiders won in answer to prayer and for the glory of the Lord.

More victories were ahead for the Raiders. That night one boy came with four other members of his family to publicly express their desire to join our church. On Sunday night another made his public decision. He was the tenth member of the team to realize that Christ was the answer to his heart's need. Revival meetings closed that night but God continued to work. On Monday night the only two members of the team who had not attended any service in our church came in for a Christian Service Brigade meeting and heard the Gospel presented.

The Raiders are not the only ones who prayed and won.



"Riverside Raiders" Johnstown, Pa.

WASHINGTON, D. C. Dr. Andrew C. Ivy, chairman of the department of clinical sciences at the University of Illinois, warned that if America does not sober up and cut down on its drinking habits, the plague of alcoholism will reach every family in the country. In a speech at American University, before the Second Annual Institute of Scientific Studies for the Prevention of Alcoholism, Dr. Ivy said that one drinker out of every nine will ultimately become an alcoholic. The research scientist contended that eight million of the estimated 60 million Americans who drink regularly have become "problem drinkers." He said more than 200,000 new alcoholics are appearing in this country every year, and that at the present rate "every family in America will be plagued by one or more alcoholics."

When a majority of families are confronted with the problem of alcoholism and its effects, Dr. Ivy said, a demand for reform is sure to be born. He predicted that by 1970 a new move toward prohibition laws will get under way.

NEW YORK. As Evangelist Billy Graham brought his longest and most successful crusade to a close, he announced that the churches of the New York metropolitan area would conduct an extensive follow-up campaign. He said there would be a door-to-door visitation campaign by 1,500 Protestant churches from October 20 to 24, culminating in a mass meeting at the Polo Grounds on October 27.

The evangelist, weary and much thinner after his strenuous three and one half month crusade, said that his next major evangelism effort would be in the Caribbean. He and his team will spend January and February holding meetings in principal cities in Cuba, Haiti, Mexico, Costa Rica, Venezuela, Panama and Guatemala. It will be his first visit to Central America. Next April he will conduct a month-long crusade to the Cow Palace in San Francisco, and in the Fall of 1958 he will go to Charlotte, North Carolina, for a month.

"Plans are also being studied for Crusades during 1959 in Birming-

ham, England, and in Australia," he said. "Also, I would like to spend several months in Africa."

ROME. Police have been instructed to advise tourists wearing "immodest clothes" not to visit churches and other public places in Italy's capital city. Tourists wearing shorts, bathing costumes, and similar clothing are being stopped by police and told to go back to their hotels and don suitable attire before entering a church.

ESTES PARK, COLO. Biggie Munn, athletic director at Michigan State University, urged a congregation of athletes to set a good example for their young fans. He was the keynote speaker at a convention of 320 high-school and college athletes and coaches assembled here, for the second annual convention of the Fellowship of Christian Athletes. Munn made a special appeal to letter winners to conduct themselves in such a way that the youth of the nation will look up to them. He said his formula for success includes "having faith in the Lord and confidence in His teachings."

Theme of the convention was a Bible text, Romans 12, verse 1: "Present your bodies a living sacrifice." The convention was dedicated to Branch Rickey, former general manager of the Pittsburgh Pirates baseball team, who was one of the men responsible for founding the fellowship three years ago. Its chief purpose is to stimulate athletes throughout the country to be living witnesses for Christ.

Palmer Hoyt, publisher of the

Denver Post, received the fellowship's annual award for outstanding contributions to the Christian athletes' cause. The award was presented by the Rev. Roe Johnston, pastor of First Presbyterian Church, Indianapolis, Ind., and a former All-American football star.

SACRAMENTO, CALIF. The question of whether property taxes should be reimposed on parochial schools will be placed on the 1958 general election ballot in the State of California. An organization called Californians for Public Schools has filed petitions to this effect, carrying 356,315 valid signatures of voters. If the measure should be passed by the voters, California would become the only state to tax parochial schools.

CHICAGO, ILL. Inter-Varsity Christian Fellowship is planning to hold its fifth triennial international missionary convention at the University of Illinois, Dec. 27-31. General Secretary C. Stacey Woods says IVCF is praying for 2,500 students from the United States, Canada and overseas to attend. Missionary leaders from more than 60 boards also will take part.

Many former Inter-Varsity students, now on the foreign field, trace their call to missionary service to previous conventions, the first of which was held at Toronto and the others since then at Urbana, Ill.

The main speakers include four from the U. S., Dr. Billy Graham, international evangelist; Dr. Harold J. Ockenga of Boston's Park Street Church; Dr. Donald Grey Barnhouse, Tenth Presbyterian church, Philadelphia; and Dr. Kenneth Strachan, general director of the Latin American Mission. Speakers from overseas will be Dr. Masumi Toyotome of the International Christian University, Tokyo, and the Rev. Israel Garcia, Latin American evangelist. Christian international students will represent the needs of their countries at the convention.

The theme of this year's gathering is, "One Lord—One Church—One World." The program includes Bible exposition by Dr. Barnhouse, vocational and area seminars, Bible study discussion groups, messages on the spread of the Gospel and the establishment of the church by Dr. Strachan and Mr. Garcia, and addresses on the convention theme by Drs. Ockenga, Toyotome and Graham.



NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

The BRETHREN MISSIONARY

HERALD



HOME MISSION NUMBER

OCTOBER 19, 1957

Grandview Brethren Dedicate New Church





Editorials

By L. L. Grabb



Does America Need the Gospel?

It should not be difficult for any Christian to answer this question. A sense of sin and any daily routine of life should be sufficient evidence.

Yet it is often more difficult to convince an orthodox believer of America's spiritual need than it is to convince an average unbeliever that our nation needs moral aid.

Many false assumptions are unwittingly and tenaciously held by Christians who in turn close their eyes to the actual sin of our nation. Was our nation not founded by men who believed the Word of God? Did they not base articles in our constitution on the Bible? Has the church not always taken a leading role in the drama of American life? Do we not have great evangelistic efforts winning many souls to Christ? How about the many evangelical organizations such as Youth for Christ, Child Evangelism Fellowship, et cetera? Can we not find Bibles in motels, hospitals, and other public places? Do we not have 103 million church members and at this time an approximate population of 172 million people? Have we not seen unprecedented growth in the number of church buildings constructed during the past few years especially? Do we not continually hear of great church mergers and "the coming great world church"? An affirmative answer to these questions satisfies the heart of the Christian and he thanks God for the privilege of living in a "Christian" nation. Even though there may be the presentation of facts that should jolt the spiritual consciousness of any child of God, it is extremely difficult to impress this individual with the true spiritual plight of the nation which affords him liberty, life and happiness.

Why This Failure To Be Realistic?

Among all the children of God in these days there is a diminishing sense of the awfulness of sin. Situations and circumstances which aroused holy horror among our saintly grandparents are today taken for granted as a part of our daily living. This failure to recognize sin as it is and in the light of the Word of God is one of Satan's deadliest weapons. **When sin is minimized the spiritual need largely disappears.**

Again, the veneer of religion has completely deluded many people. Magazines and newspapers carry releases on great religious gatherings. Plans and programs for church expansion are widely advertised. Activity among churches is at an all-time high. So, it is concluded that we are enjoying a great spiritual resurgence in America. We seriously doubt whether any other nation on earth could be more religious than our own. But, it is largely a form of godliness without

spiritual power. The religious exercises of men have excluded the power and grace of God.

Further, there are many Christians today who are so well satisfied with their little world of fellowship and endeavor and so completely occupied on the other hand with making a prosperous living that a very limited amount of Christian service satisfies them. Usually their vision does not extend beyond the borders of their own local church. Thus materialism has gained a firm foothold and controls the lives of many of God's people. Decisions are made on a business basis with Christ and the church in second place if indeed they enjoy this privilege.

Nor does the American mission field hold any glamour or great challenge. These Americans are people like ourselves. They wear the same type clothes. They speak the same language. They live under the same government. They eat nearly the same foods. They are largely interested in the same things. And, anybody in America can just walk across the street or turn on the radio and get the Gospel of Christ if he desires. So, we conclude that if Mr. American is not interested enough to go to church or even turn on his radio, he is responsible for his lost condition and we have no further responsibility. This attitude is so prevalent today among evangelical Christians that it is positively frightening.

What Is the Answer?

There is only one solution for this problem. **We must get back to the Word of God!** We say we believe the Bible. And we do in theory, facts and knowledge. But so often we fail to be practical in applying the divine precepts.

God has never altered the fact that the wages of sin can only be **death!** He has never changed His mind or decree on Christian holiness. Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Spiritual maturity and godliness should characterize the child of God.

There could be no more conclusive evidence that God hates religion than His dealings with Israel of old. In many instances through the prophets He rebuked and punished the people because they were performing religious exercises, but their hearts were far from Him. This means that God hates the "churchianity" which is so firmly entrenched in our churches. We must realize that **America is being lulled into a false sense of spiritual security by religion, church attendance and the mere exercise of religious forms.** This is not salvation, and these people will go certainly to hell as those who have never been inside a church building.

(Continued on page 660)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 19, NUMBER 42

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FIRST BRETHREN CHURCH OF GRANDVIEW DEDICATED

By Robert Griffith, Pastor

On a most beautiful Sunday, September 8, 1957, at 3 o'clock in the afternoon, 375 people gathered in side and outside of the new edifice of the First Brethren Church, of Grandview, Wash., to help dedicate it to the Lord. Many more came to the service, but were unable to get in so returned to their homes. A very happy service was enjoyed by visiting Brethren of the Northwest Fellowship and their friends. The main speaker of the day was Rev. Leo Polman, of San Gabriel, Calif. Special music was presented by the Musical Polmans and Mr. Ted Jensen from Yakima, Wash. Also Dr. L. L. Grubb, representing the Home Missions Council, brought greetings to the new church. Several local pastors were present and participated in the program by bringing a word of greeting. Rev. Henry Dalke, pastor of the Grace Brethren Church, of Yakima; Rev. Donald Farner, pastor of the Harrah Brethren Church, of Harrah; and Rev. Harold Painter, pastor of the First Brethren Church, of Sunnyside, also had part in the program. Rev. Painter was the founder of the local church three



years before. He started a Bible class in the home of Mr. and Mrs. Lloyd Woolman, who are now in Grace Theological Seminary preparing for the Lord's work. Many letters, and telegrams of congratulations from all over the Brotherhood were received and read.

The Dedication Day was also the third anniversary of the church. Three years ago on that Sunday the local congregation gathered in a remodeled school building on Fourth and Elm, Grandview, to dedicate it for use.

The new building was designed by Mr. Gordon Nickell, of Grandview, and built by Mr. Elmer Ogdon, also of Grandview. During the service Mr. Nickell presented the keys to the new church to the chairman, Mr. Thomas Bishop, of the building committee. The local building committee did the buying of the material. The building cost approximately \$45,000 and is a two-level plant with a Sunday-school annex of six classrooms. The basement is a daylight type and includes a large activity room, kitchen, restrooms, Sunday-school office, and furnace room. The sanctuary seats from 150-180 people. On the same floor is the pastor's study, the classrooms and a mother's room with a commodious narthex.

The sanctuary is finished with nut-brown walls; the arches, and all wood are finished in butternut, which is a light natural finish. The baptistry is island rose with a turquoise drape from ceiling to floor. It was a joy to baptize nine our first Sunday in the new church. The baptistry is a memorial to Mrs. Lillian Ruth Cable, who was a charter member, who has gone to be with the Lord. The lighting fixtures are hanging lamps which are turquoise also. The windows are of many colors which give a neutral cheerful glow to the sanctuary.

Two weeks of evangelistic meetings with Rev. and Mrs. Leo Polman as evangelist were started on Dedication Day. Special music included the sleigh bells, solos, quartets, duets, accordion, and many other special numbers.

We welcome visits from the Brethren visiting the Northwest. We're located in the Yakima Valley—seven miles east of Sunnyside, Wash. Be sure and visit the newest church in the Northwest Fellowship!

ANOTHER DEDICATION

The Grace Brethren Church, Fort Wayne, Ind., dedicated their new building to God on Sunday, October 6, 1957. Dr. W. A. Ogden, executive vice president of Grace Theological Seminary, Winona Lake, Ind., was the dedication speaker. The pastor is Rev. Thomas Julien. Complete details will be featured in the November home-mission issue.



Rev. Leo Polman
Dedication speaker

The Brethren Church Grows With Home Missions

Dedication Day—



Left to right. Mr. Joe Walker, Mr. Thomas Bishop and Mr. Leonard Fuerst, trustees, and Mr. Gordon Nickell, architect.



Couples, left to right: Rev. and Mrs. Leo Polman, Rev. and Mrs. Robert Griffith, Rev. and Mrs. Harold Painter, Rev. and Mrs. Don Farner, and Rev. and Mrs. Henry Dalke.

From Grandview to Grace

By Lloyd Woolman

(Ed. The First Brethren Church, Grandview, was started in the home of Mr. and Mrs. Lloyd Woolman. Mr. Woolman later became Sunday-school superintendent and is now a middler in Grace Seminary, Winona Lake, Ind.)

The greatest blessing that I have received since my salvation was to see the dream of a Christian brother become a reality in such a short time.

It was less than four years ago that Mr. Leonard Fuerst approached me with the idea of starting a Bible class in Grandview, Wash. The ultimate goal of his dream was to

establish a Brethren church in that community.

I must admit that I had no great expectations as to the growth of this group when we approached Rev. Harold Painter, pastor of the First Brethren Church, of Sunnyside, with the proposition to establish the class and teach it. However, Brother Painter undertook the task with such enthusiasm that little by little I, too, became thrilled with the prospect of a new Brethren work.

As the meetings continued, I was further blessed and encouraged by the cooperation, brotherly love, and deep passion for souls which the

other members of those early classes portrayed. It is that same spirit among those brethren that has made the Grandview church blossom into such a living testimony in that community.

My wife and I will always thank our blessed Saviour for the many happy hours that we spent in fellowship with the Brethren in Grandview. Our Lord Jesus Christ used their prayers, their kindnesses, their encouragements, their passion for the lost, and their generosity to help lead us into His field of service.

Yes; my wife and I are deeply indebted to the beloved in the First Brethren Church in Grandview, for it was through them that our Lord put the following prayer in our hearts:

I am Thine, dear Lord,
Unto Thee I do yield.
Please put me to work
Out into Thy field.

The harvest is ripe
And the labourers are few.
I am Thine, dear Lord,
Thy will, will I do.

Take me and use me
To help harvest the souls.
Show me the blessings
Thy love can unfold.

I am Thine, dear Lord,
Thy will, will be mine.
Thy Word will I cherish
Yes; forever I'm Thine.

May God bestow His greatest blessings upon the First Brethren Church, of Grandview, Wash.

EDITORIALS

(Continued from page 658)

We need a Biblical vision of the fields over-ripe for the harvest. An American soul lost is as much a tragedy as any other. In many instances the potential of a born-again American for evangelization here and in the whole world exceeds that of any other man on earth. If the folks next door are lost, they need Christ just as much as the Chinese. Facing spiritual issues squarely and realistically at this point and remembering that the missionary challenge is global in its scope will alter some of our thinking. If America does not get the Gospel, neither will the balance of the world hear it as we now see the picture.

Help us through your prayers and gifts to evangelize America!

The Brethren Missionary Herald

Northwest Fellowship Growing With Home Missions

HOME MISSION FIELD REPORTS

The Northwest Fellowship is taking the lead in establishing new Brethren churches. With the dedication of the Grandview church it now boasts eight churches. Another at Toppenish is in the Bible-class stage. The district began with three churches a few years ago, and the Brethren Home Missions Council has assisted in the Spokane work, which was one of the three. Here is a district that has increased over **400 percent** through the assistance of Brethren Home Missions in a few short years. This is how the slogan, "The Brethren Church Grows with Home Missions," operates.

At the present time three of these eight churches are being assisted financially by the Brethren Home Missions Council. They are Portland, Seattle, and Grandview. Albany, Harrah, Spokane, Sunnyside and Yakima are the other self-supporting churches making up the district.

It looks now like the Toppenish Bible class will soon become another church in this district. Rev. Donald Farmer has been teaching a class that is ready to take another step of faith. The class has under consideration a location with a dwelling that could be used for church purposes until such time as a church building could be erected. Loan funds are needed to take this step, and we would appreciate your prayers for this need.

We are in the season now when more thought is given to growth than possibly any other period of the year. Growth like the Northwest, and all the other districts, begins on the individual's level—with you. It is your giving and praying that enables your Brethren Home Missions Council to report growth. The co-operation of your district is another important factor. It takes everyone working together to show the greatest possible growth. What is being done **by you and your district** to help "The Brethren Church Grow with Home Missions"?

PHOENIX, ARIZ. (Charles Ashman, Jr., pastor)—

We have had good attendance this month (September). We had 150 in Sunday school and 102 in the morning worship last Sunday. The Sunday before there were two decisions for which we praise God.

FORT LAUDERDALE, FLA. (Ralph Colburn, pastor)—

We have started our new Sunday school unit, and it is coming along quite well. The floor is poured, the Terrazzo will go on tomorrow, and the blocks will go up next week. We are using a lot of volunteer labor and shooting for a Thanksgiving completion—maybe a Thanksgiving family dinner as part of the festivities. The building will contain 1,180 square feet and provide about ten classrooms. We estimate the cost at \$6,000, and we already have \$1,200 in cash. I'll send you pictures as the work progresses.

MONTE VISTA, CALIF. (Harold Painter, pastor)—

I thought you would like to know that we arrived in Monte Vista, and we are pretty well settled in our new home. We had 79 present for our first Sunday service, and the Lord blessed with two wonderful decisions. The wonderful day did have a shadow over it! We received a letter from the city engineer stating we were not supposed to use our present building. Pray for us about this situation.

KOKOMO, IND. (William Kolb, pastor)—

The Lord is blessing the work here in a mighty way. Our best attendance has been 37 since we began meeting in our home seven weeks ago. This number taxes our home to the limit. We have had new folks in each week, and we know

some stay away because of the congestion. The need of a new building is a must. We are thrilled about the interest shown in our work by the community. There are now 175 families in Indian Heights.

YORK, PA. (H. W. Koontz, pastor)—

You will rejoice with the church here over a very wonderful meeting that we had with the Crusade Team. God brought to himself some great victories. We had a record Sunday school attendance of 137 on September 1. There were 27 decisions in all. Some were for church membership, some for first-time decisions, and some presenting themselves fully to Christ. The Parkway Branch Sunday school has had two services with 33 and 28 present, not counting the teachers. We give all the praise to God.

LANSING, MICH. (Richard Sellers, pastor)—

I can still report that the Lord is very good to us here at Lansing. We have been averaging just slightly over a hundred in Sunday school. In the last couple of weeks we have had three high school girls accept Christ. It always encourages us to see decisions like these.

CHEYENNE PLANS DEDICATION

The new First Brethren Church, Cheyenne, Wyo., is scheduled for dedication on Sunday, November 3, 1957. This is another home-mission church built by the Brethren Construction Company. Rev. Russell Williams is pastor.

1957-58 Navajo Mission School Students



Adopt Navajo Boys or Girls?

Yes; many individuals, Sunday-school classes, WMC's and others have adopted a certain boy or girl in the Navajo Mission Boarding School. A number of the ones pictured on the opposite page have been adopted over the years. Each year new students come in, and a number of those shown here are available.

What does it cost? For \$10 per month during the school year you can adopt one of these Navajo boys or girls. By adopting one of these, you can pray for him in a personal way. You will be given the name, approximate birthday (not all birthdays are known), and the age. It will help the boys and girls to know that other people are interested in them. Certainly the cost will be offset in the blessings received.

More information will be made available if you are interested. The school has just gotten under way, and there will be some changes in the student body. Those shown here were photographed and the undeveloped rolls sent to us for processing in order to make this issue. For this reason identifications were not available.

Have you read "Sagebrush Pulpit"? There is an example of how the missionary was able to witness to a Navajo because he had been in a mission school some place at one time. The purpose of the mission school is to "reach them" and teach them." Pray for the school, the staff and for native missionaries to come from the group of Navajo boys and girls shown here.

Gifts Provide New Laundry Equipment

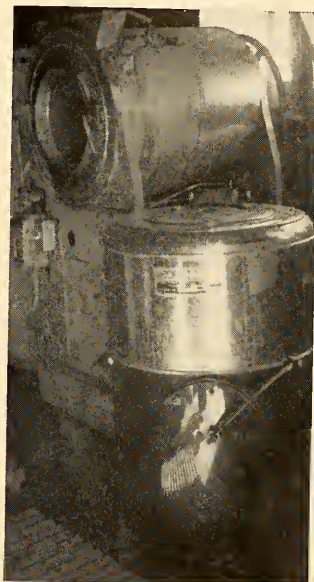
By Evan Adams

Increased capacity was added to the mission laundry facility recently with the installation of a commercial type wash-wheel and spinning extractor. The equipment was made available through the gifts and efforts of the members of the Cherry Valley Brethren Church, Beaumont, Calif. A used washer was donated by a local laundryman who learned of the need. A special gift in money designated for laundry equipment made possible the purchase of the Bock extractor, a type used in large laundries. The new equipment triples the load capacity, and permits faster drying. It will allow more frequent washing of student clothing and bedding.

Water saving was a problem to contend with in drought ridden New Mexico. Galen Moomaw, mechanic and helper from First Brethren Church of Wooster, Ohio, devised a system that permits reuse of wash water and rinse water, pumping them into storage tanks between loads. The system is a little more complicated than the old household washers used for the past six years at the mission. Navajo helpers have been a little confused by the profusion of valves and levers operated to keep the system operating.

Homemade soap sent regularly to the mission is ideal for use in the washing machine. Students grate the soap into fine grains for ready dis-

solving. The task of keeping boys and girls clean is one that has had help from many parts of the country in the soap and equipment made possible through gifts of supporters of the work.



GRANDVIEW A GOOD EXAMPLE

From a "Bible class" to a "dedicated building" in slightly over three years is a good example of home missions in operation. The usual course was followed: A Bible class in a home that soon became too big for a house. Another building was secured with more room—an old school building. Then the class became too big for a neighboring pastor, and a full-time man was needed. The pastor arrived and soon was looking for a building site. By this time the congregation had grown and a permanent church home was needed. Plans were started for a building program, and soon it was Dedication Day. Thus the Lord led in a series of steps that many times take longer than it did for the Grandview Brethren to see their new building dedicated.

URGENT...

Investment funds are urgently needed to continue our program of building Brethren churches for the glory of our blessed Lord. Invest NOW in the Foundation and receive not only a good return on your investment but the supreme satisfaction of knowing that you are helping in the Lord's work.

Savings accounts under \$500 pay 3%. Investments of \$500 and up pay 5%.

For further information write today to:

BRETHREN INVESTMENT FOUNDATION, INC.
Box 587
Winona Lake, Ind.

Sagebrush Pulpit

By Evan Edams, Missionary
Brethren Navajo Mission

It was late on a Saturday evening when it was discovered that two small boys had run away from the schoolyard. In the darkness of the late evening it would have been difficult to locate them along the trails. Also, the boys would have hidden from the approach of the jeep headlights. That made it necessary to drive to their homes in the morning to see if they arrived safely.

I left the mission compound headed south in the open jeep over the trails worn by the wagon tires but saw no sign of boys' tracks in the dust of the trail. Smoke from a hogan along the trail told me that someone was home. Inquiring from the women there, I learned that they had not seen any small boys the previous evening. They told me that the families of the boys were not at their homes, having gone to the Apache country to attend the ceremonial dance. For the next half hour as we sat on the ground outside the hogan in the morning sun I read to the women from the Navajo New Testament. Both of these women profess to believe the provision of God for their salvation through Christ. These visits and added portions of the Word will bring what growth is necessary for evidence of the working of God in their lives.

Coming over another hill brought me astride of an old car being loaded with mud from a pond for the repair of a man's hogan roof. The man was the father of two other boys in the school. He was hastily fixing up the home since he was to depart on the next morning as a railroad laborer. His information about the trail ahead changed my course slightly. Recent rains had washed it out.

Several miles farther southward the trees disappeared, leaving rolling hills of sagebrush. Hogans were to be seen scattered on the hills. This was home country to our mission boys. An old man laying in the sun near a hogan told me that the boys had come back and were staying with some relatives in another camp over the hill a mile.

Into a camp, consisting of a tent and hogan, I drove, expecting to see boys run across the country at the approach of the jeep. Just three hungry dogs heralded my approach. Walking to the tent I found a young man and his young wife, sister to the schoolboys. Yes; the boys had come home safely. They were out herding the sheep at the moment.

The wait for the return of the boys offered time to talk to the young couple of the new life in Christ. I was surprised to find that he could read the Navajo Bible story I handed him. Several years ago he had learned a little elementary reading at the mission. In the intervening years he had learned more from reading a Navajo hymnbook. After I had read several Scripture portions to him, he took the book and read the first fourteen verses of John chapter 1. He was encouraged that he could read a little of the Bible the first time he had seen a copy of it in Navajo.

As we were concluding our visit, a young man came walking into the tent opening. He was a stranger in the area. Sitting down at the opening he asked for a drink of water. He was a medicine-man coming

from an all-night ceremony, walking across country toward his home. He had seen the jeep and thought of a possible ride. We were going in his direction on our return, and so he joined us in the ride. I told him that if he waited at the mission and attended the worship service of the afternoon that he could ride nearer to home with another vehicle going in that direction.

The young medicine-man sat on the back row of the chapel listening intently as a Navajo Christian man read and explained the parable of the wise and foolish virgins, the unpreparedness of men for the coming of the Lord. He listened but did not show any immediate interest. He sat quietly until the end and walked out with the other people.

Did we get the boys? Oh, yes, one of the boys willingly jumped into the jeep before we drove out of the tent camp. The other boy is still hiding out in the sagebrush country somewhere. We can't control the circumstances of the life of the people with whom we live; we must take advantage of the opportunities even on the hunt for schoolboys.



ISRAEL CALLS!

IGNORANCE

By Leanore Button

Ignorance is a funny thing. There is a lot of meaning behind the word. You can be well-educated in a worldly sense and yet be woefully ignorant concerning spiritual things. Thus it is with not only Israel but the gentiles as well. In these days of specialization, it seems that the average person expects the rabbi, priest, or minister to be in possession of spiritual knowledge, and he is willing to let it remain that way.

Though in these days there are troubled hearts and insecurity, people have no time for the Word of God. World interest is centered on "religion" but ignores completely the Word of God.

In the bookstores and in the department stores one finds many, many books "about" the Word of God. For thirty-five cents you can read about Mormonism, Christian Science, Hinduism, Shintoism and many other cults. They are the bigger, more expensive books such as **The Day Christ Died, the Power of Positive Thinking** and many others. People are willing to read **anything** about the religions of the world, but when it comes to sitting down alone with their Bibles, they haven't the time. How universal! How human! How wrong! And it has ever been thus.

The history of Israel is confirmed as prophesied in Leviticus, chapter 26. Though they deliberately disobeyed God's commands, yet His love for His people, the Jews, did not and has not ceased. In Leviticus 26:44-45 God promises that He will not destroy them utterly.

In the past Israel disobeyed deliberately; today it is falling short, missing the mark, disobeying God mainly through ignorance.

First of all their rabbis ignore the Word of God. They tell their people that God understands their shortcomings and overlooks them. Do your best and you won't suffer. A good illustration of this is contained in a little book called **What the Jews Believe**. This was printed in condensed form some time ago in Look magazine.

Jewish teachers misrepresent the

Word of God. In the Old Testament passages such as Isaiah 9:6, they say it cannot be translated into English. So they just put the Hebrew words in the place of "and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." At the bottom of the page they give a **suggested** translation. Wonderful in counsel is God, the Mighty. Other passages that point directly to Jesus as the Messiah are explained away. This is **deliberate** misrepresentation.

Jewish men know so little of the Hebrew language that most of them couldn't translate Hebrew into English. They read Hebrew in the synagogue, but they do not know the meaning of the words they are reading. Consequently, they deny sin or the fact that God requires punishment for it. Though the Jewish Publishing Company prints the Old Testament in English, they are not interested enough to secure a copy for reading.

Jewish women are either so well educated in the university that they can't believe anything else at all, or they are so steeped in the tradition of their mothers that they are content to carry the prayer book and believe what the rabbis tell them. They spend much of their time attending lectures on how to overcome problems by positive thinking. They are willing to pay a steep fee for a consultation with a psychiatrist. But the Bible is for the uneducated and the superstitious. One of the most oft-repeated phrases I hear in calling upon women is "I want nothing to do with Jesus." A woman told me one day: "I don't care what is in that book [the Bible]. I wouldn't dishonor my mother to change my belief even if what it says is true." This is willful ignorance.

And lastly, Jewish children are ignorant of the Word of God. Today their mothers don't slap them for talking about Jesus. There was a day when they were given a beating for even mentioning the name in their home. Today the parents just laugh when they mention it and

make light of Him. "He's the God of the Christians," they tell their children. "But of course we don't believe in Him." Their children learn to take it as a big joke when His name is mentioned.

How wonderful is God's love! Not only to His beloved, Israel, but to the nations as well. In spite of the disobedience of His people over the years, He has promised that some day the Redeemer of Israel will rule from Jerusalem. Though they do not know it, soon their divine King will come. It isn't because we are ignorant that we know this. It is because we find it in the Word of God.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34).

SORRY, WRONG DISTRICT

I am sorry for the error appearing in the September 21 home-mission number placing the new Pine Glen work in the Allegheny district. It should have read "East District Stakes a Claim," for this new work is being sponsored by the East district. The division of the East district this last year confused me. No; this is not the first mistake this year! —Frank J. Poland

Newspage



MANSFIELD, OHIO. In view of the urgent need for a pastor at the Woodville Grace Brethren Church, and in the Christian spirit of co-operation between both churches in Mansfield, and all parties concerned, M. L. Myers has resigned as the associate pastor of the Grace Brethren Church here, and accepted the pastorate of the Woodville church in Mansfield. The Woodville church is an outgrowth of the missionary vision of the Grace church, Dr. Bernard Schneider, pastor. Pastor Myers assumed his new duties on Oct. 15.

FORT WAYNE, IND. Dr. W. A. Ogden, vice president of Grace Seminary delivered the dedicatory address on Oct. 6, at the Grace Brethren Church, Thomas Julien, pastor. Music was furnished by the Grace College quartet. The new church was started in the home of Mr. and Mrs. Bert Leiter on Jan. 1, 1956, and is now another thriving church under the Brethren Home Missions Council.

CUYAHOGA FALLS, OHIO. The finished edifice of the Grace Brethren Church was dedicated on Sept. 29. A full report of the work of this church, and of the dedication will be given in the next issue of the Missionary Herald. Richard Burch is pastor.

ASHLAND, OHIO. Mr. and Mrs. Fred Morr celebrated their 50th wedding anniversary on Sept. 21. They are members of the Grace Brethren Church.

FINDLAY, OHIO. A new parking area has been completed at the Findlay Brethren Church, which not only provides a drive around the church but parking area for about 25 cars. Gerald Teeter is pastor.

SAN DIEGO, CALIF. The rough plumbing and electrical work

has been completed, the roof finished, furnace installed, and the baptistry poured in the new building under construction for the Grace Brethren Church, Archer Baum, pastor.

FINDLAY, OHIO. The Northern Ohio District WMC rally will be held at the Findlay Brethren Church on Oct. 28.

BEAUMONT, CALIF. Pastor and Mrs. Wendell Kent were given a reception by members and friends of the Cherry Valley Brethren Church on Sept. 16.

INDIO, CALIF. Brother and Sister S. W. Link have returned to their home in Indio, Calif., and report that the recent surgery in Johnstown, Pa. was successful.

FRENCH EQUATORIAL AFRICA. A devastating tornado ripped through the Bible Institute located near Bozoum on Sept. 23. There were no injuries to the missionary personnel nor children. One native woman and a child were injured. The chapel at the Bible Institute was completely destroyed, and the institute building and print shop were seriously damaged. Apparently the residences were not destroyed, although several storehouses were. The student village was left in shambles. Full details will be reported later.

ALTOONA, PA. A new gas furnace has been installed in the First Brethren Church. Another improvement is the new nursery supervised by the Young Adult class of the Sunday school. Ralph Burns is pastor.

SUNNYSIDE, WASH. The Northwest Fellowship WMC rally will be held at the First Brethren Church on Oct. 22.

ALLENTOWN, PA. William Drury was guest speaker at the First Brethren Church on Oct. 6. He is associated with Youth-A-Rama in Philadelphia. John Neely is pastor.

HARRISBURG, PA. An overnight youth rally of the Northern Atlantic Fellowship is being held Oct. 18-19 at the Melrose Gardens Brethren Church. Conard Sandy is host pastor.

WARSAW, IND. The charter membership of the Community

THE BRETHREN MISSIONARY HERALD

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

Grace Brethren Church was closed on Oct. 6 with 38 members. This group has taken a real step of faith, and purchased a building in South Warsaw. Robert Cover is pastor.

DAYTON, OHIO. Anniversary Sunday will be observed Nov. 3, at the North Riverdale Brethren Church, Russell Ward, pastor. Rev. Wendell Loveless will be the guest speaker.

BOSTON, MASS. Russell Dunlap has won the highest merit award for outstanding service in the Radio Corporation of America. This is not only the most coveted award presented annually by the corporation, but Mr. Dunlap is the youngest man ever to receive this recognition. Upon being asked how it was won, he recognized the men that labor under him, but quickly added that all "the credit goes to the Lord." He has been used to lead two branch managers to the Lord. Brother Dunlap is the superintendent of the Brethren Sunday school here, and is also acting as lay-pastor to the new work in Boston under the Brethren Home Missions Council. The Brethren Missionary Herald extends congratulations to Russell Dunlap for his Christ-honoring achievement.

WINONA LAKE, IND. Dr. Bernard Schneider, pastor of the Grace Brethren Church, Mansfield, Ohio, was the evangelist at the recent meetings held in Grace Seminary and College and for the Winona Lake Brethren Church. Richard DeArmy is pastor.

WATERLOO, IOWA. Usually we read of Mother-Daughter affairs by our Sisterhood girls but the Sisterhood girls of the Grace Brethren Church decided to be different. On Oct. 11 they had a Father-Daughter Hayride party. Now the dads can no longer say they know nothing about Sisterhood work.

An Unpardonable Sin?

By Dr. Alva J. McClain

President, Grace Theological Seminary



There has been so much discussion, often fruitless, surrounding what is called the "unpardonable sin" that one may well hesitate to enter a field where well-meaning men have widely disagreed. However, even leaving out of consideration those texts in the Synoptic Gospels about which much controversy has raged, it can be affirmed that there is described in Scripture a sin for which, by its very nature, there is no divine remedy. The general nature of this sin may be stated as follows:

1. There is but one place where a holy God can justly forgive sinners, that is, **"in Christ,"** whose death upon the cross satisfies in full all the claims of broken law for those who take refuge in him (Rom. 3:21-26). Outside of Christ, not even a sovereign and omnipotent God can forgive men their sins (Acts 4:12).

2. Now, by divine appointment, it is the peculiar work of the Holy Spirit to bear witness to Christ as Saviour and bring sinners unto Him (John 15:26; 16:8-14). All the ministry of what we call evangelism, from beginning to end, is under the immediate direction of the Holy Spirit. No man can even say with a true confession that Jesus is Lord except by the Holy Spirit (I Cor. 12:3).

3. Therefore, to resist the ministry of the Holy Spirit, as he seeks to lead sinners into Christ, is to refuse to be led into the one place where divine forgiveness is morally possible (Heb. 2:3-4). For outside of Christ, there can be nothing for the sinner but the wrath of God (John 3:36).

4. This means, by the very na-

ture of the case, that sin against the Holy Spirit is unpardonable sin. It is not, as some have carelessly supposed, that the person of the Spirit is somehow more sacred than that of the Son, or that sin against the Spirit is more damnable than sin against the Father and the Son, but rather that the Spirit's peculiar work is to bring sinners into Christ, the only place where God can forgive. Hence, for the man who "hath done despite unto the Spirit of grace," there can be no help nor remedy for his sin (Heb. 10:26-29).

5. This sin against the Holy Spirit may begin as a single act of resistance to the voice and ministry of the Spirit, on the part of some sinner, in rejecting Christ as the place of salvation; and then by constant repetition the sin may become a settled state of hostility or indifference toward Him as Lord and Saviour (John 19:15; Acts 7:25-52).

6. Even the initial and single act of rejecting Christ as Saviour, if persisted in, holds the sinner inexorably in a place where forgiveness is morally impossible on the part of a holy God: "He that believeth not is condemned already" (John 3:18). But such a sinner may yet be reached by the voice and ministry of the Holy Spirit if he is willing to hear (Heb. 4:7). The "door" is open as wide as a sovereign God can open it (John 10:9).

7. When, however, by repeated acts of resistance and rejection, the sinner hardens his attitude into a fixed state, his condition may become utterly hopeless (Eph. 4:18-19 ASV). The voice of the Spirit no longer reaches his heart (Matt. 13:14-15). Such a man may even mistake the Spirit's testimony and ministry for the work of Satan (Matt. 12:

24, 31-32). When this point is reached, it is possible for the sinner to say "No" to God for the last time, and, like Judas, perish while still upon earth (John 17:12 ASV).

8. If this seems a hard saying, we must remember that this sinning against the testimony of the Spirit is not unpardonable because of some arbitrary decree of God, for God is eternally a God of infinite mercy and grace (Matt. 11:28). But it is simply a moral impossibility for even a God of grace to forgive sin outside of Christ, and a hardened resistance to the voice of the Spirit will keep the sinner outside of Christ forever. He is "guilty of an eternal sin" (Mark 3:29 ASV).

9. It must be remembered, however, that **only God** can know certainly when any sinner has reached the point in his resistance where he can no longer hear the voice of the Spirit. No man is able to judge infallibly in these matters (I Cor. 4:5), and therefore no man has any right to point either to himself or any other man as one who has sinned beyond recovery. But if we cannot judge in such matters, it still remains our solemn duty to warn men of the awful possibility, and strive without ceasing to bring them into Christ, who is the only place of pardon (Heb. 6:4-6; 10:29).

10. The progress of sin, as set forth by the sainted Jeremy Taylor, may be mercifully slow, but it is certain at last, if unhindered, to bring sinners to an irrevocable doom. At first sin startles the sinner, then becomes pleasing, then frequent, then habitual, then confirmed; then the sinner becomes impenitent, then obstinate, then determined never to repent; and then he perishes.

The Lord's Supper

By Miles Taber
Pastor, Grace Brethren Church
Ashland, Ohio

We have emphasized repeatedly the fact that the churches associated with the National Fellowship of Brethren Churches accept wholeheartedly all of the great doctrines of the historic Christian faith. Because of this we enjoy fine fellowship with our brothers and sisters in other denominations who still believe the Old Book. But we have stated also that we believe that there are some additional truths taught in God's Word which are either misunderstood or neglected by others. We emphasize these our distinctive beliefs, not with the purpose of dividing God's people nor of proselyting. Rather we emphasize them because we believe God has commanded them, and because we have found many blessings in observing them. Our purpose is a simple desire to share something good with those we love. In this spirit we want to share with you today some thoughts on the Lord's Supper.

When we Brethren speak of the Lord's Supper, we find it necessary immediately to define what we mean, for the name is usually applied to something that is not a supper at all. When most people speak of the Lord's Supper, they mean the eucharist, the bread and the wine. But that bit of bread and that sip of wine, which commemorate our Lord's broken body and shed blood, cannot by any stretch of the imagination be called a supper. It is not so called in the Bible.

The Gospel records make it clear that the eucharist, that is, the bread and the wine, came **during** and **after** supper. Therefore the eucharist itself cannot be the Lord's Supper.

In Matthew 26:26 it is recorded that "as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." And Luke adds, in Luke 22:20: "Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Now if the bread came during supper, and the cup came after supper, we can be very sure that the bread and the cup do not themselves constitute the Lord's Supper. So when we Brethren speak of the Lord's Supper, we mean the real supper that our Lord ate with His disciples in that upper room—not merely the bread and the cup which followed it. Of course we eat the bread and drink of that cup as other Christians do, but we believe that it should be preceded by a real supper, the Lord's Supper properly so called.

Now there can be no doubt in the mind of any believer of the Bible that the Lord ate a full evening meal, or supper, with His disciples on the night before His crucifixion. The only question that remains is did He intend for them to perpetuate that meal as a church ordinance,

along with foot-washing and the eucharist? We believe that both the New Testament and the history of the early church give a clear affirmative answer to that question. We shall try to present that evidence very briefly and simply.

The name, "The Lord's Supper," occurs only once in the New Testament. It is found in I Corinthians 11:20. A study of this chapter will demonstrate to anyone that the church at Corinth was in the habit of eating a full meal at their communion service. The fact is that they were turning it into a disgraceful, selfish feast at which the rich were stuffing themselves and the poor were going hungry. Now this church at Corinth had been founded by the apostle himself. He was now writing a letter to correct their excesses and abuses. If, as an inspired apostle, he did not believe that the feast itself was intended to be observed, what would be more natural than to simply order its discontinuance? But instead, he corrects the abuses and preserves the supper itself. This is the strongest kind of endorsement.

Earlier in this same letter Paul had written (I Cor. 5:7-8), "Christ our passover is sacrificed for us: Therefore let us keep the feast." What feast? we may ask. Surely not the Jewish passover, or any other Old Testament feast. And the New Testament is silent concerning any other Christian feast. There is only one feast to which the apostle could refer, and that is the Lord's Supper. Christ himself had fulfilled the type of the passover lamb. The blood of animals could not take



away the sin of the world. He is our Passover, delivering us from death. And while the Hebrews had a feast to commemorate the slaying of the passover lamb and the deliverance from Egypt, our Lord would not leave us without a feast to commemorate His own triumphant death for us and our consequent deliverance from sin and death. This is the Lord's Supper, a feast that He himself has provided for His church. This is the Lord's table, referred to in I Corinthians 10:21. This feast is a blessed foreshadowing of that coming feast in glory which our Lord mentioned in Luke 12:37: "Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." This is the gracious Lord who has given us the "Lord's table" to remind us often of Calvary and Paradise.

The Apostle Jude writes of this feast in the twelfth verse of his short epistle. Speaking of evil men within the church, he says, according to the Authorized Standard Version: "These are they who are hidden rocks in your love-feasts, when they feast with you." The love feast is merely another name given to this same Lord's Supper. It emphasizes a different aspect of its meaning. For it is not only a feast to remind us of our wonderful Lord, it is also a feast of fellowship and love among Christians. Paul refers to this meaning of the feast too in that eleventh chapter of I Corinthians. I quote verses 18 and 20 from the Authorized Standard Version: "For first of all, when ye come together in the church, I hear that divisions exist among you; and I partly believe it. . . . Therefore ye assemble yourselves together, it is not possible to eat the Lord's supper." They might eat a great feast in the church, and call it the Lord's Supper, but it was not really the Lord's Supper while there was division and strife and controversy in the church. Paul does not call it "the love feast" but it is clear that he was aware of its meaning.

In our opinion there is no greater need among fundamental churches today than the love which was so characteristic of the early church. In those days the world exclaimed: "How these Christians love one another." It is significant that the church which so impressed its hea-

then neighbors was a church which practiced the love feast. Dr. Schaff says that "the earliest eucharistic pictures represent chiefly the **agape** or supper which preceded the actual communion." Bennet, in **Christian Archaeology**, says: "In the earliest notices of the Lord's Supper a simple and almost literal imitation of the meal as instituted by Christ is prevalent." All church historians agree with what we have discovered in the New Testament; namely, that the early church ate the Lord's Supper or love feast at its communion services. It was instituted by Christ, commanded by the apostles, and practiced by the early church.

Again today we must say that we are not contending for an empty form. We have no interest in preserving a practice which has no value to the one who participates in it. But each of the New Testament ordinances was given to meet a need that our Lord foresaw in His church. And what church is there that does not need to be reminded often that Christ is our Passover, slain for us, that He is coming again to welcome us to the Marriage Supper of the Lamb, and that while we await Him we must manifest the love of God toward one another? If the church needs these things, then it needs the love feast, the Lord's Supper, and it neglects it to its own loss. Restore the love feast in your church, observe it in spirit and in truth, and God will have the opportunity to bless you through it. But the church that has substituted social meals, or even money-making meals, for the love feast cannot expect the Lord to bless the substitution.

Under the Old Testament law, the priest who would rush into the Holy Place without following the prescribed preparation was stricken dead instantly. We are living under a dispensation of grace, in which God does not so manifest His wrath. Nevertheless there is a divine order in the threefold communion service as instituted by our Lord and practiced by the early church. We believe it is presumptuous in man to eat of the sacred emblems of the eucharist without preparing for that intimate communion with God in the way that He has ordained.

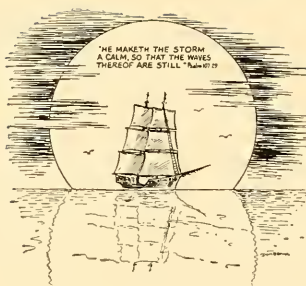
Every Christian sins, in thought, word, or deed. We all fall short of the perfect will of God for our lives. Our feet are defiled with the dust of forbidden paths. Those defiled feet

prevent our perfect enjoyment of communion with God. As Dr. Scofield has written in his comment on John 13: "Christ cannot have communion with a defiled saint, but He can and will cleanse him." So we need to have our spiritual feet washed in order that we may experience true fellowship with a holy God. That is why our Lord instituted the ordinance of feet washing, as an outward symbol of this much-needed inward cleansing. While a believer's feet are being literally washed by his brother, he must be examining himself, searching his own heart, and asking the Lord to cleanse him for fellowship. The church needs the ordinance of feet washing to remind us of this before we partake of the eucharist.

Another requirement before we enjoy full communion with God is that we love one another, being fully reconciled to our brethren. John tells us in I John 4:20: "If a man say, I love God, and hateth his brother, he is a liar." And our Lord says, in Matthew 5:23-24: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "First be reconciled to thy brother." God cannot have fellowship with Christians who are out of fellowship with each other. We dare not partake of that Body which was broken for us if we are contributing to the breaking up of His Body which is the church. The church needs the ordinance of the Lord's Supper, or love feast, to prepare it for the holy communion of the eucharist.

We cordially invite our readers to visit any one of the churches affiliated with the National Fellowship of Brethren Churches and witness this threefold communion service as we believe Christ instituted it, the early church practiced it, and our churches still practice it.

And to Brethren people we add: Be sure that you have the reality, the love of God for one another, not just the empty shell. The world is waiting to see a church in which they really love one another. Jesus gave them the right to judge us on this basis. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). The world will believe in proportion as we love.



Faith Is the Victory

By Russell D. Barnard

General Secretary, the Foreign Missionary Society
of the Brethren Church

"This is the victory that overcometh the world, even our faith" (1 John 5:4).

At Journey's End

In his volume, "Bryggan Holler" ("The Bridge Holds") the Swedish novelist, Sven Lidman tells of the dying words of a good woman who had carried on the work of a little orphanage on faith lines. She lay in a coma, and all those about her bed thought that she had actually passed over. Suddenly she opened her eyes, and looking on her relatives with a smile, said: "Greet the friends and tell them that the bridge holds." Then she shut her eyes and crossed over the chasm which separates us from the next world. He who is the way in life, is also the bridge in death. Thus another testimony to the victory of faith.

At Life's Beginning

A little child had been sent upstairs by her mother to get a wrap for the baby sister. As she reached the head of the stairs she hesitated, fearful of the shadows. Then her little voice was heard to say: "Fear not, for I am with thee." After some hurried steps to the cot and back, she carefully descended the stairs. The Lord Jesus is able to bring wonderful peace and great courage, even to the little ones as they begin the journey of life. Every such simple trust in Jesus is a victory of faith.

God's Daily Care

Faith depends on conscious relationship with God. I will not trust Him if I do not know Him. I will want to trust Him if I know Him. To know Him is to know that I can trust Him, always and ever.

Moody and a friend were standing by a garden gate. Two boys came by. Speaking to Moody, the man said: "Watch the difference in these two

boys." Taking one of them in his arms he stood him on the gatepost, and stepping back a few feet he folded his arms and called to the little fellow to jump. In an instant the boy sprang toward him, and was caught in his arms. Then turning to the second boy he tried the same experiment. But in the second case it was different. The child trembled and was afraid to move. The man held out his arms, and tried to induce the child to trust him, promising that he would surely catch him. He would never let him fall. At last the man had to lift the boy down from the gatepost and let him go.

"What makes the difference in the two?" Moody asked.

"The man smiled and said: 'The first is my own boy and knows me; but the other is a stranger's child whom I have never seen before.'"

The faith that gives victory is not a blind faith produced by a resolute will, but a living faith in a Person, born of experience in trusting God.

In a Dense Fog

A converted sea captain, owing to a dense fog, had been on the bridge of his ship for twenty-four hours, when George Muller, who was one of the passengers, came to him and said: "Captain, I have come to tell you that I must be in Quebec on Saturday afternoon."

"Impossible," replied the captain. "Very well," said Muller, "if your ship cannot take me, God will find some other way. I have never broken an engagement for 57 years. Let us go down into the chart room and pray."

"Mr. Muller," said the captain, as they went down, "do you know how dense the fog is?"

"No," replied the great Muller, "my eye is not on the density of the fog, but on the living God who controls every circumstance of life."

Muller knelt down and prayed

a most simple prayer, and then rising, said to the captain: "Open the door, and you will find the fog gone." The captain arose, and found that the fog had indeed lifted.

God may not lift a fog for us, but one thing is sure—no life will be happy and successful in God's service without the victory of faith. Let's trust God more!

Trusting God Is Practical

Faith gets things done. How much more practical to start the day acknowledging God's partnership in life's undertaking than to start it alone! Only a few visitors, or a few telephone calls, and God has wrecked accomplishment for the Christian who is too busy doing things to start the day with God. Every time a certain banker came to church, the preacher's theme was "Faith." Finally the banker said: "Don't you ever preach anything else? Why not preach something practical once in a while?" The preacher's answer didn't satisfy the banker, and time passed.

One day the preacher heard that there was a "run" on this banker's bank. Going downtown, the preacher saw the crowds milling about the doors of the bank. The banker friend was out in front frantically telling the people—mostly a foreign people—that the bank was sound and everything was all right; that they should not withdraw their money. The banker saw the preacher, beckoned to him, and when he was near enough, said to him: "They've lost faith in our bank and I can't understand it."

"Lost faith?" the preacher questioned.

"Yes," said the banker. "I know what you're thinking, and there's nothing so practical or necessary as faith."

And, if faith is necessary in the business life, it is many times more

valuable to the one who is a personal servant of the Lord.

Hundred-Horsepower Christians!

Professor Rufus Jones speaks of persons in every community who, by their lives, are lifting the moral and spiritual level of the community as "hundred-horsepower" persons. And there are "hundred-horsepower Christians"; those who by their close walk with the Lord, and their daily confidence in Him, move the mountains of opposition and turn the wheels of service in the Christian church. We ought to be that kind of Christian. Of course, it's really not our faith, but God's power that does things. It's illustrated by the woman who said: "I am a weak woman with a little faith in a great God." Truly ours is a great God! We ought to trust Him for every victory.

PIGTAILS

"Pigtail giving" has been suggested by a practice that prevailed in the New Hebrides when the natives were sunk in heathenism. At their heathen feasts they would cut off the tails of the pigs they were about to eat and throw them into the "bush" as an offering to their gods, while they themselves would eat the carcasses. They could easily spare the tails and this simple offering was supposed to satisfy the gods. At any rate, the giving satisfied the crude consciences of the givers.

Some Christian giving does not constitute a very great advance upon that of the undeveloped New Hebrides natives. It is indeed quite common for people to feel obligated to give only what easily can be spared, or what is left after all personal needs have been supplied.—Exchange.

LIGHT NECESSARY

A stranger, passing some mines in Pennsylvania, asked a little boy why the field was so full of mules.

"These mules are worked in the mines during the week," replied the boy, "and are brought up into the light on Sunday to keep them from going blind."

The application is apparent. Do not allow yourself to go spiritually blind. Come to church on Sunday and let the light of God's Word shine to your heart.—Selected.

BIBLE VITAMINS

By Mrs. Katie I. Craig

On every hand, over the radio and elsewhere, we are hearing a great deal, these days, about vitamins. We must have vitamin this, and vitamin that, in order to keep our bodies physically fit. Bread is being enriched with vitamins; programs over the air are telling which kinds of fruits and vegetables have the most vitamins; there are advertisements telling us that vitamins can be had in tablet form—all this for the building up and for the maintenance of our physical bodies.

If these vitamins are so important and so necessary in keeping up our physical bodies, how much more important it is that we be supplied with Bible vitamins for our spiritual welfare.

So far as I know, there is no mention made of Bible vitamins. In Galatians 5:22-23 we read of spiritual vitamins, although these two words are not mentioned. The spiritual part of man needs these vitamins of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance." We need all these vitamins to help us to be the kind of persons Christ would have us to be. If we have really been born again, we should have these vitamins already abounding in us.

Vitamin love: We will love Jesus; our brethren; yes, and sinners also—not the things that they do, but their souls. Christ died to save us from our sins.

Vitamin joy: We will have that gladness or happiness in our hearts. There are many ways and degrees of expressing it; but if it abounds in our hearts, it will naturally overflow in some form or another.

Vitamin peace: A state of quietness and contentment. We are reconciled to God, or brought back in harmony with God.

Vitamin longsuffering: We will patiently bear injuries or offenses for a long time; we will not be provoked easily.

Vitamin gentleness: We will be refined in our manners, not rough, but mild and tender—a quiet disposition.

Vitamin goodness: We will possess desirable qualities, such as being useful, virtuous, and pious.

Vitamin faith: That substance of things hoped for, the evidence of things not seen. We must believe in God, in the Scriptures, and in the person and work of Christ. It is trusting and being loyal to Him.

Vitamin meekness: The state of not being haughty or resentful; to be mild of temper, unassuming and humble.

Vitamin temperance: Temperance is divided into two parts: (1) the habitual moderation of the appetites; (2) of passions. We should exercise control over our eating, both in quantity of food and kind of food. Certain kinds of food may not agree with us; then we should be careful and choose what agrees with us, and should not over indulge in the food which tastes so good. This is also true of drink. A Christian will not only be temperate pertaining to alcoholic beverages, but will abstain from them entirely. Passion is a state of mind when powerfully acted upon; a controlling emotion, whether of love, anger, or worldly desires. One can also have a passion for dress, music, et cetera, for passion is the result of any feeling or emotion completely mastering the mind. We are warned to be temperate in all these things.

Now we have these nine Bible vitamins itemized. We believe that we should study them, and as Christians, we should feast upon these Bible vitamins; for they are very essential in building up and maintaining our spiritual life, and we are in no danger of consuming too many of them.

GOD CANNOT GIVE UNTIL . . .

Prayer is no small thing as some people seem to consider it. When we pray in the name of our crucified Lord we must have equal faith to the meaning of His blood-stained cross. If our faith is not equal to our asking, then our praying is in vain and an insult to our God. A true vision of Calvary will smite weak, unbelieving prayer unto death, and we will see the flowing blood of our Lord redeeming all things for us. The prayer of faith in the blood is omnipotent. God is waiting for us to claim our inheritance. He cannot give until we take.—Fifth and Cherry Light.



PULSE and POINT
OF CONTEMPORARY
NEWS
Selected by the Editor

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

WASHINGTON, D. C. A national Churchmen's Commission on Decent Publications was formally organized here, to campaign against obscene literature. It is a broadly representative Protestant group with Inman Douglas, Washington representative of the Christian Science Committee on Publication, serving as president. Elected vice presidents were Dr. A. C. Miller, executive secretary of the Christian Life Commission, Southern Baptist Convention, and Dr. Frederick E. Reissig, executive secretary of the National Capital Area Council of Churches. Dr. Clyde W. Taylor, secretary for public affairs of the National Association of Evangelicals, was named secretary, and Dr. Carl F. H. Henry, editor of *Christianity Today*, treasurer.

The commission voted to solicit membership from churchmen of all denominations. Its purpose is to encourage higher standards in the publication industry. It will campaign for "necessary federal, state and local laws to curb the publishing and distribution of indecent and obscene publications," and will cooperate with other local and national groups for stricter law enforcement. O. K. Armstrong, of Springfield, Mo. (a former member of Congress), was elected to serve the Commission as legislative chairman.

SPECIAL. According to the annual report of the National Fire Protection Association, nine church fires can be expected to break out tomorrow somewhere in the U.S.A. At least, that is the average per day that has prevailed in the past year.

Horatio Bond, the association's chief engineer, said there were 3,200

church fires last year which caused damage totalling \$20,800,000. He stressed that since 1952 loss from church fires in this country has never run less than \$12,000,000 a year.

The fire official warned all churches to check their premises for defective heating systems, faulty electrical equipment and overloaded wires which might cause short circuits. He said a principal cause for church fires is the wooden construction inside most houses of worship which make them real "fire traps." Each church should invite their local fire department to inspect their building for fire hazards before cold weather sets in. Mr. Bond said there has been enough investigation to prove that arsonists are definitely a factor in church fires, especially where doors are not locked, but proper precautions would prevent most conflagrations.

COLUMBUS, OHIO. The Ohio Board of Tax Appeals ruled that parking lots acquired by churches and used by their members while attending services are exempt from state and local real estate taxes.

SPECIAL. For the first time, there were Roman Catholics enrolled in the linguistics course sponsored by the Wycliffe Bible Translators at the University of Oklahoma this summer. Three priests joined more than 200 Protestant missionaries learning how to reduce strange languages to writing. Rev. John J. Dunn and two fellow Catholic missionaries had to compose an alphabet for a hitherto unwritten language that is spoken by more than two million New Guinea natives. They decided on a 16-symbol alphabet.

Father Dunn said that once they can get the dialects down on paper they will be able to communicate with the natives in a more satisfactory manner. He said some mistakes can be embarrassing. For example, the priests found when they began examining the language that they had been praying "Our Father, who art in the coconut tree." It was a natural mistake, he explained. The translating priest probably pointed upward and made gestures asking the native to say the word for "God." The native looked up, saw the coconut tree, and gave him the word for it.

COLOMBIA, S. A. Jose Maria Villareal, Interior Minister of Colombia, South America, has instructed state governors and local authorities to assure full freedom of assembly and worship to Protestant sects. In particular, he directed the governors to see to it that the 50 or so Protestant churches in various parts of the country that have been hindered in their work or prevented from holding services be permitted to function without further trouble.

The minister's order was made public 24 hours after U. S. Ambassador John Moors Cabot had called on Colombia's Foreign Minister in Bogota to request that Protestant groups be permitted to function without hindrance. Most of these groups are of American origin.

Earlier, an agency of the Colombian Roman Catholic hierarchy had declared that the church recognized "the right of non-Catholic Christians" in Colombia "freely to practice their own religion." This statement was signed by the Reverend Eduardo Ospina, who said that "in various ways and occasions" Protestants in Colombia have suffered violence inflicted by Colombian Catholics." However, the priest denied charges of "Catholic persecution" and said that political factors were a major cause of the Protestants' troubles.

An editorial in the liberal newspaper *El Tiempo* hailed Minister Villareal for making clear that state authorities have a strict obligation to protect the rights of minority religious groups. *El Tiempo* said: "The whole world knows that the great majority of Colombians are Catholics," but it "should be made equally clear that any Colombian also has a perfect right to be an Anabaptist, a Brahman, a Presbyterian or a Buddhist."

The BRETHREN MISSIONARY

HERALD



EDUCATIONAL NUMBER

OCTOBER 26, 1957

GRACE THEOLOGICAL SEMINARY TWENTY YEARS AGO



AKRON, OHIO

FIRST STUDENT BODY AND FACULTY

OCTOBER, 1937

Back Row: Robert Miller, Kenneth Ashman, Blaine Snyder, Ernest Meyers, John Aeby, Albert Flory, Ralph Carmany, Edward Bowman, Harold Etling, Edward Hay, Vernon Newton, Arthur Malles, Henry Rempel, Herbert Wolfe, Cloyce Pugh

Second Row: Miss Ruth Snyder, Mrs. Harold Dunning, Harold Dunning, Arnold Kriegbaum, Russell Williams, John Squires, Charles Thomas, Hill Maconaghy, Wayne Baker, Robert Williams, Mrs. Raymond Gingrich, Ethel Morrill, (now Mrs. Phillip Simmons), Donald Hare.

Front Row: Mrs. Russell (Margaret) Williams, Mrs. Robert (Lenora) Williams, Edna Silkett, Raymond E. Gingrich, Alva J. McClain, Herman A. Hoyt, Miss Estella Myers, Mrs. Margaret Emmons, Mrs. Harold Etling.

EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

A Remarkable Record—

Pictured on the front cover of the magazine this week are thirty-five members of the first student body of Grace Seminary, and its full-time faculty of two, as they appeared twenty years ago. While time has brought some changes, we are quite certain that our readers will recognize many of the faces.

A study of the picture reveals some interesting sidelights beyond the physical changes the years have brought. More interesting by far is the record that the members of this first student body have made through the years since they finished their schooling. Five are serving Christ as Brethren missionaries in French Equatorial Africa (one more—Miss Estella Myers—is now with the Lord). One is a Brethren missionary in Argentina; another is serving Christ in Brazil under another denominational board. Six are Brethren pastors, and five are serving as pastors in other denominations. One is the superintendent of a large rescue mission in Akron, Ohio. Two are with the Brethren Missionary Herald (one is the editor). One (now on leave of absence) was the superintendent of the Brethren day schools in Long Beach, Calif. Two others, having served as Brethren pastors, are now associated with Bible schools (one is at a new school in Florida, and the other is president of a Bible College in Akron, Ohio). One is serving as our national Sunday school director. Four are wives of Brethren ministers. One is working as a layman in a Brethren church. Two are deceased.

Such a record should bring a genuine thrill to the heart of every person who had any part in bringing Grace Seminary into existence and helping to maintain it through faithful prayer and regular financial support. The record of this student body and others that have followed through these twenty years should enlarge our vision and our faith as we face the present necessary expansion and the challenge to even greater victories in the years that lie ahead.

Change in Life Membership Plan—

Since the organization of the corporation of Grace Theological Seminary, members of The Brethren Church who contribute \$5 or more to the school during the fiscal year are entitled to become members of the corporation. Such individuals are eligible to vote in corporation meetings, elect trustees, and have their part in

shaping the policies and program of the seminary and college. Heretofore a gift of \$1,000 entitled such a person to be a life member of the corporation, and through the years the Lord has given the school a number of such members. Inasmuch as our other corporations established a policy of offering life memberships to Brethren people for considerably smaller gifts, the board of trustees, at its recent meeting discussed, at length the advisability of lowering the amount necessary for such a membership. Accordingly, the board decided to recommend to the corporation that gifts amounting to a total of \$500 during any fiscal year shall entitle the donor to life membership in the corporation. It is hoped that this change in the code of regulations will encourage many to seek life membership who might otherwise find it impossible to attain through gifts given in any one year.

The Status of the Building Program—

You probably remember that at the time we started construction in this present building program we had in hand about \$90,000. This money has been the foundation of the entire project. Without it we could not have started, and without it we could not have met our bills up to this time. Again we express thanks to God that through your hands He has thus graciously supplied our needs.

We have now made two payments to our general contractor, and one to the plumber. We have also paid the architect a substantial part of his fee. This means that our money will soon be exhausted and we must have more from some source. We are hoping that it will not be necessary to borrow until we approach the end of the construction period.

Will you unite with us in prayer that God will raise up friends at this time who will give substantial gifts to our building fund? Every dollar given now is worth two dollars after we get into an amortization program over fifteen or twenty years. Smaller gifts too are essential and add up to a large total. Please keep your gifts coming in through your own church, wherever possible. It will help greatly to have a prompt and steady transfer of these funds from your church treasury to Grace Seminary as the gifts are given. It is here that we must constantly meet the bills that face us day by day as we provide this essential addition to the entire Brethren testimony through Grace Seminary and Grace College.—W. A. Ogden

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 19, NUMBER 43

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Twenty Years Ago

This Month

By Dr. Herman A. Hoyt, Dean



(Note—Many of our readers, including the more recent alumni of the school, are not familiar with the early history of our seminary. The following account by Dr. Hoyt was taken from *The History of Grace Theological Seminary*, which appeared in the schools annual for 1951. With a present enrollment in the seminary of 120 and with an additional 212 students enrolled in the college, it is evident that the hand of the Lord has been upon the school through these twenty years.—P.R.B.)

The organization of Grace Theological Seminary, though prayed into existence in Ashland, Ohio, and first located in Akron, Ohio, was really consummated in Winona Lake, Ind. It was here in connection with the General Conference of The Brethren Church that the corporation membership was begun, the first board of trustees was elected, the name was settled upon, and the first teachers were called. All these matters were determined in late August, and early September of 1937.

The Faculty

At this organizational meeting the board of trustees called Dr. Alva J. McClain to head Grace Theological Seminary as its president, and to serve in the capacity of professor of Christian Theology and Apologetics. Dr. Homer A. Kent, then pastor of the First Brethren Church, in Washington, D. C., was also called to serve as full-time professor of Practical Theology and Church History. He was unable to begin his ministry until the fall of 1940, though he did serve in a part-time capacity through the first three years of the school. To assist the president in the full-time teaching ministry of the school, Dr. Herman A. Hoyt was called to fill the chair of professor of the New Testament and Greek.

After long deliberation, it was decided to accept the invitation of Pastor R. E. Gingrich and his congregation, the First Brethren Church in Akron, Ohio, and temporarily locate the new school in their quarters. One overshadowing reason for this decision lay in the fact that the students, who were most likely to enter the school in the fall, were pastors in that region. The building used by the First Brethren Church of Akron, though not offering all the facilities of one specially designed for school purposes, nevertheless

proved adequate for the launching of the school. In these quarters Grace Theological Seminary began its ministry and grew and prospered through its first two years.

The Curriculum

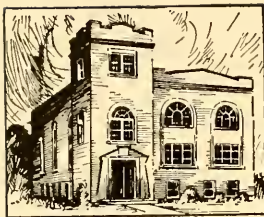
Since President Alva J. McClain and Dr. Herman A. Hoyt had been faculty members at Ashland, and since the curriculum of the former school was almost wholly developed and arranged under the deanship of Dr. McClain, it was quite logical to expect the new school to follow closely the same departmental pattern. Now free from any outside or inside encumbrances, even greater emphasis was given to exposition of the Scriptures. Dr. McClain added Homiletics and certain Old Testament courses to his teaching load of Christian Theology and Apologetics. Dr. Hoyt continued to teach in the field of New Testament and Greek, but also assisted in Homiletics, Old Testament, and Hebrew. Dr. R. E. Gingrich (now President of Cornus Hill Bible College in Akron) taught the courses in Church History, while Dr. Homer A. Kent came in for several weeks each semester and lectured in the fields of Old Testament, Practical Theology, and Archaeology. The following year Dr. J. C. Beal, Rev. Thomas Hammers, Rev. Everett Niswonger, Rev. Leo Polman, and Henry Rempel joined the faculty as part-time instructors in Practical Theology, Old Testament, Personal Soul-Winning, and Music.

First Student Body

Most important of all is the student body with which this new school began on October 4, 1937. The story is one that can never be forgotten. By the spring of 1937 there were 24 students in Ashland Seminary. Four of these graduated at the May commencement. Of the

20 remaining, 18 withdrew with the intention of matriculating in Grace Seminary. These 18 were kept together by the student body president, Rev. Kenneth Ashman. And out of these 18 came 11 who formed the solid nucleus for the new student body, along with one graduate who returned for further work. Kenneth Ashman, John Aebly, Harold Etling, Mrs. Ada Etling, Albert Flory, Luther Grubb, Edward Hay, Hill Maconaghy, Arthur Malles, Robert Miller, John Squires, and Russell Williams were pioneers in Grace Seminary. They were joined on registration day by six preseminary students who had formerly attended Ashland College: Wayne Baker, Edward Bowman, Harold Dunning, Mrs. Marguerite Dunning, Arnold Kriegbaum, and Blaine Snyder.

Quite to the amazement of everyone, 21 others joined the above-mentioned 18 on that memorable day, October 4, 1937, to make up the first student body of Grace Theological Seminary. We affix their names because they too pioneered in the launching of the new school: Ralph Carmany, Mrs. Margaret Emmons, Mrs. Edith Gingrich, Donald Hare, Earl Miller, Ernest Myers, Estella Myers, Vernon Newton, Henry Rempel, Edna Silkett, Ethel Morrill, Ruth Snyder, Charles Thomas, Ethel Thompson, Robert Williams, Mrs. Robert (Lenora) Williams, Mrs. Russell (Margaret) Williams, Herbert Wolfe; and in the graduate division three men enrolled: Raymond Gingrich, Herman Hoyt, and Cloyce Pugh. There were 39 in all, 13 of them committed to foreign missionary service. Later registrations through the year brought the total to 48, and during the second year in Akron total registrations reached 49, thus initiating the greatest period in the Brethren theological education.



The Turning Point in Our Lives

A wonderful turning point in my life came when God opened the door of opportunity for me to enroll in Grace Seminary. Practically all of the understanding of the Word which I have received, and the privilege of ministering the Word, has resulted from association with the school and its founder.

Now we are praising the Lord for expansion at Grace. We are very happy that our son, Glenn, is enjoying the privilege of being enrolled as a freshman in Grace College this year.—W. Wayne Baker, pastor, Aleppo Brethren Church, Aleppo, Pa.

THE TOOLS GOD GIVES

Twenty years since being in the first student body of Grace Seminary has proved to me the **abiding wealth** of the teaching, and the **tools** God gives, in the classes at Grace. Then too the **active walk** with the Lord begun there along with the **awareness** of the **warfare** against evil are priceless blessings God gave me at Grace.—Robert E. A. Miller, Grace Livingstone Hill Memorial School, St. Petersburg, Fla.

INSPIRATION AND TRAINING

God is to be praised that mine was the privilege to be present on June 2, 1937 for the most memorable prayer meeting in the history of The Brethren Church. On that night Grace Seminary was born from the hearts of men on their knees before God. On that night Grace Seminary was born in the home of the late Dr. J. C. Beal, who then resided at 1000 Lincoln Way in Ashland, Ohio. The love for Christ and the devotion to His Word that compelled that prayer meeting to be held, has never ceased. I thank God for the inspiration and training that I received in Grace Seminary.—Arnold R. Kriegbaum, editor Breth-

ren Missionary Herald, Winona Lake, Ind.

HOW TO WIELD THE SWORD

Under the able tutelage of the Grace professors this writer was taught how to wield the Sword of the Word. In so doing the result was twofold: natural men were born from above (John 3:5), and born again ones grew in spiritual stature (1 Pet. 2:2). Praise God for a Biblical seminary with a competent teaching staff.—Henry G. Rempel, pastor, Norwalk (Calif.), Brethren Church.

GOD OF THE IMPOSSIBLE

One of the "extra curricular" blessings which became ours during our student days at Grace Seminary was the demonstration of the power of God to do for His glory what seemed humanly impossible. Those first years at Grace were fraught with many testings for student, faculty, and board. But God always seemed to have a plan and a way to continue this ministry. This lesson, learned early at Grace, has been a source of great challenge in our ministry. Since we are working with the God of the impossible, we therefore attempt great things with Him. We have found the lesson continuing. He never fails.—Kenneth Ashman, pastor, First Brethren Church, Wooster, Ohio

A FIRM FOUNDATION

It is a privilege to give a word of testimony about Grace Seminary. I shall always be grateful for the excellent teaching in the study of the Word which I received there. The effect of this in the lives of the students can never be comprehended. If you, too, would like a firm foundation in the faith, we heartily recommend Grace Seminary to you.—Blaine Snyder, Brethren Missionary Herald Co., Winona Lake, Ind.

SPIRIT OF ONENESS

As I recall the early days of Grace Seminary, one of the lasting impressions of those days is the spirit of oneness that existed between the professors and student body, and among the students. From the financial standpoint, they were difficult days but those who had a little more shared with those who were having an especially hard time and thus made it possible to continue.

There is not space in this brief testimony to begin to express what the teaching of Grace Seminary and the inspiration of those days has meant to me through the years. Praise the Lord for His blessings upon the school during these twenty years.—Hill Maconaghy, Jose Marmol, Argentina

THE BOND OF FELLOWSHIP

It was a rare privilege to be among the first students in Grace. While the school was small, the bond of fellowship between students and faculty was great. I thank God for the school which gave me the right teaching in the Word of God and that I have been privileged to share this with others in my ministry.—Edward Bowman, pastor, First Brethren Church, Clay City, Ind.

A SCORE OF YEARS

Twenty years ago this fall it was my privilege to join with nearly forty others in the opening sessions of Grace Theological Seminary. The hospitality and fellowship of the First Brethren Church, of Akron, Ohio (Ellet), will always be remembered. The chapel prayer sessions with their testimonies to the Lord's faithfulness and blessings of answered prayer for the day-to-day needs of the school and the students' needs as well stand out still and always will. Remember, those were near depression days!

Instead of the well-stacked library in comfortable and commodious quarters, we had a narrow room up above the baptistry with a collection of books from professors' and students' libraries. Some of us would have difficulty today passing on the winding, narrow stairs which were our only means of access. But in basement, auditorium and balcony we enjoyed the same faithful teaching of the Word of God and the same fellowship with faculty and students in our same precious and faithful Lord and Saviour Jesus Christ and shared our mutual problems, joys and victories as the students of today, a score of years later.

The sound systematic doctrinal foundation, the rich Bible expositions, the encouragements of Church History and Apologetics, and the vitally important language tools received then are still the enduring foundation of our ministries today. I thank my Father in heaven and always will for those beginning days of Grace and for the privilege of having been a part from the opening meeting in Dr. J. C. Beal's home to the last session held in Goss Memorial Church before Grace moved to Winona Lake.—John M. Aeby, pastor, Grace Brethren Church, Waterloo, Iowa

"ALL THINGS . . . FOR GOOD"

The Lord was so good to involve us in an eight-car accident in the spring of 1936! We were not Brethren at the time and had planned to go to a modernistic seminary. The repair bill was so costly that we had to seek a seminary closer to our home in Akron.

A message delivered in a tricity Sunday school was so Biblical and so different from anything that we ever heard that we inquired about the speaker's connections and as a result registered in Ashland Seminary.

How rich and inspiring! What treasures were opened to us from God's Word! How we enjoyed studying together! Then came the sad word about denominational difficulties, but it was followed by the good news that the new seminary would be meeting in the Akron Brethren church. Right at home!

We shall never forget those early days when the prayer meetings and student parties were held in our home. What friendships and what answers to prayer were enjoyed by that first student body! The library

for the most part consisted of our own private books. What a pleasure to loan them!

As we, Brethren now for eleven years, sat at the 1957 graduation service, we thanked the Lord for the beautiful building and the fine equipment now possessed by the seminary. We thanked Him for wonderful friends and the devoted teaching staff. Most of all, however, we were grateful for the richness and joy in our hearts as a result of the knowledge that "all things work together for good to them that love God"—even an accident!—Harold (national Sunday School director) and Ada Etling

MEN OF VISION SAW A NEED

As a member of the first student body of Grace Seminary, I am happy for this opportunity to tell a little of what the seminary has meant to me.

In the spring of 1937 everything seemed to be going just about right. I was completing my second year in Ashland Seminary; I had a small church; it was easy for me to find work; and I had rented a small apartment just across the street from the school where my wife and I could live while I completed my seminary work the following year.

My bride and I came back to the apartment after a brief honeymoon to be greeted with the news that two of the professors had been dismissed from the seminary without notice. We can say what we will but the teachers make the school. Along with almost every other seminary and preministry student, I was like a ship suddenly cut loose from its

moorings. Unexpectedly I found myself in open waters without compass or chart and with no harbor or port toward which to steer. I am not thinking of my faith, for the teaching of the Word by these same godly men had provided an anchor for that. Rather I am thinking of my plans and purpose in life with reference to completing my training for the ministry. Men of vision saw this need and by faith immediately founded Grace Seminary.

Mrs. Williams and I will always be glad for that one year in Grace Seminary together. However, that first year was not without its testings. We were uprooted and obliged to move into a strange city without any promise of provision for material needs. Classrooms bore little more than the name, but there were teachers and those longing to be taught. The library was almost nonexistent; someone had supplied a few books. But by practical experience we learned faith and enjoyed fellowship we will never forget. It was something we did not and could not have before.

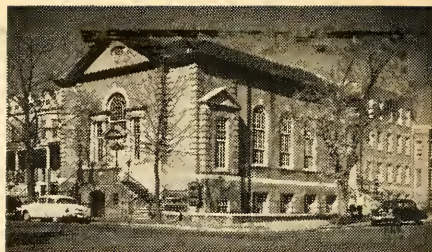
As a pastor I had the joy of seeing the school grow and come to the place where it possessed a building of its own. God has blessed far above all that we could ask or think. Twenty years ago I little dreamed that the day would come when, as a trustee, I would have a closer share in the planning and prayers as the school once again moves forward to provide the buildings necessary for a growing college. I count it a real privilege to have a small share in this great work of faith—Russell L. Williams, pastor, First Brethren Church, Cheyenne, Wyo.



The permanent home of Grace Theological Seminary at Winona Lake, Ind., stands today as a monument to the goodness and faithfulness of God. Scores of young people have gone forth from its halls into fields of service throughout the world. The work being done for Christ today by these men and women is a testimony also to the wisdom of the vision and to the soundness of the investment which God's people have made in the ministry of the school.

Doing Something About It

By Paul R. Bauman



When Pastor James Dixon and layman Francis Simmons went home to Washington, D. C., fresh from the inspiration of our national conference, and the meetings of the Grace Seminary board meetings, they returned with a firm determination to "do something about it!" Both are members of the school's board of trustees and had heard the story of the desperate need for more classroom space and other facilities at Grace College. Both had inspected the work of construction now under way. One had gone with other members of a committee to confer with an executive in a local bank. Plans had been made for presenting the building program more definitely to our churches, and goals had been set. Now they were returning to Washington, determined to see if such a program would work in their own church.

The plan suggested by the board of trustees for the coming year calls for the churches of our denomination to ask each member to be responsible for at least one square foot of floor space in the new Grace College buildings. The buildings will cover an area of approximately 32,000 square feet and will cost approximately \$10 per square foot, not including the architect's fees, sewers, grading, and furnishings.

All of these facts were in the hands of the two men as they returned to their church in Washington. They knew all about the advantages of the suggested financial plan. They also knew about its difficulties. Perhaps they were in a better position to know about these than some other who had discussed the program at the board meetings. Certainly that was true of Pastor Dixon! Were there not eight in his family? Were not all but two of these children? Were not most of them members of the church? What a re-

sponsibility for dad to undertake at \$10 per square foot!

Layman Simmons was no less unmindful of the difficulties so far as their particular church was concerned. Had he not helped to spearhead a building program in the local church just a couple of years before that was costing \$135,000? Was not the present indebtedness, though being handled on schedule, still in excess of \$100,000? Were there not 318 members in the church at Washington, D. C.? At \$10 per member, would this not call for offerings amounting to \$3,180? Were there not many of the members children? Were there not some who are indifferent or unable to give? Was not their own recent construction program of the new Sunday-school unit a sufficient load for the church to carry at the present time?

All of these thoughts coursed through the minds of the two men as they returned home. But, having seen the need in Winona Lake, they had determined to do something about it when they arrived in Washington. What did they do?

At a congregational meeting on September 22 the school's plan of one square foot per member was presented and unanimously adopted by the church. Immediately a committee of 15, composed mostly of young married people, was appointed. One of these, Mrs. R. E. Brushwood, was elected chairman. Immediately a letter was prepared and sent to every member of the church. The story is best told in the letter itself. Here it is:

Dear Fellow Member:

Everyone is aware of the serious shortage of schools in this country. Your newspapers are full of it. You hear it on radio and TV. The shortage isn't confined to any one

locality, or age level, or type of school. The problem has now loomed up in our church college. This letter is sent to you to acquaint you with the crisis faced by your church denomination in its educational program.

Grace College (the only college your denomination has) at Winona Lake, Ind., has been limping along in borrowed quarters for years, trying to make inadequate facilities suffice until funds could be raised to erect its own building. This year a decision had to be made—acquire additional facilities, or close up shop, insofar as a complete college is concerned.

Since no more rental facilities are available in the Winona Lake area, the decision was made by the trustees to build—if the churches in the denomination would help in the financing. The Washington church congregation voted unanimously September 22 to cooperate and established as its goal \$3,180 to be given to the Grace College Building Fund during the five months October 1957 through February 1958.

How did we arrive at this odd figure? By multiplying the number of our members by \$10. This \$10 for the five-month period (over and above present pledges and giving) should not be too great a burden. We know there will be many in the congregation who will give considerably more—which will compensate for the inability of many of our younger nonworking members who may not be able to give the full \$10.

However, \$10 given over five months is only 7 cents a day; 50 cents a week; \$2 a month. Five offering envelopes are enclosed. If

(Continued on page 681)

AFRICAN STUDENT VISITS GRACE SEMINARY

By Floyd W. Taber, M. D.



(Editor's note—At the Grace Seminary convocation service in September, Dr. Taber, our veteran medical missionary who is home on furlough from French Equatorial Africa, was the speaker. The following article is a portion of his convocation message. Dr. Taber endeavored to depict some of the thoughts that would course through the mind of a young African student, if he were to visit Grace Seminary.)

My name is Eleve, ti Institut Biblique. Dr. Taber brought me in his luggage so I could visit Grace Seminary.

Whose are all these fine cars I see? They belong to the students? In Africa even the missionaries drive only trucks. Only the rich students can afford bicycles.

And this magnificent building. Does it belong to the Governor of the United States? You say this is Grace Seminary? It is a good thing I got myself a pair of shoes before visiting a place like this.

And these are some of the students coming out? They look so young to be married. You say many of them are not married. Then how could they get into seminary?

You see, in our little Grace Seminary in Africa, students have to be married before entering.

The men have to be able to read and write, and their wives have to be able to read. They almost kept me out because my wife does not read very well, but she can read a few words, so they finally let us in.

And we had to attend Elementary Bible School in our home district for two years before they would even let us try the examinations to get into seminary. I failed twice, and kept on going to Bible school, and the third time I passed.

Then before we could come we had to appear before our home church, and they had to vote that they believed God was calling us into the ministry, and that they wanted to send us to seminary.

Then we had to go to the dispen-

sary to be examined to see if we had any animals eating our insides. I only had to drink medicine to kill the animals in me, but my wife had to have shots for two months to kill her animals.

At conference they took a special offering to send us and the others from our district who were going to school. They gave \$27 to each family. Of that we had to pay \$3.75 for medical care for the family for the year, \$3.50 as our share of the salary of the African teacher who teaches in seminary, \$3 to pay for our truck ride to school and to bring us home at the end of the year, and \$5 to pay for books, paper, and pencils. So we had \$12.50 left over to buy food during the year. We are lucky, for the students from some districts do not receive any food money.

When we arrived at Bozoum, we found out the dormitory houses needed new grass on the roofs, so we worked for a week getting the house ready to live in.

Then school began with a bang. There are classes for the men, classes for the women, classes for our children, and even classes in the afternoon for my nephew who came along to take care of the baby so my wife could attend classes in the forenoon. It is really a busy place.

I have done a lot of hard work in my life, but I never knew it was possible for any work to be as hard as this study. The professors give us such long lessons. And they keep giving us examinations all the time. And they give us low grades if we

don't say the thing just the way they think it ought to be said.

Well, I have finished the first year now, and have gotten passing grades in everything except hygiene, and I don't think that is very important anyhow. It only concerns the body—not the soul.

So I am not as badly scared about going back the second year as I was the first year.

I wonder if the students in Winona Lake have to work as hard as we do and are as much afraid of examinations as we are. I don't believe so because our professors all graduated from Grace Seminary, and they seem to know everything without ever having to study.

My, I have learned so much of the Bible this first year, I don't see how there can be enough left to take two more years to learn it all. But I suppose there is.

After I graduate I certainly am going to be able to teach the Bible to my people a lot better than I did before.

I surely am glad to have had a chance to visit big Grace Seminary. I knew it was wonderful because our professors come from there, but it is far more wonderful than I ever imagined.

We appreciate with all our heart the fact that Grace Seminary in America has sent us professors for our little Grace Seminary in Africa, and we hear that other graduates are teaching in little Grace Seminaries around the world.

Goodbye for now.

There is room for you in Africa.



THE IMPORTANCE OF BIBLE COURSES IN CHRISTIAN COLLEGES

By J. Worl Stuber, Ph.D.

Instructor in Philosophy and Bible

In Christian colleges there has been a deep-seated conviction that a knowledge of God's Word is an essential part of the basic education of a young person. It is true that an individual's acquaintance with the truths of the Christian faith should begin as a result of instruction in the home and in the Sunday school. However, the material received in this way quite often needs to be undergirded by more concentrated study of an academic nature. A young Christian's faith needs to be firmly settled and securely established. To aid in the accomplishment of this goal, Grace College has established required courses in the Bible for all college students.

Approach to Bible Study

Every study ought to have a definite goal in view. Someone has well said: "If you aim at nothing, you will be sure to hit it every time." Perhaps before we can establish an objective, it is necessary for us to understand what is meant by "study." Study may be defined as the willful exercise of the mind in an effort to acquire knowledge. This is hard work. It involves an act of will. Let there be no mistake about it—study is toil. Real study must be persistent, painstaking, and thorough. The situation is not different in the case of Bible study; there are no short cuts to a true knowledge of the Word of God.

Why should a person undergo such an arduous task? The importance of a study of the Bible is based on a recognition of **what the Book is**. (1) The Bible is the only book that reveals God's character and work to man. In the written Word we find the counterpart of the living Word. Our Lord himself emphasized the importance of the Scriptures in the following statements: "Search the scriptures . . . they are they which testify of me" (John 5:39). "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27).

(2) The Bible is the only book that reveals man to himself. Within its pages we are told man's origin, his essence, and his destiny—here we discover the answers to searching questions: when man came, how he was made, what he is, how he acts, what he became, and where he is bound. The Bible reveals the "inside story" of every man—it serves as a looking glass in which we can see ourselves as we really are.

(3) The Bible is the only book that contains a revelation of God's plan of redemption. God's Word reveals the new creation of man in Jesus Christ. The Bible portrays not only man's sin, but also his means of salvation. It reveals the true way of life.

Such a Book deserves the earnest and faithful study of every believer. He needs to **know** and then to **show** to men everywhere the blessed truths of God's Word.

There is a need among college students for a clear understanding of the essential purpose of Scripture. The Bible certainly must not be used merely as a source book on every imaginable theme. Each book is a part of the over-all revelation of God; hence, to truly comprehend one aspect or doctrine of the Scriptures, a student must be acquainted with what God's Word teaches as a whole. This points out the fact that survey courses are fundamental and indispensable to more advanced Bible study. One must perceive the completeness of God's Word and study it thoroughly in its completeness. The Bible student needs to approach the Book by searching out the entire passage and endeavoring to see the Bible as a whole, every division of each book as a whole, and every paragraph as a whole. Only then can he rightly understand the message of God's Word.

Benefits of Bible Study

The values derived from a Spirit-led study of God's Word are undoubtedly self-evident to every

Christian. Bible courses at Grace College are designed in such a manner as to aid students in receiving the following general benefits:

1) Students, as a result of their college Bible courses, become more proficient in subsequent Bible study of their own.

(2) Students come to a fuller understanding and deeper appreciation of the central message of God's Word. Quite often we find ourselves becoming so familiar with the central truths of our faith that our hearts are no longer gripped by the true significance of God's plan of salvation. Prayerful study of the Bible in daily classes serves to renew one's desire to know all Christian truth experientially and to arouse the feeling of duty to make Christ known to the lost multitudes.

(3) Students are encouraged to apply earnestly the truths which they obtain from a concentrated study of Scripture to their own personal Christian life. Certainly there should be a practical application of Bible truths to the individual's everyday living. The chief aim of every class is that each student will develop a greater determination to live fully for the Lord Jesus Christ.

Method of Bible Study

A good illustration of the proper way to study the Bible is found in Jeremiah 15:16: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart . . ."

(1) One must study with patient perseverance. Jeremiah searched out the word of God until he found it. A real student of the Bible needs to develop the ability to seek and keep seeking until he has mastered the meaning of each paragraph.

(2) One must personally assimilate the message discovered. Jeremiah was not satisfied with a mere intellectual comprehension of the Word of God. He knew it by experi-

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August and September, 1957

General Building Fund			General Building Fund		
	Fund			Fund	
Albany, Oreg.	\$15.13		Modesto, Calif. (La Loma)	34.98	
Aleppo, Pa.	8.00	\$14.00	Monte Vista, Calif.	23.36	5.00
Alexandria, Va.	18.00		New Troy, Mich.	64.50	15.00
Altamont, N. Y.	32.75	8.00	Normal, Ill.	72.22	50.00
Alto, Mich.	39.53	5.00	Northbrook, Calif.	1.00	
Altoona, Pa. (First)	31.29	1.00	Osceola, Ind.	81.85	41.90
Altoona, Pa. (Grace)	38.51		Ozark, Mich.	18.05	
Amherst, Calif.	84.75		Palmyra, Pa.	93.25	5.00
Ankneytown, Ohio	1.00		Peru, Ind.	2.00	68.50
Artesia, Calif.	10.00		Philadelphia, Pa. (First)	83.11	
Ashland, Ohio	48.79		Phoenix, Ariz.	31.50	
Beaumont, Calif.	80.55		Portland, Oreg.	67.71	29.00
Beaver City, Nebr.	44.00		Rialto, Calif.	17.60	
Belleville, Calif.	20.00		Rhinier, Va.	15.00	
Bellville, Calif.	14.00	33.00	Rittsburg, Ohio	5.16	
Berne, Ind.	67.45	20.00	Roanoke, Va. (Clearbrook)	191.78	21.00
Berrien Springs, Mich.	8.00		Roanoke, Va. (Ghent)	39.44	10.00
Buena Vista, Va.	32.46		Roanoke, Va. (Wash. Hgts.)	20.26	
Burlington, Ohio	9.00		San Diego, Calif.	21.40	
Canton, Ohio	161.00	34.00	San Jose, Calif.	10.81	
Clay City, Ind.	14.00		Seal Beach, Calif.	12.00	
Clayton, Ohio	60.50	33.00	Seattle, Wash.	13.00	
Cleveland, Ohio	11.00	31.00	Seven Fountains, Va.	20.91	
Conemaugh, Pa. (Singer Hill)	43.75		South Bend, Ind.	20.78	4.00
Covington, Va.	40.20		South Gate, Calif.	10.00	
Cuba, N. Mex.	10.00		South Pasadena, Calif.	9.91	
Culiacan, Mex.	29.00	100.00	Stovestown, Pa. (Reading)	8.00	8.00
Danville, Ohio	24.00		Sunnyside, Wash.	37.32	
Dayton, Ohio (N. Riverdale)	2.00	1,000.00	Tempe, Calif.	66.10	168.20
Dayton, Ohio (Patterson Pk.)	347.85	126.00	Troy, Ohio	10.00	9.00
Deerfield, Ill.	43.65	3.00	Warsaw, Ind.	160.55	
Fillmore, Calif.	14.00		Washington, D. C.	20.10	1.00
Findlay, Ohio	32.00		Waynesboro, Va.	362.66	852.17
Flora, Ind.	27.00	14.00	West Alexandria, Ohio	30.00	45.00
Fremont, Ohio (Brethville Chapel)	14.02		West Covina, Calif.	45.76	
Garwin, Iowa	14.68		Whittier, Calif. (Community)	13.77	
Goshen, Ind.	45.00		Whittier, Calif. (First)	24.00	33.00
Grandview, Wash.	15.00		Winchester, Va.	80.20	5.50
Hagerstown, Md. (Calvary)	68.00	7.00	Winona Lake, Ind.	622.61	303.90
Hagerstown, Md. (Gay St.)			Yakima, Wash.	125.50	38.50
Hagerstown, Md. (Grace)	125.25	110.00	York, Pa.	106.76	
Harrah, Wash.	4.00	20.00	Isolated Brethren	16.00	28.65
Harrisburg, Pa.	154.00	6.00	Non-Brethren	757.72	43.00
Hollyarsburg, Pa.	26.65		Conference Offering		231.00
Hollins, Va.	44.06		Northern California Camp	15.00	
Holmesville, Ohio	23.50	6.00	Maintenance Gifts	600.00	
Inglewood, Calif.	67.50	26.50			
Jeneca, Pa.	33.56				
Johnstown, Pa. (First)	63.00	25.00			
Johnstown, Pa. (Riverside)	216.03				
Kittanning, Pa. (First)	69.00	18.50			
Kokomo, Ind.	22.00				
La Crescenta, Calif.	15.58				
La Verne, Calif.	24.00	1.00			
Leesburg, Ind.	39.94				
Leona, Iowa	12.00	1.00			
Long Beach, Calif. (First)	581.25	124.50			
Long Beach, Calif. (Los Altos)	25.06				
Mansfield, Ohio (Grace)	681.00	122.00			
Mansfield, Ohio (Woodville)	60.15				
Martinsburg, Pa.	50.00	122.50			
Martinsburg, W. Va.	228.35	26.00			
Meyersdale, Pa. (First)	306.00				
Meyersdale, Pa. (Summit Mills)					

Because of the building program, your regular monthly gifts are needed now as never before. The school's running expenses, amounting to \$7,000 per month, must be met. Do not give less to the general fund. Then, remember that a substantial offering to the building fund just now will earn double dividends by saving money that would otherwise have to be spent for interest. Use your monthly envelope next Sunday. Use it every month!

DOING SOMETHING ABOUT IT

(Continued from page 678)

you need more envelopes, any member of the Grace Seminary and College Committee will be happy to provide them. Membership of this augmented committee is listed below.

The Finance Committee, moreover, has approved the designating of the second Sunday of each of the five months (Oct.-Feb.) as special emphasis days to promote and receive contributions toward the Grace College Building Fund (though contributions may be given at any service).

How can we "train up our young people through the college age" if we do not have a complete college? We on the committee feel sure you will contribute to this worthy cause.

The Grace Seminary and College Committee

Recently the writer visited the church at Washington. There he had an opportunity to talk with the chairman and those working with her. Never was a committee more full of ideas. Envelopes (five in a set—one for each month) have been printed and distributed. Dime folders have been given to each child in the Junior and Junior-High departments of the Sunday school. The offering there on one Sunday of each month goes to the Grace College Building Fund. On the first Sunday of each month a reminder is placed in the church bulletin, and the second Sunday is set for the offerings to be given. There is a plan to seek some larger investments by encouraging life memberships (\$500) in the Grace Seminary Corporation. A follow-up plan is being developed to contact those not already participating. There are other plans for programs not yet announced!

We'll venture to predict that the First Brethren Church, of Washington, D. C., will not fall short of its goal of \$3,180. When any group of people undertake a work for the Lord with enthusiasm and determination to succeed in spite of all obstacles, they usually accomplish their task. If you are inclined to doubt the seriousness of their undertaking, just visit the church in our nation's capitol!

THE IMPORTANCE OF BIBLE COURSES IN CHRISTIAN COLLEGES

(Continued from page 680)

ence—"I did eat them." That should be the sincere desire of every believer—to discover God's truth in order that it might completely control him.

(3) One must take a spiritual delight in God's message. To Jeremiah God's Word was "the joy and rejoicing of mine heart." The victorious Christian is one who delights in the Word of God; the more he delights in it the more it becomes his delight.

"Oh how love I thy law! It is my meditation all the day" (Ps. 119:97).

NEWS

WINONA LAKE, IND. A group of friends gathered at the Dr. L. L. Grubb home, Oct. 10, after the evening service, to celebrate the birth-days of Mrs. Louis Grubb and Mrs. L. S. Bauman. Mrs. Bauman was 81 years old, and Mrs. Grubb, 71.

LONG BEACH, CALIF. Rev. Claude Pearson, member of the First Brethren Church, with his wife completed 36 years of testimony to sailors on Oct. 1. Brother Pearson began his work under Biola, but most of these years he has been on his own presenting the Gospel on ships at sea.

MODESTO, CALIF. The WMC of the Northern California District of Brethren Churches held their first rally at the La Loma Brethren Church, Oct. 25.

ANAHEIM, CALIF. Ground-breaking services for the new Grace Brethren Community Church at 1546 East La Palma, were held Sept. 29. Forrest Lance is the pastor.

DAYTON, OHIO. Rev. Russell Ward, pastor of the North Riverdale church, was guest speaker at the Cornus Hill Bible College, Akron, Ohio, Oct. 7. Dr. Raymond E. Gingrich is president of the college.

MARTINSBURG, PA. The First Brethren Church had its highest attendance in the history of the church in the Sunday school on Rally Day, Oct. 6. The attendance was 349. Richard Grant is pastor.

CORRECTION. The name of the pastor of the Peru (Ind.) Brethren Church in the Oct. 12 issue should have read George Johnson instead of William Johnson. William Johnson is pastor of the Alto (Mich.) Brethren church. Brother George Johnson was examined for licensure by the Northern Ohio Ministerial Examining Board on Sept. 9, and successfully passed the examination. He was recommended to licensure by the First Brethren Church, of Wooster, Ohio, where he has been a member.

WHEATON, ILL. "Sunday School Emphasis Month" for September at the Grace Brethren Church saw three consecutive Sun-

days of record-setting attendances. Attendances were 101, 102, and 104 respectively. A morning worship service attendance of 109 was also a new high. The pastor, James C. Sweeton and family were recently surprised with a food shower by members and friends of the church.

INGLEWOOD, CALIF. The congregation of the First Brethren Church, Glenn O'Neal, pastor, is planning to raise \$15,000 by January so as to begin their new building project.

SPECIAL. Several churches of our denomination are considering starting new churches in various areas. Waterloo, Iowa is considering beginning a testimony on the east side of the city. John M. Aebly is pastor. The First Brethren Church, of Inglewood, Calif., has started a branch Sunday school in the Margolin home, and hopes to begin a new testimony in the Torrance area, soon. The First Brethren Church, Lewis Hohenstein, pastor, and the Community Brethren Church, Ward Miller, pastor, Whittier, Calif., are united in their desire to begin a new work in the LaHabra area.

SAN DIEGO, CALIF. Work is progressing on the new church building. Door jams and window frames are all installed and according to reports the building is all "wrapped up." Archer Baum is pastor.

GRAND RAPIDS, MICH. Zondervan Publishing House has announced a new contest for devotional programs for women's groups which will close Dec. 31, 1958.

LOS ANGELES, CALIF. The Rev. Don C. Norman, of Chicago, Ill., religion editor of the American People's Encyclopedia, exhibited two leaves of the famed Gutenberg Bible, first book ever printed in movable type, at the National Sunday School Convention Oct. 9-11. He also exhibited the first printed Bible in active form, and other rare Bibles. Rev. Harold Eting, director of the Brethren National Sunday School Board, was one of the speakers and will be at the convention in Grand Rapids, Mich., Oct. 30-Nov. 1.

BEAUMONT, CALIF. Mrs. Wendell Kent, wife of the pastor of the Cherry Valley Brethren Church, underwent major surgery, Oct. 10. Prayer would be appreciated for a quick and complete recovery.

The BRETHREN MISSIONARY HERALD

Executive Editor.....Arnold R. Kriebbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

In Memoriam

Mrs. Mae Jenkins Fox, 35, died unexpectedly at her home on Sept. 18. She was a member of the First Brethren Church, of Buena Vista, Va., and had served for many years as a faithful superintendent of the junior department of the Sunday school.—Edward Lewis, pastor.

Mrs. Pearl Simmons departed from this life recently. She was a member of the Pike Brethren Church, Conemaugh, Pa.

Walter G. Levergood, a member of the First Brethren Church, of Johnstown, Pa., was called to be with the Lord on Sept. 21. Brother Levergood united with the Johnstown church in 1914, and has been an active member of the Gleaners Class of the Sunday school.—Russell Weber, pastor.

George Seibert, a long-time member of The Brethren Church, passed on to his reward on Aug. 27 at the age of 93. He received Christ while in his teens and entered the fellowship of the church at Somerset, Pa. He served as clerk of the Grace Brethren Church, of Beaver City, Nebr., for 37 years, with only two short interruptions. He loved the Lord. Even after he moved to Beatrice, Nebr., where he resided at the time of his death, he was faithful to his home church.—Dayton Cundiff, pastor.

John Weber went to be with the Lord on Aug. 27. He had been a member of the First Brethren Church, of Altoona, Pa., for many years. He served for several years on the board of trustees and was an inspiration to many.—Ralph Burns, pastor.

A MESSAGE FROM OUR MODERATOR

By Miles Taber

How have you responded to your moderator's challenge of last month? Do you remember the goals? We suggested a church membership of 25,000 by December 31, and an average Sunday-school attendance of 25,000 for the calendar year. That would require an 8 to 10 percent increase over last year.

It will require cooperation, prayer, and hard work in every church to reach these goals. Work during the remaining weeks of the Sunday School Enlargement Campaign, and get into the great Sunday-school contest this year. Make your visitation program work this fall, and follow up the decisions in your revival meetings. Let's make the required gains in every local church.

This month your moderator would like to visit with you a little about another matter. If someone were to ask you, "What is the greatest danger facing The Brethren Church?" what would you say?

If you have been studying our financial reports you might answer "bankruptcy," for our rapidly expanding denominational machinery is hard pressed for money. In the past twenty years we have been compelled to build from the bare ground a complete denominational set-up. We salvaged only the foreign-mission work at the time of the division in the '30's, and from the natural standpoint that was a financial liability. Yet we do not believe that the lack of funds is our greatest danger.

If you belong to a church that has been trying to obtain a pastor in the last few months, you might be tempted to say that the lack of consecrated, trained leadership presents our greatest danger. And the writer would agree that the lack of qualified leaders, both ministerial and lay, is more dangerous to our future than the lack of money. But these two shortages are only symptoms of something more basic and more dangerous.

No doubt others would mention controversy, division, worldliness, or apostasy as our greatest danger. And good arguments could be based upon all of these. But your moderator would like to suggest another danger facing The Brethren Church which

could be the real basis of all the others.

For want of a better name we may call it materialism. Webster defines the word as "undue prominence given to material things to the neglect of the spiritual." We believe that most, if not all, of us Brethren pastors are being swept along with a tide that is basically materialistic.

It can be seen in our finer cars, costlier clothes, push-button gadgets, expensive eating habits. It can be seen in men who gladly work on Sunday in order to get double-time pay, and in men who hold down two jobs, but who can't hold down their own sons. It can be seen in working mothers who do not need the pay for the necessities of life, but who work, at the peril of their own children, to get more of the luxuries.

We do not mean to condemn any of these things wholly, nor do we mean to condemn others more than ourselves. We are pointing to a tendency which we believe is true of nearly all of us. It is so easy to keep stepping up in our desire for material things, and so easy to be wholly unconscious of it all.

Perhaps a comparison or two will help us see ourselves as we are. We do not see ourselves change, any more than we see our children grow day by day. So let us ask someone who has not seen us for some time. Recently we asked a returned missionary, who had been visiting the churches, what was the greatest change he had noted in good Brethren people. This was it: materialism.

Or, compare our denominational offerings with those of a few years ago. It seems that almost every family has at least two incomes today. In some churches it is true one hundred percent. Either the wife is working, or the husband has a second job. What happened when the income was almost doubled? The record shows that offerings have increased just about as much as wages have increased, but not at all in proportion to the family income. That is, in the average Brethren home, when dad got a raise the gifts were increased accordingly, but when the second income was added it all went for material things. God is not get-



Moderator Miles Taber (right) and Vice Moderator John Aebly of National Fellowship of Brethren Churches.

ting His tithe from the second income.

God has frequently reminded us of this danger. Jesus taught us to seek "first the kingdom of God" (Matt. 6:33), and He would look after the "things." Paul warned that "the love of money is a root of all kinds of evil" (I Tim. 6:10, ASV). Love for the things of this present world proved the downfall of Demas (II Tim. 4:10) who had been a faithful missionary and companion of Paul.

Our plea is that we all search our own hearts, and if we are moving in the direction of materialism, that we determine to do something about it. What can we do? Paul gives the answer in Colossians 3:1-5:

1. "The things above keep seeking" (Lenski). The Christian life is based on a death and resurrection with Christ. Our desires should be occupied with Christ, not with things.

2. "The things above keep minding" (Lenski). Lenski adds: "Think heaven." The mind should be occupied with Christ, should find its satisfaction in Him.

3. "Render dead the members that are on the earth" (Lenski). The body that craves luxury must be disciplined. Along with four words that denote sexual sins Paul ranks "covetousness," greed for things, and calls it "idolatry." Materialism is the worship of a false god.

The real cure for materialism is not a set of rules. It is finding complete satisfaction in Christ, then gladly denying the flesh every contrary desire. May The Brethren Church learn this in experience.



LIBERTY

By Dr. L. L. Grubb

Secretary, Brethren Home Missions Council

John 8:32

Liberty is one of the great foundation stones of our American nation. In days of dictators and totalitarian states, centralization of government, it is a much discussed subject. However, the average thinker forgets that the most important aspect of liberty is not that which is physical or national, but that which is spiritual. We can be assured that if we have this liberty the others will only be a natural and positive outgrowth of it.

Jesus Christ, the Son of God, has given us the charter of spiritual liberty in His own words in John 8:32: "And ye shall know the truth, and the truth shall make you free." Many of the Jews had believed on Jesus Christ to the salvation of their souls, but the Lord knew the difficulties and dangers of their path, and so in verse 31 He endeavors to comfort them by urging steadfastness, "If ye continue in my Word, then are ye my disciples indeed." We are interested in discussing this truth, which is the charter of spiritual liberty, in a threefold way.

First, What is it? We hear this question being voiced frequently today. What is truth? The informed Christian has an inspired answer immediately, for there was one, Jesus Christ, who said: "I am the way, the truth and the life." In both His Person and His doctrines the Lord Jesus is truth. He is very God and very man, and holds within his own being all the powers and characteristics of the Father in heaven. He is a true Saviour, Judge and Lawgiver. He is the Author of the Bible, and in it we find every basic truth. There is no truth but that which comes from Christ. What we call scientific truth, truths of mathematics, etc. are only made possible because of other basic truths that Christ has established. All the books of men in which any truth is found

are based on those things which have already been established by Jesus Christ. We can say without fear of successful contradiction that outside of Jesus Christ there is no truth.

Now, **secondly**, if we desire a **knowledge of the truth** we must come to the only one who is its source. This knowledge has always had two aspects since the death and resurrection of Christ.

First, there is a purely intellectual or mental knowledge of the truth. A man may read of the Gospel of Christ in the Word of God, and just as he learns the facts of history or science, he may get a head-knowledge of the facts of God's Word. Thus he may go through the whole length and breadth of Scripture, without any practical effect being produced on his heart or life. All too well do pastors and Christian workers know that this is the unbelieving state of many thousands of professing church members. They may even have a better factual knowledge of the Bible than another who has been a Christian for years, and yet it means no more to them than a knowledge of science.

This brings us to a consideration of **secondly**: the kind of knowledge which is experimental or experiential. Not only knowing these things but believing them in such a way as to make them practical in our lives is what every man needs. When I have visited the places described by the traveler, when I try the experiments stated by the philosopher, when I prove the medicine prescribed by the physician, this is experiential knowledge, and the only kind which really counts. This sort of knowledge of the truth alone brings spiritual liberty. Millions of testimonies could be called up in support of this fact; Paul the Apostle, the woman of Samaria, the man born blind, millions of the children of God through the centuries all join the happy chorus of those who

have received this liberty in Christ through an experiential knowledge of the truth.

But let us look more carefully at the **third thought, the influence of this truth** upon those who accept it. The Lord Jesus says: "It shall make you free." Free from what? What does this spiritual liberty mean? It is certainly here supposed that man is bound by something. The Bible clearly teaches that he is enslaved by sin, incarcerated in the prison of depravity, guilt, condemnation.

First, the truth frees from the guilt of sin. We have all been guilty of disobeying God's holy law, and as a result are under His just condemnation. But, thank God, an acceptance of the truth in Jesus Christ means complete freedom from this guilt. Believe on the Lord Jesus and He takes your guilt upon himself—you are free.

Secondly, the hot wrath of God will be visited upon those who disclaim the truth and remain in their sins. The sinner does well to fear the wrath of God, for He can make and will make good all His warnings. "The wages of sin is death." "He that believeth not the son hath not life." "The wicked shall be turned into hell and all the nations that forget God." Many are the Scriptures that depict the anger of God with rebellious sinners. An acceptance of the truth provides liberty from the results of this wrath. Christ has once for all appeased that wrath for us as He hung between heaven and earth on Calvary's brow.

Thirdly, those anxious cares of life which haunt us like a dread plague are whisked away as the chaff before the wind by the entrance of the truth. The most miserable experience known to man is to have the worm of care always gnawing at the soul, fearing a thousand imaginary ills, harboring dark fore-

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Above: Exterior of the completed building of the Cuyahoga Falls church.



Left: The building committee from left to right are: Albert Huelsman, Vernard Holsinger, Dwight Braucher, Robert Sunthimer, and Willard Smith, chairman of the board of trustees receiving the keys to the completed building from Pastor Richard Burch.



Rev. Richard Burch, pastor of the Grace Brethren Church.

Church Dedicated

By The Editor

On September 29 the completed edifice of the Grace Brethren Church, of Cuyahoga Falls, Ohio, was dedicated to the Lord. The history of the church leading up to that service is noteworthy.

In the fall of 1936 Dr. Raymond Gingrich, who was then pastor of the First Brethren Church, of Akron, Ohio, organized what was known as the North Hill Bible Class. This class met weekly at Waters Park in Akron, and the hand of the Lord was upon it. The class grew in number, but due to circumstances Dr. Gingrich was constrained to give up the work, and the responsibility for the class was assumed by Dr. C. W. Mayes, who assumed the position of temporary pastor. Under his guidance a series of prophetic conferences were held in November 1942. These meetings were held in the

American Legion Hall in Cuyahoga Falls.

The first Sunday in January 1943, the group moved to an old store building located at Third and Chestnut Boulevard, which building was later purchased by the group.

In February 1943 the group extended a call to Rev. Russell Ward, then a student in Grace Theological Seminary, Winona Lake, Ind., who became the first full-time pastor. Under his leadership the church was formally organized on July 8, 1943 with the adoption of a constitution, and the election of necessary officers. The same summer the church was formally received into the Northern Ohio District Fellowship of Brethren Churches and into the National Fellowship of Brethren Churches.

In the latter part of 1950 Rev. Richard Burch accepted the call to pastor the congregation and assumed his duties in June of 1951.

The next three years were those of planning. By September 1954 the church was ready to advance and the ground was broken for their new edifice which is now located at 1736 East Bailey Road. The basement was made ready for services immediately. While the upper structure was finished on the exterior, the interior was left unfinished until recent date. The first service was held in the basement auditorium on January 9, 1955.

On September 29 last, the upper auditorium, having been finished, was dedicated. The completed building is valued at over \$60,000 with less than \$10,000 indebtedness on the structure at the present time.

During the first ten years the church was under the Brethren Home Missions Council, but having been the recipient of over \$10,000 the church voted to go self-supporting in 1947, thus allowing the council to lay foundations in other cities of America.

In the final stage of the building program the building committee was comprised of Williard Smith (chairman), W. D. Braucher, W. V. Holsinger, Albert Huelsman, Paul Sunthimer (until 1956), and Robert Sunthimer.

The guest speaker at the dedication service was Rev. Russell Ward, pastor of the North Riverdale Brethren Church, Dayton, Ohio, and formerly the first pastor of the Cuyahoga Falls church. His message was taken from Ephesians 4.

Other ministers who had a part on the program were: Dr. Raymond Gingrich, Rev. Clair Brubaker, Rev. Wesley Haller, and W. Russell Ogden. Dr. Paul Bauman was present to represent Grace Seminary and the Brethren Home Missions Council; and Rev. Arnold R. Kriegbaum to represent the Missionary Herald.

The National Fellowship of Brethren Churches extends Christian greetings to the Grace Brethren Church, of Cuyahoga Falls, Ohio, in this milestone of her history. Congratulations are extended to Pastor Richard Burch and the church officers in this labor for the Lord. May the blessing of the Lord rest upon this testimony until Christ returns.



Interior of the completed auditorium of the Cuyahoga Falls church. Visiting ministers are seen on the platform.

G. Campbell Morgan says: "My father came into my house soon after I was married, and looked around into every room, and then he said to me—'Yes, it is very nice, but nobody will know, walking through here, whether you belong to God or the Devil.' I went through and looked at the rooms again, and I thought, 'He is right.' So we made up our minds straightway that there should be no room in our house, henceforth, that had not some message by picture or wall text, for every corner should tell that we serve the King."

You would be surprised, could you know the things that greet the eyes of a pastor upon entering the homes of some professing Christians. Does yours look like a Christian home?

INTERESTING FACTS

Eve never had a name until her husband gave her one.

More people are slain by suppers than by sword.

A mule makes no headway while he's kicking; neither does a man.

LIBERTY

(Continued from page 684)

bodings of death and the grave. The truth frees us from all of this by pointing to the power of Jesus Christ in causing all things, good or bad, to work together for only good. It shows us that all things are managed by infinite wisdom and love. It assures that the presence of Christ will be ours in life or death, and that to live in Christ as dying is everlasting gain. How the child of God should rejoice in this spiritual freedom! Sinner, friend, may I tell you that even though you are now bound by the chains of sin, you can be freed instantly by accepting Jesus Christ as your Saviour and thus receiving the truth into your heart. Why harbor under the eternal yoke of slavery to sin? Why turn away from the glorious blessings of heaven when they are so easily available. Surely there will be some who will be glad to say with us—Free from the law, Oh happy condition, Jesus has died and their is remission—I will accept Him now as my Saviour!

There are said to be pastors and congregations that would be happy if they could part pleasantly. Some of these pastors have been in their pastorates less than ten years. They are doing faithful work, shepherding the flock of Christ; and yet they feel that they have been in their present pulpits too long, and they long for a new congregation to preach to. And in some cases the congregations desire a new voice in the pulpit, saying that the preacher has outlasted his usefulness among them. His sermons have the shine of a five-year-old black serge suit, and his illustrations are threadbare from usage.

There is no question that the minister is a good, sincere, genuine Christian, who is just as able and zealous now as he was a few years ago; and the people are as kind and devout as they were when the pastor came to them. And yet there is this growing apart between pastor and people. They are getting tired of each other.

There is a way for the congregation to get a new pastor without compelling the minister to resign;

and there is a way for the pastor to get a new congregation without moving to a new place.

This is the way: have a surprise party on the minister, and give him a purse with a request that he take an extra vacation to read a number of new books and attend if possible the classes in a theological seminary. This kindness of the congregation will warm his heart and stimulate him to more consecration; the books and lectures will open for him new vistas of God's goodness and love and inspire him anew. When he returns he will be a new man, and the congregation will be surprised by the ardor and ability of their pastor.

As a rule, the average church attendants do not realize that the pastor cannot give them anything unless it be given unto him. But books are expensive, and preachers' salaries are small. To get good sermons we must give the preacher good books and periodicals. If a church gave the pastor \$50 a year for reading material, it would receive \$500 worth of better sermons.

READY BIBLE OUTLINE

Christ's Human Limitations

1. He grew (Luke 2:52).
In Him we grow (11 Pet. 3:18).
 2. He was weary (John 4:6).
He is our Rest-giver (Matt. 11:28).
 3. He slept (Matt. 8:24).
He is never asleep to our need (Ps. 121:4-5).
 4. He hungered (Matt. 21:18).
He is our Bread (John 6:33).
 5. He thirsted (John 4:7).
He quenched our thirst (John 4:14).
 6. He suffered (Luke 22:44).
He succored us in our sufferings (Ps. 121:4-5).
 7. He died (1 Cor. 15:3).
He is our resurrection (John 11:25).
- "And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought."

IT IS IMPOSSIBLE

1. For men to enter heaven unless born again (John 3:5-7).
2. For men to be saved without shedding of blood (Heb. 9:22).
3. To be saved without personal faith (Mark 16:16).
4. For men to believe and not be saved (Acts 16:31).
5. To be saved after this life (Luke 16:26).
6. For those who neglect to escape (Heb. 2:3).
7. For God to lie (Heb. 6:18).
—The Pilot.

PRAAYERLESSNESS

A young man who had taken service with a well-to-do farmer, after a few weeks gave up his position. A friend asked him why he had left such a good place. Was the work too hard, or the hours too long? "No." Were the wages too low? "No." "Why then did you leave?" "I left," said the man, "because the house had no roof." That was the Scottish expression for a house and home without prayer.—
Prairie Pastor and Overcomer.

Benefits of Church Membership

By Stanley Hauser

Pastor, Conemaugh Brethren Church
Conemaugh, Pa.

Repeatedly it is true that, in dealing with those on the outside about their soul's salvation and about uniting with some sound evangelical church, we find many objections and excuses. But it is most certainly true that the church is of God.

What, then, are the benefits of a church membership?

Spiritual Nourishment

"Man shall not live by bread alone."

In that beautiful parable of the good Shepherd, Jesus says of His own (John 10:9): "They shall go in and out and find pasture."

Every species of life must have its special food: the cow, the hog, the chicken, and so on down the list. Likewise, spiritual people must have spiritual nourishment. Here is the menu for a spiritual feast:

Water: "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up into eternal life" (John 4:14).

Milk: "Long for the spiritual milk . . . that ye may grow" (1 Pet. 2:2).

Bread: "I am the bread of life: he that cometh unto me shall not hunger" (John 6:35).

Meat: "My meat is to do the will of him that sent me" (John 4:34).

After this heavier food comes the course of desserts:

Fruit and honey: "He that reapeth receiveth wages, and gathereth fruit" . . . (John 4:36). "The fruit of the spirit is love, joy, peace . . ." (Gal. 5:22). "And with honey out of the rock should I have satisfied thee" (Ps. 81:16).

Christian friends, partake of this spiritual nourishment and be satisfied.

Protection and Fellowship

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

The very fact we are known as Christians protects us from invitations to questionable places or places of disrepute. The out-and-out, consistent, "born-again" church member is not invited to dancing parties, drinking sprees, card and bingo games and a hundred other sinful indulgences.

Even the men of the world respect a man or woman who lives for Christ. But that church member or professing Christian who refuses to do so opens his heart, which is the gateway for the enemy of man's soul to come in with all the fiery darts of sin. Who is so strong that he can afford to risk the loss of that protection the church offers?

We all crave fellowship and companionship, but let us choose wisely. It is essential to the spiritual life

and growth that our environment be helpful. The church affords such an atmosphere. It counteracts the evil that must be met in the world. "What fellowship hath light with darkness?"

"Truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3).

Spiritual Exercise

"Exercise thyself unto godliness" (1 Tim. 4:7).

Everyone is exhorted to exercise, not only church members. For, without exercise life weakens and dies out. By exercise we discover oftentimes hidden talents, or develop those we have. What talents have you to exercise? Singing, teaching, willingness to work, leadership or influence for good; use it and exercise it for Christ and for the church.

Church workers develop their gifts and talents by using them and exercising them. Worldly folks lose theirs because they are not exercised for God. A story is told of two brothers who were active in Christian Endeavor and Sunday-school work. One day the teacher called on the older of the two brothers to pray. He responded so well, and did so nicely, that many remarks were made relative to how well the boy prayed. Someone told the youngest brother about it and he tersely replied: "He ought to, he practices every day."

Can you witness for Him? "We are his witnesses" (Acts 5:33).

Have you business ability? The church has need for those who are "not slothful in business" (Rom. 12:11) that all things might be done according to 1 Corinthians 14:40 "decently and in order."

Whatever be your talent, the church teaches you to regard it as a gift of God and bids you consecrate it to His service. "Moreover, it is required in stewards that a man be found faithful" (1 Cor. 4:2).

"Come then and join this holy band, and on to glory go:
To dwell in that celestial land, where joys immortal flow."

INTO DARKNESS UNAFRAID

I said to the man at the gate of the year, "Give me a light that I may tread safely into the unknown." And he replied, "Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way."—M. L. Haskins



Stanley Hauser

The BRETHREN MISSIONARY HERALD



FOREIGN MISSION NUMBER

NOVEMBER 2, 1957



**One of the many commemorative
monuments in Mexico City**

For Your Consideration

By Russell D. Barnard

Thankful for progress—

At this writing we have made gains until we are only about \$14,000 behind the total offerings of 1956. We are so thankful to God that He cared for our needs at the end of September. We have confidence that He will in His own way care for our needs in October, November, December and on into the new year.

In what added ways can we help?

Annuity contracts—Basically this is an arrangement by which funds can be placed with our society and in return receive up to eight percent per year. These contracts are especially interesting to those who are in middle life or older. They may be made in cash, in property, or in other negotiable items. The thing which is so greatly appreciated in the annuity contract is that there is no expensive estate-settling later on.

Bequests and wills—Many believers may desire to mention "The Foreign Missionary Society of the Brethren Church, Inc.," in wills, leaving to it an estate in the total or in part. They can know that at least a part of their wealth will continue to witness to their personal faith even after their death. It is fitting that we should in this way remember Him who "giveth us the power to get wealth."

Revokable deeds—intervivos trusts—We will be happy to discuss with you arrangements whereby you may make transfer of your personal property or real estate while you are yet living; yet reserve the right to revoke or make any changes you may desire during your lifetime. Should you be called home without having made any change in the transfer, the property would belong to The Foreign Missionary Society of the Brethren Church and would never become a part of an estate which would need to suffer the headaches and heartaches of litigation.

Life insurance—Life insurance can be used to underwrite at least a part of the Lord's work in foreign missions. It is possible to make the Foreign Missionary Society even a second or third beneficiary, the remaining companion to be first and any children to be second.

Travel insurance can be planned that the Foreign Missionary Society becomes a part-beneficiary. Some may desire to take a policy of \$1,000 or more with The

Foreign Missionary Society of the Brethren Church, Inc., as the sole beneficiary. In this way the Lord's work may be prospered even after the one insured has been "loosed away upward." The Christian should certainly consider leaving some portion of his possessions to the Lord's work.

Memorials—Increasing numbers leave to our foreign missionary work lasting memorials in the name of a deceased loved one. A memorial will continue to preach the Gospel in foreign lands through all future years.

God in partnership—You do not have cash to give! You might desire to set aside one acre, or up to one-tenth of your entire acreage which is planted, the proceeds above the cost of production to be dedicated to the work of foreign missions. Our Society would be happy to furnish the funds for the purchase of seeds or necessary plants for such acreage.

A similar partnership is also fitting in relation to livestock, poultry and so forth. Our Society will be happy to supply a reasonable amount of capital to be used in the purchase of a calf or calves, a pig or pigs, chickens, turkeys and so forth, providing the one receiving the funds will dedicate all of the selling price to the work of foreign missions. We would be happy, however, to have such people keep out a sufficient amount above the selling price for the purchase of another calf or pig, chickens or turkeys. Our desire is to encourage people everywhere to go into partnership with God in the business of foreign missions.

Through income tax savings—It is very possible for many Christian businessmen to make considerable and sizable gifts to foreign missions at the end of the calendar year, knowing that up to one-half of the amount would come as a personal gift, while most or all of the other half would be saved through income tax deductions. This is often possible, and we would be very happy to have you write to us further should you be interested.

If any of these suggestions seem valuable or interesting to you, please fill out the blank on the opposite page, clip it out and send it to us. We shall deal in a personal and private way with each request for information.



THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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In the Shade of a Tree Called God's Grace

By Mrs. William Samarin

(Editor's note: This article was written after Mrs. Samarin spent a very restless and troubled night following the receipt of our annual board and Society minutes, informing all missionaries of our financial crisis, and that measures of economy must be immediately applied in all fields.)

Dreams—strange reflections of our thoughts—are they worth repeating? I do not know, but should consider them worth retelling. Listen while I tell you of last night's fantasy.

I dreamed two men sat side by side in the shade of a great tree called God's Grace. One man sat on a small stool. His body was black. His clothes were of the simplest sort. The other man sat on a large soft chair. His body was white. His clothes were luxurious. The black man saw the shoes, the pants, the shirt and bright gold watch, and he covered his mouth in polite amazement.

The two men conversed in a happy vein, for they were brothers, sons of God. They spoke of God's love and they were of one spirit. Then Black Brother asked in quiet one if he might know about his white brother's life on the place

called Earth. "Why, yes," answered White Brother, "ask your questions."

Black Brother untied a little bundle at his feet. With pride he showed his friend his New Testament and songbook. "Has God blessed you with His Word and a book or two to bring joy to your hearts as He has us?" White Brother hesitated before he answered. He was almost ashamed as he visualized his ample library in his spacious home. But Black Brother did not notice his friend's embarrassment. He was busy carefully retying his precious books into a small bundle.

"And food," asked Black Brother, "do you eat well once a day as we do?" Again White Brother answered evasively. Three appetizing meals a day had always been his lot. He did not want to embarrass Black Brother with a comparison to his bowl of gruel and simple sauce.

Black Brother asked of mats to sleep on and bicycles to speed one to his destination. ("How much easier it is to spread the Gospel," he confided, "with two wheels to aid my

old legs.") "And salt and soap—has God blessed you with these wonderful luxuries?"

The questions were sincerely asked and yet White Brother found a shame in the abundance that he was obliged to report to his friend. Black Brother, seeing at last his friend's discomfort, quickly assured him that there was no need for regret. Tears filled our black friend's eyes as he said: "You gave of your abundance that some of us could hear of God's grace. Do not fret. That is enough!"



White Brother shook his head slowly. "No, friend, I see just now that that is not enough. How much of my substance can I give you, my black brother?"

And then I awoke. It was just a dream. Black Brother and White Brother have never sat under the tree of God's grace to talk. White Brother does not yet know how much he could do for his black brothers. White Brother may never realize this until he joins Black Brother in heaven. Then, brethren it will be too late!

Please clip and mail

To—
The Foreign Missionary Society of the Brethren Church
Winona Lake, Ind.

Please send information concerning the benefiting of foreign missions through

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|--|--|
| <input type="checkbox"/> Annuities | <input type="checkbox"/> Memorials |
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Where Is Now Their God?

By Miss Ruth Snyder

"Wherefore should the heathen say, Where is now their God? But our God is in the heavens: he hath done whatsoever he hath pleased" (Ps. 115:2-3).

In the vast stretches of grassland in Oubangui-Chari, one rarely finds a forest with trees sixty to a hundred feet tall. However, when it was decided to locate the Bible Institute near Bozoum, a beautiful forest was chosen as the location. Here stood tall trees—so many of them that it was necessary to clear the land for the buildings.

The missionaries who had seen nothing but grass for years were delighted with the Bible Institute. Eventually there were comfortable houses, adequate classrooms and—the trees. The trees seemed to put a delicate frame around the edges of the sunset. In the light of the tropical moon, long eerie fingers waved from tree to tree. When the long night had gone, the sun peeped through the gnarled trunks of trees as he took his first look at the waking world. At noonday round shadows slept at the foot of the trees. The comment made most often by visitors was "This place is just like a park."

The local population was stunned that the white man would dare to build a village in this forest. From ancient times the spirits of the departed dead had dwelt in this place. This was the sacred grove of the Baya. They trembled as the ax bit into the venerable trees, for now the spirits would be angry with man. The white man laughed and felled the trees to make room for his buildings. The Baya said, "You will all die."

The students who came to the Bible Institute were torn between fear and loyalty. The wrath of the spirits was not to be scorned. But the living God is a jealous God. He demands all one's loyalty.

Years passed. True enough, there were a few things—lightning struck, the equinoctial storm of March 1956

blew down a number of trees, as well as the mud building which housed the school for the local children, and there were the usual spells of droughts and heavy rains. In all these things it was evident that the protecting hand of God was upon His children. But on September 23, 1957, there was a most dramatic demonstration of God's protecting power.

The rains of the year seemed to be finished. Whether to be glad or sad was a question often discussed. Monday was just as other days had been. Sometimes it grew dark as though a rain were coming, but the sun won each battle and came through the clouds to heat the face of the earth. Morning passed. Thirty-nine Bible Institute families, about a dozen families of other people connected with the mission, and four missionary households were dwelling in security. The group was scattered about its usual afternoon tasks. Some were at school

studying, some were at manual labor, some were at home. This day seemed to be passing like all others.

About 3:45 p.m. the sky darkened. There was no warning that this would be different. Suddenly the rain was coming down in torrents. Anyone who has been under a metal roof during a heavy rain knows what a din it creates. Suddenly a terrible pelting of hail on the roof added to the noise. A crashing of flying tree branches as they dropped on the housetops made everyone wonder, "What next?" Then with horror everyone realized that giant trees were crashing on every side.

How helpless is man in a storm! One could do nothing but cringe in fear and horror. It would not be hard to believe that some mighty spirit had broken his chain and in his anger was washing torrents of water everywhere, throwing hailstones with a vengeance and pushing over mighty trees in his fury.

Were the Baya right after all? Would we all die here?

It was not a demon. It is God "who walketh upon the wings of the wind." The hail and stormy wind were fulfilling His Word.

The wind and hail ceased. What a great running to and fro there was while the rain still poured. With blanched faces the Africans ran to see if their white fathers and mothers were safe. With fearful hearts those white parents asked for their dear black children.

The trees that were left standing must have clapped their hands for joy as they hear the bursts of praise from grateful hearts. **Not one person was missing.** All were here and able to praise God. Two people had been injured—one slightly and the other painfully but not critically. What cause for rejoicing! What matter that buildings were wrecked since every one was safe?

How can one count the damage! The beautiful park is devastated. Everyone is afraid to say a number for the fallen trees—the Africans say



Front of the chapel which the storm destroyed

hundreds. There is no one who feels like disputing their word.

Take a look at the buildings. The first building as one drives in is the duplex. A large tree fell on the storehouse putting a great hole in the roof. The next building is the one housing the children of the missionaries. A tree had been pushed through the roof of the house. Damages here seem to be only in the eaves. A large tree lay just on the edge of the roof of the workshop-garage. The mud-block storehouse had given up the struggle and collapsed entirely. The new print shop had two huge trees bedded down on its roof. The office building had one completely smashed corner. The small classroom and office building had a hole in the eaves of the building where a tree had come to rest. And alas! the chapel stretched out on the ground a total wreck.

In the Bible Institute village four

houses were ruined. Trees lay so thick here that it was difficult to walk around. In the "boys'" village one house was ruined and one damaged. The wreck of trees here was incredible.

Looking to the east it was seen that the storm had roared in from the bush, hit the boys' village, the missionaries' houses, the Bible Institute village, went on to the next village, and strangely enough went off into the bush. Only the sacred grove of the Baya had felt the force of the storm!

Word quickly spread through the villages concerning the storm. The heathen came to see and said, "God is." One wonders what their thoughts were as they saw the wreck they had predicted years ago. The Christians saw and were glad, for the Lord had done great things for them.

The next morning, as the warm

sun shone on the ruins, axes were ringing on every side as everyone set about cleaning up. One Bible Institute student came to a missionary to ask: "How can we thank God for what He has done for us?" The missionaries would like to know the same thing.

The sacred grove is wrecked, but all God's children were safe under the shadow of His wing. Will the Baya see and be saved? Is this God's purpose in all this desolation? Pray that it may turn to the conversion of man.

Each one—missionary and African—who was saved from sudden death desires the prayers of you in the homeland that we will do that for which we have been spared. May we tread softly all the days of our lives because of this experience.

"Wherefore should the heathen say, Where is now their God? But our God is in the heavens: he hath done whatsoever he hath pleased."

More About the Storm—

(Editor's note: We are all saying "thank you, Lord," that there was no loss of life or limb in our missionary personnel. True, there are the heavy property losses, and they come at a time when we have no funds immediately available for the rebuilding. We would especially appreciate any assistance which the Lord's people might be led to give.)

Besides the foregoing article, a descriptive letter was also received from Miss Ruth Snyder. The following is an excerpt from that letter.)

In the article I tried to give a general description of the storm. However, a little personal word concerning each of us would probably give you at home great cause for rejoicing.

Mary Cripe and Ruth Kent were in one side of the duplex, Marguerite Dunning and Verna were in the other. Harold (Dunning) was dancing around as he dodged falling trees on every side in a mad dash for home. How he ever made it none of us can understand. God is good. Margaret Spangler went out on the veranda of their house to

close the windows. A tree brushed the roof so she went back and got all her charges plus Mary Beaver and Berta Mae Dunning down on the floor by the inside wall. Don Spangler was out in the new print shop with the workmen. They could not realize what was going on for they could not see outside. At the Beaver household they, plus Don Miller and Martin Garber (who had arrived not more than 15 minutes before the storm), were watching from their veranda.

Now for my experience! I was in the office, busy typing. As it grew dark I hoped that it would not get too dark to see what I was copying. Just then the outside door blew open. I got up and closed it. Turning back to my typewriter I noticed that a wall motto had blown down. I replaced it on the wall, by the window. The shutter had not been closed the whole way so I stood there looking out through the crack. The crashing on the roof was awful! I saw trees swaying and said to myself: "I will ask Wayne [Beaver] to cut those trees down some day."

All this happened much faster

than I can write it—in fact, it probably happened as fast as you can read it. Then there was a peculiar swishing sound. I opened the door leading into the printshop to speak to the boys. As I opened the door and spoke to them a huge tree ripped through the very place I had just left. The boys turned to see me when I opened the door, so they saw the room crashing down behind me. I stood there paralyzed with horror. I felt like my feet had taken root in the floor. The boys grabbed me and said, "Nzapa abata made-moiselle" ("God cared for made-moiselle"). How true! How true! I was filled with awe. Then I decided to go to Beavers'—the closest house. Such a notion! The boys tried to convince me that it was raining too hard. Finally in desperation they opened their umbrella (a useless article in that rain), gave it to me and, loyal to the end, they both dashed with me over to Beavers'. How I love those boys.

By that time the storm was over. Only about ten minutes—and probably not that long—was all that

(Continued on page 697)

THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Meet Etienne--

Part 2

By Miss Rosella Cochran



I always got tired and sleepy soon after noon. And believe me, when I get sleepy, I sleep!! I wouldn't be nearly so comfortable tucked away in a nice soft bed as I was this day on the nice warm cement veranda in front of Mademoiselle's house. I usually slept on a mat beside Pauline, but one day Mademoiselle found me like this and snapped my picture. No affair, I had a real good nap.

My daily routine includes two and sometimes three baths a day. The idea! Sometimes I enjoy it and other times the very thought of it makes me so mad!! So, it is bath time now, huh? Well, I'm just not going to stand for it, and that is final!

So Mademoiselle wins again! An African baby gets his bath in a much different fashion than American babies. It is always an outdoor project, so it doesn't matter if we splash a bit. The first thing is the soaping—and that I hate most. From the top of my head to the tip of my toes I get all white and frothy. This all takes place before I get into the pan of water. Next month I'll tell you more about my trials!

It is good to hear from you boys and girls from time to time. I do appreciate your letters! Recently I received a very nice letter from a boy in Pennsylvania. We want to print part of that letter for you to read too.

Dear Mr. Landrum:

I want you to sign me up as a Missionary Helper. I'm eight years old and I want to be a missionary in Africa.

I belong to the Melrose Gardens Grace Brethren Church, Harrisburg, Pa.

I have one of the new prayer booklets and I use it in our family worship. I pray for all the missionaries, but I have prayed extra hard for little Eddie Boy Miller and the little Burk boy. How are they? I sure hope they get well because I don't like to be sick myself. When you write to their parents you can tell them we love them both and pray for them every day to get better.

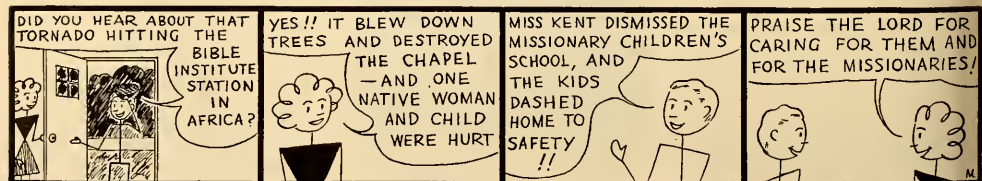
The name Eddie boy reminds me of my little Eddie boy who last year

went home to heaven. He was just five years old.

Sincerely,
Ronald Swartz
2727 Booser Ave.
Penbrook, Harrisburg, Pa.

I am so glad to know Ronald is using his new prayer booklet and is praying for the missionaries. I am happy to say that the two little Junior Missionaries are feeling much better. But please keep praying for Eddie Boy Miller, that the Lord may make him completely well again.

MARY MISSIONARY—



Evangelizing the "United States" in France

By P. Fredrick Fogle

Yes! As odd as it may seem, the "United States" recently had a unique opportunity to hear the pure and powerful Gospel of the grace of God.

In the city of Lyon where we have established the headquarters of The Brethren Church in France, there are a number of different neighborhoods which have names such as "my pleasure," "earth waters," "new houses," "white barn," "windmill," and so forth. The section where our gospel hall is located is called "without a care." But the part of the city which interests us now is the "United States."

The "United States," heavily populated and located in the southern part of the city, is where we constructed our "Chalet," the portable gospel hall which is used for evangelistic purposes, for our campaign in September, from the 8th to the 22d. There are probably 15,000 inhabitants in this section, and this number will soon increase for many new apartment houses are being built.

There are several Christian families living in the area who belong to other churches, but this was the first time to my knowledge that the neighborhood has had the Gospel right at its doorstep. As is often the case in evangelism in France, we were working in almost virgin territory as far as a Biblical gospel witness was concerned. Since follow-up work is a very important part of the Lord's work, it was a distinct advantage for us to work for God in this area, for the busline which serves the section passes very near our gospel hall. This is important for few in the working class are able to own their own automobile.

This was the 13th series of evangelistic meetings to reach the lost we have held in Lyon and the suburbs since 1953. Five of these have been in the portable hall built in 1955. Our evangelist for this series of meetings was a young French brother who is being used of the



A view of Lyon

Lord in soul-winning efforts in different parts of the country.

The attendance was rather good and there were unsaved persons present each evening. It was without a doubt the first time most of these had attended such a meeting. We thanked God when we saw that after the preaching of the Word some showed signs of conviction of sin. That is a proof of the blessing of the Lord upon the message of the Gospel given each evening.

We also had many occasions to speak to passersby during the day. One of these was a man 80 years of age who had done everything he could during his long life to receive

the pardon of his sins, but realized as we talked with him that Christ had done all that needs to be done to make the remission of sins possible.

An absolute necessity for a strong Brethren church in France is to follow a plan for the establishment of indigenous churches. These meetings marked a new step forward toward that goal. Since the evangelist was a Frenchman, the direction of the services was also turned over to the members of the Brethren group here. I was on the platform only twice during the entire campaign.

The results of preaching the Gospel in France are not the same as in other countries; therefore, we cannot now give any definite figures concerning decisions made except for the radical change wrought by God in the life of a young Christian who had been disobedient to her Lord for almost three years. As for the rest, we must wait patiently for the manifestation of other fruit as Jesus has told us: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how . . . when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4-26-29).



The "Chalet"—an earlier meeting, when Cones and Goodmans were in France

The Retirement of "Semi-Faithful"

(written especially for men)

By "Amazon Bill" Burk

(Editor's note: This article by Brother Burk is being carried in this issue in place of his "Amazon Travelog." The next installment of "Amazon Travelog" will appear in the December Foreign Missions Number.)

I called her "Semi-Faithful" because she only broke down on every other trip. She was the old third-hand 7½-horse Evinrude used most recently on the VAMOS ("Let's Go"), the 14-foot mission boat operated out of our station in Icoraci (near Belem at the mouth of the Amazon River).

Her first life terminated when another missionary sold her to Ed Miller for use on the Macapa-Mazagao run during his first term. Ed returned from furlough with a new 15-horse Evinrude, ordered a nice 17-foot boat built to replace his old dugout canoe, and then generously offered the old motor to Jack Zielasko and myself on the south bank of the Amazon. We accepted, had a local shipyard build the VAMOS and made the maiden voyage just before Jack returned Stateside for his first furlough.

No one would deny that the old Semi-Faithful was in bad shape. Jack and I both sailed the Pacific in World War II so apparently were "cut out" for this sort of river work. Otherwise, without a genuine spirit of adventure, we'd probably have left the old motor to

enjoy her second retirement, resting in peace. Instead, we took her out, spent half the day repairing the water pump failure in the shade of some trees along the bank of the Island of the Jaguars. (Imagine what we thought when we heard a pig coming through the jungle!)

Semi-Faithful had a wooden plug for a gas cap. The original lies at the bottom of the main stream of the Amazon, a stream over 100 feet deep for a distance of several hundred miles from the river's mouth. (The figures are from the encyclopedia; I've never sounded out there except to know that many is the place where our 50 feet of anchor line won't reach!)

So often was it necessary to pull the flywheel that I've thought of putting it back with a wing-nut to anticipate the next breakdown. Much of her ignition system is no longer original equipment and has been a constant source of failure. When necessary out in the islands, my old-fashioned soldering iron is heated (usually to fasten a wire to the top of a condenser) under a coffee pot in the kitchen of some fisherman's thatched shack. (The motor being repaired, we then "take coffee"—an enjoyable Brazilian custom.)

Since the recoil starter gave up

somewhere during her second life, Semi-Faithful has no hat. The complete motor cover is unused, allowing the outboard to be started with the old-fashioned rope. That's okay until either the wind and waves or a rainstorm comes along. (We average one-third of an inch of rain daily in Icoraci!) Then over our naked motor goes a canvas cover to keep her dry. Since the particular river channel where we work the VAMOS is 20 miles wide and since the farthest point in my circuit is the outside of the *Ilha Arapiranga* situated about in the middle of the channel, and since this channel widens right out to the Atlantic Ocean (100 miles downstream), it isn't uncommon for the sea swells and wind pushing in from the ocean to splash around until either of two things happens: one is that the motor is killed by a wave which hits too hard, the other is that a wave from behind comes over the low fantail. (If it gets too bad we tie up or anchor in some cove until late afternoon to make our homeward crossing in calmer water.) The shaft of Semi-Faithful is the standard length, necessitating a fairly low cut in the stern of the boat.

Why the gears and shaft bushings haven't gone out long ago is beyond my guess. She's so badly worn that a filling of outboard gear lube will wash completely away in just one day's run! As I say, she's trying her best to at least be Semi-Faithful.

Since I didn't know she'd be retired this year, I left her with the cylinder exhaust ports polished and the piston rings well oiled for this furlough rest. (She's earned it as well as the missionary.) Somewhere along the way I'd stripped out a couple of the head bolts, but they're now retapped and fitted with new bolts. The head gasket is the original, is very weary and has to be treated like a tender thing indeed. Undoubtedly at least a couple of the 7½ horses have been lost in the



The VAMOS rests while the missionary visits

BRAZIL



Rev. and Mrs. J. Keith Altig, and their son, Steven, are shown here on the occasion of the twenty-fifth wedding anniversary reception for the Altigs, held at Icoraci, Brazil, on August 30, 1957. The entire Altig family went to Brazil in 1949 to pioneer the Brethren work there. The two Altig daughters are now living in California, and both are married—Janice is Mrs. George McDonald, and Jean is Mrs. Don Hedrick.

AFRICA



Mrs. Orville D. Jobson and native believers are shown with the new French-made auto—a Peugeot commercial—in front of our missionary residence in Bangui, French Equatorial Africa. Interested friends of the First Brethren Church, of Johnstown, Pa., supplied the funds for its purchase.

wake or she would have blown her tired gasket long ago.

But all this is water down the river now, because the Adult Bible Class of our Church in Ashland, Ohio, just bought for the VAMOS a brand-new 18-horse Evinrude complete with the extra length shaft to get the faintail out of the sea! My present pastorate out there in the river is made up of a group of some two dozen islands. The new motor will allow more speed to increase the number of islands visited and also to allow more time to be spent with those dear people out there who already have heard of, and, in some cases accepted Christ as Saviour. I cannot be content merely to direct them to our Lord, but also to return to instruct—spiritual food being both as necessary and as enjoyable as physical. For the most part they are poor fishermen, less than 20 percent of whom read intelligently; this obviously is a pastorate in need of a pastor!

"Old Faithful" will be the name

of the new motor—"Faithful" because it's Evinrude and new; "Old" because, by the time she's mounted on the VAMOS, over a half a year will have passed from this writing and I'll have made a good many imaginary trips to those otherwise-unreached inhabitants of the islands Possum, Monkey, Big Snake, Little Snake, Vulture, Duck and even one which is called the Island of the Redeemer—One whom they know in name only.

When we return to Brazil, we'll take along a box of Tide to dedicate to Semi-Faithful. I'll clean her up both inside and out, reassemble her just "finger tight," and then add her to the other trophies in my study (a sawfish saw, shrimp trap, model boat, Indian arrows, and headdresses, and so forth). As all the missionary children know, there's a hearty welcome to "Bill's Study" and now I'll have something really educational for them to dismantle and reassemble. It's our prayer (at least for our own two) that they return to

Amazonia as the missionaries of the next generation—and who knows but what they might someday be using another motor which is only Semi-Faithful?

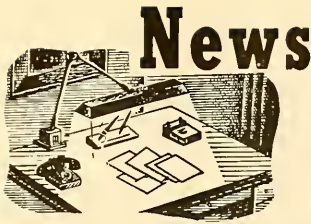
MORE ABOUT THE STORM

(Continued from page 693)

was needed to wreck everything. The people came running from both villages to see my office. Everyone who saw it was impressed. As we walked through the B.I. village the people just stared at me—amazed that I was still here. When Harold Dunning looked at the remains of the corner where I sat with my typewriter he said: "From now on you are on borrowed time."

Books, typewriter, desk chair, bookcase—all are a little worse for the wear. I think everything can be repaired. Some day I will have some of the books rebound . . .

In His Name,
Ruth Snyder



CONEMAUGH, PA. The Singer Hill Grace Brethren Church is nearly completed on the exterior with red-face brick. Plans call for finishing of the main auditorium immediately. For a number of years services have been conducted in the basement auditorium. Kenneth Wilt is pastor.

JOHNSTOWN, PA. Bruce Baker, pastor of the Riverside Brethren Church, was returned to Lee Hospital on Oct. 17 with a throat hemorrhage. A tonsillectomy had been performed the preceeding week and the complications followed when a blood vessel in the nasal cavity ruptured. His condition was serious for a time, but latest report indicates normal recovery.

ENGLEWOOD, OHIO. Sunday school attendance reached the 223 mark on Oct. 6. Lon Karns is pastor.

ANKENYTOWN, OHIO. The Sunday school annex of the First Brethren Church was dedicated as a special homecoming service on Oct. 20. Rev. Harold Etling was the guest speaker. Neil Beery is pastor.

JOHNSTOWN, PA. The First Brethren Church has voted to call an assistant pastor. Russell Weber is pastor.

CHAMBERSBURG, PA. Dr. C. E. Hershey conducted a series of meetings at the Pond Bank Brethren Church Oct. 1-6. John W. Ritchey is pastor.

TROY, OHIO. The Grace Brethren Church, Herman Hein, Jr., pastor, is continuing to break records. October 6 saw a record of 123 in Sunday school; 112 in morning worship; and on Oct. 2, 45 in prayer meeting.

COVINGTON, VA. Rev. Paul Mohler held a meeting with the Chesapeake and Ohio railroad men at Clifton Forge, Va., Oct. 9.

ASHLAND, OHIO. The cornerstone of the new edifice of the Grace Brethren Church was laid Oct. 13. Rev. Miles Taber is pastor.

ASHLAND, OHIO. The Northern Ohio District youth rally will be conducted here at the Grace Brethren Church on Nov. 22-23. Guest speakers will be Dr. Torrey Johnson and Rev. Clair Brickel.

SPECIAL. Special multicolor bulletins for Thanksgiving, Christmas, Easter and other holidays are now distributed by the Brethren Missionary Herald through the Brethren Bulletin Service. These beautiful multicolor bulletins are \$2 per hundred, and will be mailed to all those who are the regular users of these bulletins. Regular bulletins are still \$1 per hundred.

DAYTON, OHIO. The Patterson Park Brethren Church has installed a new illuminated bulletin board. C. S. Zimmerman is pastor.

SAN FRANCISCO, CALIF. Chaplain Lee Jenkins is now doing duty aboard the U.S.S. Agerholm, serving as squadron chaplain for 8 ships and 1,600 men.

CHARLOTTESVILLE, VA. The first Brethren Bible class in this city was conducted on Oct. 8 in the home of Mr. Neil Benfer. Plans call for a Sunday school in the immediate future. Interested folk in the area may contact Carl Key, 127 Chancelton St.

WAYNESBORO, PA. Definite steps are being taken in planning for the new Sunday school annex for the First Brethren Church. William Gray is pastor.

GOSHEN, IND. Brethren churches of the northern Indiana area have been invited to a united Thanksgiving service Nov. 28, at the Grace Brethren Church of Goshen at 7:00 a.m. (Thursday morning). R. Paul Miller will be the host pastor, and doughnuts and coffee will be served by the host church. Arnold R. Kriegbaum will bring the Thanksgiving message.

BEAUMONT, CALIF. The Cherry Valley Brethren Church honored their new pastor and his wife, Rev. and Mrs. Wendell Kent, with a surprise shower on Sept. 23. In addition to individual gifts, the church family presented the newly-married couple with a pressure cooker.



Executive Editor.... Arnold R. Kriegbaum
Winona Lake, Ind.

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WMC..... Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions..... Luther L. Grub
Winona Lake, Ind.
Grace Seminary..... Paul R. Bauman
Winona Lake, Ind.

MEYERSDALE, PA. The Somerset County Brethren youth rally was held at the Summit Mills Brethren Church on Oct. 26 with Rev. Stanley Hauser bringing the message. Clyde Caes was host pastor.

WASHINGTON, D. C. In spite of a pouring rain there were 340 present for the special homecoming services at the First Brethren Church. James Dixon is pastor.

NORWALK, CALIF. A "Neighbor Day" free breakfast was served at the Norwalk Brethren Church on Oct. 27. Henry Rempel is pastor.

WINCHESTER, VA. On Oct. 20, Rev. Paul Dick began his 17th year as pastor of the First Brethren Church.

WOOSTER, OHIO. Rev. Miles Taber, pastor of the Grace Brethren Church of Ashland, Ohio, was guest speaker at the First Brethren Church here on Oct. 30. Kenneth Ashman is pastor.

WEST ALEXANDRIA, OHIO. The groundbreaking service for the Grace Community Church was conducted Oct. 20. Dr. R. D. Barnard was guest speaker. C. A. Flowers is pastor.

LAKE ODESSA, MICH. Dean I. Walter, pastor of the Vicksburg Brethren Church, Hollidaysburg, Pa., will conduct a Bible conference at the Grace Brethren Church Nov. 21-24. Homer Miller is pastor.

BEAUMONT, CALIF. Mrs. Wendell Kent returned to her home on Oct. 17 and is reported as progressing nicely.

Notice: There will be no regular issue of the Brethren Missionary Herald on Nov. 30. This issue will be the Brethren Annual.

Christians Ought to Live Together

By Wm. H. Schaffer

Pastor, First Brethren Church
West Kittanning, Pa.



We would like to share with you some of the blessings and encouragements that came to our hearts and to the hearts of fellow Christians as we studied Paul's epistle to the Philippians.

In the one hundred and four verses, which can be read in ten minutes, there are 47 references to Christ. There is no special literary outline, no great logical arguments as found in Romans or Galatians. Just a simply written pastoral letter.

A number of different chapter headings have been suggested. The most simple are Faith, Love, Walk, Hope. It is interesting to read the background of this church. Turn in your New Testament to Acts 16. Here is one of the most thrilling and dramatic testimonies in Christian missionary work. This letter cannot be fully appreciated unless we are acquainted with this chapter.

Evidently the original membership included a merchant woman, a former fortuneteller, and a Roman official. It was the same invitation—"believe on the Lord Jesus Christ and thou shalt be saved" that brought them together in a common faith. About ten years later their first pastor wrote this epistle. The church at Philippi was an organized body of believers, for this letter is addressed to "bishops (elders), and deacons." Have you noticed that Paul includes someone else in the salutation "and Timotheus (Timothy)?" What a beautiful gesture. An old experienced servant of the Lord taking a very definite interest in a ministerial student. He was teaching and training Timothy for the min-

istry. A theological seminary in a jail with one student!

Have you noticed the title Paul uses for himself and his student, Timothy? "... the servants of Jesus Christ." This is the mark of a great man. Would that all of the Lord's undershepherds so called themselves!

A Baptist missionary society in Europe a number of years ago adopted for its motto a device found on an ancient medal. A bullock standing between a plow and an altar with this inscription: "Ready for Either—for Toil or Sacrifice." The service of Christ is a life of self sacrifice, but it's the pathway of blessing, reward, and glory.

There seems to be a very definite purpose in Paul's addressing the bishops and deacons as the officials of the Philippian church. Somehow he felt that there were two women in the congregation at odds with each other. They may have been deaconesses. It only takes two people in a church to bring disharmony and thwart the program of witnessing. Sometimes, it takes only one. To pinpoint the members in question, he names them in chapter 4, verse 2. It is interesting to interpret the names of these women. Euodia means "fragrant." But we tried to find the English meaning for Syn-tyche it took no less than six reference books before we found a translation. "Fortunate, accident" is the best we could do. Draw your own conclusion.

That little word "all" found in the first verse is used in a way not found elsewhere in Paul's writings. You will find it used in verses 4, 7, 8, 25 and 2:26. Paul wanted to bind them "all" together in one great bundle of

love. He greeted the *all*, thought well of them *all*, prayed for them *all*, and knew in the end that it would be well with them *all*. He prayed that they would *all* stand fast in one spirit.

In verse two are two words often found in the epistles. We take them so much for granted: "grace and peace." Grace, that free unmerited favor of God to sinful men with peace that only comes because of grace. A Christian martyr was locked in a small iron cage like those used for wild animals. A passerby stopped to gaze. The saint of God replied to the inquiring eyes: "You only see the bars, not the music in my heart."

"I thank my God upon every remembrance of you" (vs. 3). Apparently nothing in the history of this church had caused any great anxiety of mind. Outside of this bit of personal trouble between two women, there were no great moral nor doctrinal difficulties. In Corinth there were moral problems. In Galatia there were doctrinal issues. What a church the Philippian church must have been!

Paul also remembers with what joy they received the Gospel (vss. 4-8). Lydia took Paul and his missionary party into her home. The jailor took Paul and Silas into his earthquake home, washed their stripes, and fed them. Read the list of other names in the last chapter "whose names are in the book of life." He remembers also their "fellowship in the gospel." As we look back over our 30 years of ministry in the Gospel, we too like to remember the saints with whom we had fel-

(Continued on page 703)

AT TAOS

By Ernest Bearinger, National Youth Director

Ten Brethren youth spent from one to ten weeks in two of our home-mission fields this past summer.

Brother Sewell Landrum conducted four weeks of vacation Bible school in the Kentucky mission, and Brother Sam Horney had ten weeks in New Mexico. Neither of these programs would have been possible without youth missionaries.

And why is this summer ministry so important? The need in these areas is tremendous. Hundreds of boys and girls never hear the Gospel except from your summer missionaries. To those who have received Jesus Christ as Saviour comes new inspiration and from them comes dedication of life. And too, the ones who go find new inspiration and gain experience that will enhance their future service for our blessed Lord.

Mary Jane Keyser from Albany, Oreg., a Junior at Grace College, was one of the youth missionaries at Taos, N. Mex., this past summer. This is what she has to say about her experience:



Mary Jane Keyser teaching at Pot Creek

One day Sam Horney's wife received a sympathy card for "enduring" Sam and his pranks for twenty years. But four summer missionaries would like to submit their names as candidates for this hall of fame, too. . . . No; the truth is that Sam is the one who has put up with us. He endured our puns and our fun; then gave us his wise, experi-

enced council. Indeed, we deeply appreciated the fellowship of Sam and his lovely wife, Beth.

No greater blessings were ever packed into two months of my life. The Lord's "Lluvias de Gracias" were abundant.

It was there I realized the meaning of Sara Teasdale's lines,

And the children's faces looking up
Holding wonder like a cup.

No words could better describe the children we stood before each day. What a privilege it was to teach them the truths of God's Word.

Four of the six schools met in churches. One met in a home, and the Pot Creek school was held out in the open air along the river. The schools at Canon, Cordillera, Arroyo Hondo, and Albuquerque met in buildings. Mrs. Gallegos opened her home for the other school.

In the six schools 316 children were reached. Decisions for Christ were recorded in nearly every one. The exact number who were born again is known to the Lord. And to Him goes all the glory for every one.

My highest spiritual mountain came at the open-air school at Pot Creek. Here under drizzling skies nearly the entire primary class responded to the invitation. This one thrill alone was plenty reward for all the study and hours of preparation for this teaching ministry.

The Youth Council is happy that Mary and all the others have obeyed the Lord and given their summer to missions.

Another reason that youth is such a vital part of the Bible teaching program is the simple fact that no one in all the world can reach youth for Christ like youth.

Len Smith, another Junior at Grace College, from York, Pa., was one of the two fellows who became a missionary at Taos last summer. Let him tell you something of his experience in the Lord's service.

Here are just a few sidelights of my missionary adventure in New Mexico. There is much more to this

missionary work than teaching a Bible class several times a day.

I even learned to share in the domestic duties around the house. But even dishwashing can be a form of dedication in the Lord's work. The mission busses, trucks, and cars all looked more consecrated after they had a good cleaning and wax job. Yes; you guessed it. Summer missionaries are called upon to help in this kind of work, too. But all of these work opportunities are good



Len Smith at Cordillera picnic

training for any Christian service. Both home and foreign missionaries are required to labor in many ways other than preaching and teaching. I am thankful for the personal training the two months at Taos gave me this past year.

At Arroyo Hondo I became a piano player. In downtown Taos I became a carpenter's helper. At home (Horney's) I learned to hang up clothes and polish floors. But best of all, in every town and in every school I met children who needed to know the plan of salvation and I was able to tell them of Jesus and His love.

We thrilled at every decision for Christ, and these decisions came in nearly every class. One experience that I had that could never be bought was the starting of a new Sunday school in Taos. The neighbors of a certain area in Taos went together and built a small chapel.

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The Brethren Missionary Herald

True Love Revealed at Calvary

By Joseph L. Gingrich

Pastor, Leamersville Brethren Church
Duncansville, Pa.

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left" (Luke 23:33). Calvary's reality is conclusive proof of God's love. This mighty act is wonderful to contemplate. It is beyond comprehension; it is beyond expression. Hear John as he said: "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God; and such we are." "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him" (1 John 3:1-2). If you would grasp a clear view of God's love for lost humanity, and appreciate His unchanging interest in you personally, you have only to stand on the shore of the measureless love of the great God revealed on Calvary.

"God is love." He has shown that love in the gift of His Son. Love is kind, patient and expressive. "Love never faileth." It stretches from eternity to eternity. If you have ever doubted God's love, His mercy and willingness to forgive your sin and to impart divine grace sufficient for daily need, turn your eyes away from self and sin, away from the world toward Calvary. We must believe that God's love plus divine grace effects our salvation.

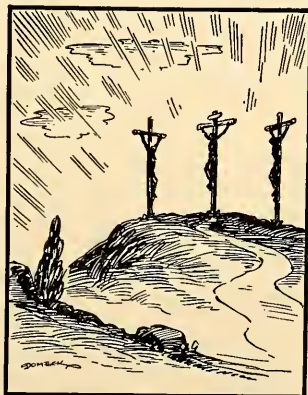
On the mount, in the presence of the multitude, before He went to Calvary, He declared that not one jot or tittle should pass from the law till all things should be accomplished. He pointed forward to the utmost verge of man's horizon, and gave assurance that until that time is reached the law will still be authoritative. It was not His mission to change or abrogate the precepts of Jehovah. Jesus Christ, by divine appointment, became the fulfillment of the law and became our Substitute.

Christ made up our lack. The great God could not nullify His

holy and perfect law; but He could and did give His dear Son to vindicate the just claims and pay the penalty for man's sin in violating the commandment of God. The law of God is not changeable; it is based upon the principle of love. All must admit that the just claims of God's holy law have not been met by man. The law demands a holy life, a perfect character; and these, man could not offer. But thank God, "what the law could not do, in that it was weak through the flesh, God sending his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit" (Rom. 8:3-4). Gladstone is reported to have said that some

in disobedience to God's holy and pure laws. Sin is a terrible thing, it is hateful and heinous. Be sure of one thing, God must deal with sin and the sinner, for "the wages of sin is death, but the gift of God is eternal life through Jesus Christ Our Lord" (Rom. 6:23). On the cross of Calvary a transaction of tremendous importance occurred. God in His infinite love and justice transferred our sins upon His Son. The Son died and we are the beneficiaries. Calvary alone can reveal the enormity of sin and its results. In this mighty act, God's great love provided a way whereby man might regain the position from which he fell in yielding to the tempter.

Verily Christ paid our debt. If we had to bear our own guilt it would crush us. Jesus took our place, though undeserving: "The Lord hath laid on him the iniquity of us all." Every poor sinner who turns toward the uplifted Saviour will appreciate something of the love of God and the cost of Calvary. When we lay every sin at the foot of the cross, confess every guilt, God will pardon and forgive every trace of the stain of guilt, sin and shame. God does not deal with us as finite men deal with each other. His thoughts are thoughts of mercy, love and tender compassion. The evil one is ready to steal away the blessed promises of God's Word. He leads men into skepticism, causes them to disbelieve the Word of God, to break His law and disregard the high claims of heaven. Satan seeks to begot, bewilder, discourage (his pet tool), dishearten, and through deception to drive men to despair. He knows full well that all who seek God for pardon and grace will obtain it—and that freely. Ever since Satan kidnapped the first pair in the garden and held over their heads the ransom, mankind has been in a state of bondage. Thank God, Christ was willing to lay down His precious life a ransom for sinners slain.



people believe "that there is nothing in God to fear or nothing in sin to worry about." But the truth is that sin is tragic, it is poison, it is paralyzing, it is demoralizing, it is ruinous, it separates the sinner from God. Sin is responsible for every pang of sorrow, for every tear of grief, every anguish of soul. "All unrighteousness is sin." Sin results

SINS against the Holy Spirit

By Dr. C. H. Ashman

Pastor, West Covina Brethren Church
West Covina, Calif.

There are at least three serious sins which we may commit against the Holy Spirit. There are more, but these three are most grievous. We are warned against them with signals that ought not to be ignored. Don't run by the warning signals. There is danger ahead if you do! Fellow Christians, let us search our hearts to see whether these warning signals are behind us, proving we have already run by them and think we can go right on with impunity.

"Grieve Not the Holy Spirit" (Eph. 4:30-32)

This warning proves the personality of the Spirit. You cannot grieve an influence. In harmony with all Scriptural teachings, this presents the Holy Spirit as a person. He is not an "it." Every feeling attributed to the Spirit, every action ascribed to Him, every attitude of man to the Spirit, and every relationship of man to the Spirit—all these prove the Spirit is a person. This makes the grieving of the Spirit most serious. Then when we remember that the Spirit is Deity, the third person of the Godhead, how terrible are the sins against Him!

Who commits this sin against the Spirit? Not the unsaved sinner but the child of God. This warning was addressed to Christians who had been born again and sealed with the Holy Spirit of promise according to Ephesians 1: 1, 13. Oh how it wounds the Spirit when we grieve Him! Zechariah 13:6 asks: "What are these wounds in thine hands?" The answer was: "Those with which I was wounded in the house of my friends." How these wounds hurt! As one man said to me once, "I expect such treatment out in the world, but not from my fellow Christians." How it hurts the Holy Spirit to be wounded by those whom He has led to Christ and sealed unto the day of redemption!

How, Lord, How?

How may we grieve the Spirit?
How may we do injury, cause sor-

row, give deep disappointment to the Holy Spirit? Oh there are so many ways and so many things which cause great grief to Him. He indwells us for we are the temple of the Holy Spirit within us. He knows our innermost desires and even imaginations. He listens to every word we speak, reads every letter we write, goes with us everywhere; everything is open and naked before His all-seeing eye. Therefore it may be that little things grieve Him as well as what we consider big. Any sin grieves Him. He hates sin. Sin weakens our testimony and influence. Sin hinders our spiritual growth. It hinders the Spirit's forming of Christ in us, the hope of glory. Sin forces the Spirit to work **with us** instead of **through us**. Sin, despicable sin, all sin, any sin, deeply wounds the Holy Spirit.

Outstanding Sins

Paul enumerates several outstanding sins in Ephesians 4:31-32. **Malice** is one. Malice means a bad, sinful, mean disposition. It is an aptness to hate, be jealous and envy. It is not just a "flare of temper" but a characteristic of nature. Malice is a root. It is one of the taproots of the old carnal nature. It is one of the main streams flowing from this fountain of carnality. Malice! When the "love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5), then malice is conquered. But when Christians become carnal (I Cor. 3: 1-4) then malice is given the chance to lift its head.

Bitterness is another sin that grieves the Spirit. Bitterness is malice sharpened to a point and directed at another. It is malice aroused, incensed, infuriated in a personal application. It is the settled dregs of the poison of malice made to color and discolor the very conversation and conduct. Bitterness is malice in its personal application.

Wrath and **anger** are different degrees of the same thing. Wrath is sudden, passionate outburst of malice. Anger is more the settled, firm,

determined state of wrath. Wrath flares up and dies down, but anger abides. "Let not the sun go down on your wrath." If you take wrath to bed with you it is anger in the morning. Don't nurse your wrath until it becomes anger. How both of these wound the Spirit! To behold a Christian giving way to wrath and continuing in that state until it becomes a rankling anger is a great and grievous sin that grieves the Holy Spirit within.

With the Jews the day began at evening time. "Let not the sun go down on your wrath" means to begin the day with a clean heart. Plutarch tells us of a rule given by Pythagorean teachers, namely, "If provoked to anger and abusive language, before sunset shake hands, embrace, and end the quarrel."

Someone has written, "Anger which outlives the day, on which the angry man sleeps, and that wakes with him in the morning, takes root in his breast and becomes a settled state and poisons his whole life."

Other expressions of malice are **clamour** and **evil speaking**. Clamour means loud speaking so that everyone will hear the grievances. Evil speaking means railing, abuse, insulting accusations. I have known of people who would take opportunities whenever a group of persons were gathered to pour abusive language in so loud a voice that everyone for yards around could hear them. They wanted to be heard "for their much speaking." Some folks do their evil speaking "in a whisper," they are whisperers of gossip, but some are so bold as to clamour them forth. Out of a heart of malice, not caring whether the cause of Christ is suffering or that the Holy Spirit is being grieved, their mouth becomes as an open sepulchre out of which pours the stench of gossip. Pity the Holy Spirit within! He is not the author of such. He is wounded, cut to the very heart by such outbursts. "By thy words thou shalt be justified and by thy words thou

(Continued on back page)

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lowship in the Gospel. Some—we'd like to forget! The kind who seemed to delight in nothing more than to give the church a bad testimony. They gave all the pretence of being Christian, but the people outside called them "hypocrites." They wanted to be called "Christian," but they made no effort to be good ones. They thought that if their names were on a church roll that's all that mattered. Some sang in the choir, some taught Sunday school classes, some held official positions. What kind of a letter would Paul write your church if he had been a former pastor?

"Fellowship in the gospel" (vs. 5). When we are concerned about holding forth the word of life to the unregenerate, there is likely to be more real fellowship than in a company of believers who are occupied only with their own little comforts and cliques. "Fellowship in the gospel" means prayer, public testimony, and giving to the missionary work of the church.

"From the first day until now" (vs. 5). Paul counted their fellowship as dependable, consistent, trustworthy, reliable, and faithful. No wonder Paul thanked God upon every remembrance of them. These are qualities that make the heart of a pastor rejoice. The lack of them gives him the heartaches.

Paul had no doubt as to the final outcome for every member of that church (vs. 6). We should see every child of God as he shall someday

be—like Christ (I John 3:1-3). But, we often wonder if even the Lord can do anything with some of them. A great artist had the ambition to paint the masterpiece of his life in a great mural. As he was putting in the background of drabs and grays, a friend entered unnoticed and was watching the artist at work. As the artist turned around he saw his friend and asked: "What do you think of this? It's going to be my masterpiece." The friend laughed and said: "I don't think much of it." The artist replied: "You can't see what is going to be there, but I can." God can see in every believer that which will be fully brought out at the judgment seat of Christ, and He is working to that end.

"I have you in my heart" (vs. 7). Some Christians have a place in our hearts; others are just names in a record book. Paul loved them because they loved his Lord and the commission He had given them. Congregations like this just don't happen. Paul knew the price the Lord Jesus Christ paid on Calvary's cross. He knew the price he paid in the Philippian jail. Faithful pastors today know the price. Satan will see that the faithful Gospel ministry is not easy. With Britain's Dunkerque, her cities being pulverized with incessant bombings, Prime Minister Winston Churchill still had hopes of victory, but he said the price would have to be paid "in blood and sweat and tears." Faithful pastors and ministers of the Gospel have known that for a long, long time.

The Devil is willing for a person to confess Christianity as long as he doesn't practice it.



Churches IN THE News

YORK, PA.

A very successful Brethren Evangelistic Crusade was closed at the Grace Brethren Church, York, Pa., on Sept. 14. The team consisted of Rev. Dean Fetterhoff, evangelist, and Mr. Kenneth Sanders of Harrisburg, Pa., the songleader. On Labor Day Sunday, when the meeting started, there was a record attendance in the Sunday school of 137. The average attendance for the two weeks was 76. There were 27 public decisions: 6 to receive Jesus Christ as Saviour, 4 for church membership, and the remainder to either rededicate themselves to the service of the Lord or to make public confession of the Christ whom they had received previous to the meetings.—H. W. Koontz, pastor.

YOUR TEEN-AGE MISSIONARIES

(Continued from page 700)

They did the job in two weeks, and the building looks like it. But the children in the area do need the Lord, and so we began to invite them to Sunday services. Two weeks went unrewarded for our efforts. But by the end of our stay there were nine children attending the Sunday school. Every disappointment and every discouragement was compensated for when four of the nine children made decisions for Christ.

Was my summer worthwhile? Try it some time and let the Lord show you, too.

Sam Horney says in a letter to the Youth Office: "Thanks for the swell bunch of kids—and good teachers, too. We miss them." We know that you want a part in these programs. You want to know how you can help. Here's how. Pray that God will speak to the young people and that those of His choice will respond to the call. Pray that the needed funds will come from the youth to support this enlarged vision for youth missionaries.

Youth, if you want your home-missions offering to go for the support of the summer missionary program, mark your home-missions offering envelope **Summer Missionaries**.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Cuyahoga Falls, Ohio	Oct. 27-Nov. 10	Richard Burch	Crusade Team.
Leamersville, Pa.	Oct. 27-Nov. 10	J. L. Gingrich	Kenneth Ashman.
Washington, Pa.	Nov. 3-10	Ellis Rogers	Paul Mohler
Listie, Pa.	Nov. 8-18	Russell Konves	Scott Weaver.
Fort Lauderdale, Fla.	Nov. 10-13	Ralph Colburn	R. I. Humbert.
Whittier, Calif. (Community)	Nov. 10-13	Ward Miller	Louis Talbot.
Berne, Ind.	Nov. 10-24	I. B. Miller	P. R. Bauman
Meyersdale, Pa. (Summit Mills)	Nov. 10-17	Clyde Caes	Ray Streets.
Winchester, Va.	Nov. 10-17	Paul Dick	A. L. Lynn.
Camden, Ohio	Nov. 14-27	R. L. Rossman	G. Lingenfelter.
Ashland, Ohio	Nov. 17-24	Miles Taber	Torrey Johnson.
Rittman, Ohio	Nov. 18-24	Charles Turner	Herb Hoover.



Round-Up of World-Wide

RELIGIOUS NEWS REPORTS

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

CHICAGO, ILL. Approximately 2,500 persons helped Pacific Garden Mission. Chicago, celebrate its 80th anniversary at a rally in Conrad Hilton Hotel on October 13. The mission, two blocks away from the Michigan Avenue hotel in a Skid Row district of the Windy City, is the nation's second oldest, the McAuley Water Street Mission, New York City, being older by five years.

Prior to the rally message by Vance Havner, Superintendent Harry G. Saulnier announced that in the mission's 80th year over 8,000 persons had made professions of faith in Christ in the men's and women's divisions and in the Servicemen's Center. Total attendance at the mission gospel meetings was 180,909 and 122,959 meals were served to Skid Row victims.

"God has burdened our hearts increasingly to do a bigger job on Skid Row and to reach out to up-and-outers," Saulnier reported, "As a result, the 'Old Lighthouse' is in the midst of an expansion program that will enable us more effectively to carry on our around-the-clock soul-winning program." Pointing out that there are nights during winter months that men must be turned away because of lack of beds, the superintendent said that an additional building which has been obtained and is being renovated will increase dormitory space from 85 to 210 beds. The new mission dining room will accommodate 350, tripling the capacity of the present dining hall, and the mission auditorium would be doubled in size to accommodate 350.

SILVER SPRINGS, MD. Local action by church and civic groups is the surest way to put "smut salesmen" out of business and rid news-stands and drug stores of ob-

scene publications, an agent of the Federal Bureau of Investigation said in Washington recently.

"Law officers are convinced that the increasing flood of obscene magazine and pornographic materials is a major factor in the rapidly rising rate of sex crime," Special Agent Charles E. Moore, Jr., told members of the Woodside Methodist Men's Club in suburban Silver Spring, Md.

He suggested that church men and women's organizations join in organizing community campaigns to clean up the news-stands, and the "sex racket" of under-the-counter sales of pornographic comic books, pictures and films. "Sex peddlers also are doing a thriving business in schoolyards," he warned.

Pointing out that the FBI is restricted to cases of inter-state transportation, and that local law enforcement officers cannot do a thorough job of policing, Mr. Moore recommended that church and civic groups act as follows. "Become familiar with your local ordinances, confer with local law enforcement agencies and school authorities, ask magazine dealers and proprietors of news-stands and drug stores, etc., to stop handling obscene publications—use the boycott if necessary."

Most of the "smut" publications on public sale are barely within the law, he said, and only a public outcry can get them off the market. Pornographic materials, a \$500 million-a-year business and "sold secretly in nearly every town," should be called to the attention of the local police, he said.

NEW YORK, N. Y. The Nation's ministers, whose average purchasing power today has been rated only slightly above the nation's farmers and restaurant waiters, will be

cheered that a study of their economic situation is about to be undertaken.

With the help of a grant of \$33,500 from the Rockefeller Brothers' Fund a far-reaching interdenominational analysis will be undertaken. Dr. Samuel W. Blizzard, noted sociologist, will head the undertaking, getting the facts on what ministers actually receive as distinct from housing and fringe benefits. Information concerning the services required of a minister and the provisions for budgeting made by the church groups will also be included.

"Surveys made recently by several denominations indicate that ministers' salaries have not kept pace with the changing economy," Dr. Blizzard said, citing a prior study of 14 denominations in the North Central states a year ago. This showed that the average minister's salary in 1954 in rural churches was \$3,231 and in urban churches \$3,544.

FORT WAYNE, IND. Protestant, Roman Catholic, and Jewish clergy and laymen will be included on a citizens' committee being organized to rid local newsstands of indecent literature. The committee is being organized by the County Prosecutor as part of his all-out drive against obscene publications.

The prosecutor, Glen J. Beams, said he was surprised and pleased at the co-operation he has been promised by distributors and dealers. "A lot of the stand operators are in sympathy with my action," he said.

SINS

(Continued from page 702)

shalt be condemned," taught Jesus. Let us pray, "Set a watch, O God, before my mouth, keep the door of my lips."

Spirit Control

Whenever the Holy Spirit controls from within then these sins will not be committed but we will be "kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Then confusion and division and backbiting and railing and gossip and anonymous letter writing and bitterness and wrath and anger and clamour and evil speaking will be "put away from you."

The BRETHREN
MISSIONARY

HERALD



WMC NUMBER

NOVEMBER 9, 1957



In the "Land of Enchantment" ^{New Mex.}



sing unto the Lord

By Mrs. Paul Dick
National WMC President

"Praise ye the Lord, O give thanks unto the Lord; for he is good: for his mercy endureth for ever. Who can utter the mighty acts of the Lord? Who can shew forth all his praise?" (Ps. 106:1-2.)

Our theme this year is one that should fill our hearts to overflowing with praise because we know, "We are the Lord's." Have you ever noticed the connection in Scripture between music and praise? The people who have a song of praise are those who know of a certainty of their own salvation. Only the melody which comes from praises for our Lord endures from generation to generation. Let us look at some "notes of praise" to use in this song.

Our first one is the "note" of praise. "Praise ye the Lord" (Ps. 106:1a). Because our salvation is precious to us we should let this note be loud and long. It isn't enough to simply feel grateful, but we should sound forth these praises. Our answered prayers should always be expressed in praise. Once the grace of God in Christ Jesus has been grasped it is natural for us to, "Praise ye the Lord." Let us hear this first note in our song and know for a certainty that it is important.

The second is the "note" of thanksgiving. "O give thanks unto the Lord; for He is good" (Ps. 106:1b). When we conclude what wonderful things our God has done for us, we will come to a new awakening that "He is good," and it will be natural for us to "be ye thankful"

(Col. 3:15). God is faithful to His own, therefore worthy of our "note" of thanksgiving.

The greatest good that comes from our giving thanks is the good that comes to the heart of God, and secondarily to ourselves and others. Thanksgiving will bring joy to our own heart, then, because we know it has first brought joy to His heart. The song of wholehearted praise to God will come from souls full to overflowing with love and sounding forth with the second note. Have you ever stopped to think how much you have for which to be thankful? Think of what He has done for you, in you, with you, and promised to you. Then, know that it is because "we are the Lord's" that we add this "note" of thanksgiving and sing, "Praise God, from whom all blessings flow."

The "note" of mercy is now added to our song. "For his mercy endureth for ever" (Ps. 106:1c). Mercy is the attribute of God which seeks the salvation of the lost. Every born-again person is proof of His mercy. Therefore we have found His mercy before we have claimed this year's theme as our own. An erring child, when coming to his parents for correction of his wrong, hopes for mercy, not justice. Mercy, I need, as I recall my own past failures. I am sure every honest heart which faces the issue squarely will acknowledge the same need. We need this "note" of mercy to add depth to our

song of praise. "Who can utter the mighty acts of God?" (Ps. 106:2a). What His mercy has promised His faithfulness will perform.

Finally, our song closes with the same tone with which it opened: another "note" of praise. "Who can shew forth all His praise?" (Ps. 106:2a). If we were to choose an attitude of heart and mind that would characterize the believer more than any other, it would probably be one of thankfulness abounding in praise. It should be natural for those who claim, "We are the Lord's," to praise Him most of all for "His unspeakable Gift."

Let us blend our "notes" to sing forth our praise in harmony that will reveal to others how precious the Lord is to us. There will come times of despair and trials that alone we need to sing, "Blessed assurance, Jesus is mine" . . . "Praising my Saviour all the day long." Or, the time of exultation when we majestically sing, "O for a thousand tongues to sing my Great Redeemer's praise." Never let your song grow dim or be silenced by circumstances. Whatever our position let us keep our song blended in perfect harmony with the notes of praise, thanksgiving and mercy, that all may know we are Women Manifesting Christ in praise, "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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In answer to letters sent to the home mission pastor's wives we are happy to share the gleanings from the "Notes of Praise" which were received in time for this issue:

ALL ABOARD TO PENNSYLVANIA—

"So many blessings have been showered on the **York, Pa.**, church in the past year. . . . Two new Sunday school rooms have been built on either side of the platform in the church auditorium. They are useful as choir rooms and one will house the Sunday school library. A branch Sunday school has been started in a housing development in the city and it gives a chance to several WMC women to work for the Lord. Finally the revival held in September was a mountaintop experience to everyone."—Mrs. H. W. Koontz.

"As a member of the home mission church WMC at **Palmyra, Pa.**, I have the blessing of knowing that established churches are praying for us. Our WMC has been blessed with good attendance from the first (average of 22 for our first year), and I especially enjoy seeing and hearing unexpected talents cropping out among our ladies. Enthusiastic response and willing zeal to co-operate and serve has been as a keynote to each meeting."—Ruby Grubb, substituting for Mrs. Robert Markley.

TO WEST VIRGINIA—

"During the past year our council here in **Parkersburg, W. Va.**, has not increased so much in numbers, but . . . the greatest thing we saw was the saving of one of our ladies. It took a tragedy to help her realize her need, but sometimes the Lord must work through this channel. When this lady was baptized recently she said that the testimony and life of one of our faithful workers was a great influence in her decision. So, we feel we have accomplished the most important project of all—that of winning other ladies for Christ (Ps. 68:19).—Nancy Placeway.

"We have really been blessed here in **Grafton, W. Va.**, during the past year. We were especially happy to have the Allegheny District WMC rally in our new building. The Grafton people have been handicapped in past years because of lack of

Touring the States



with

"NOTES OF PRAISE"

space and therefore unable to have any district meetings. But with the help of the Lord and the backing of the Brethren Home Missions Council, we now have a lovely, spacious building in which to worship Him."—Mrs. Lee Crist.

TO KENTUCKY—

"It has been several years since we have had an active WMC at **Clayhole, Ky.** At a gathering in September the ladies of our church expressed a desire to organize again. We are looking forward to a time of real blessings as we meet from month to month. The Lord has done great things for us, whereof we are glad."—Mrs. Sewell Landrum.

TO OHIO—

"One of the WMC members at **Troy, Ohio** brought a visitor in November, last year, to a WMC meeting in my home. I invited her to come to Sunday school and church. She agreed. Later the pastor visited the home and led the husband and wife to the Lord. Now, they are members of the church and one son is saved (they have five children). Through this family we made contact with two other families. One of these has accepted the Lord. The other was a broken home. Just lately the husband came to Christ and immediately threw away his cigarettes."—Mrs. Herman Hein.

TO MICHIGAN—

"How we praise the Lord for His work in **Lansing, Mich.**! The WMC

has enjoyed inspirational meetings since our first meeting in April. Eleven of our women just returned from our district rally at **Ozark, Mich.** We praise the Lord for the construction crew and their spiritual help, as well as they physical help, in the construction of the Lansing church. Most of all we praise the Lord for answered prayer: (1) in saving many souls; (2) for sending us workers; and (3) for meeting the financial and other problems involved in a building program (Phil. 4:19)."—Ginny Sellers.

TO COLORADO—

"Sufficient victories to keep us rejoicing and sufficient disappointments to keep us on our knees, describes the past year in **Denver, Colo.** A special item of praise is that for the first time in the work here many of our young people come from homes from among our membership. A physical accomplishment this year has been the installation of new pews and a piano in our sanctuary."—Geneva Inman.

TO NEW MEXICO—

"Here in Navajoland, **Cuba, N. Mex.**, we all give thanks to the Lord. Of course, disappointments have been many because Satan has a terrible hold on the Navajo people, but we are seeing the beginning of an indigenous Navajo church. We are encouraged at the stand several of the people are taking. One Navajo woman, Mary Chavez, even under severe persecution expressed the desire to be baptized recently, and is slowly growing. We praise the Lord for a more stable school program. The response was greater this year than ever before with an enrollment of 47. We also are thankful for a consecrated, hardworking staff."—Joan Adams.

"As the pastor's wife of the Canon Brethren Church I could not fail to place the choice of the national WMC to build a youth building **Taos, N. Mex.**, high up on my list of blessings for this year. We've been here eight years and from the beginning have realized this need. It is such a wonderful joy to once again say with conviction: but my God shall supply."—Beth Horney.

So, with our tour which ends in the land of manana, where our home-mission project for this year centers, adios.—Editor.



POSSESSIONS

Recently someone asked: "How do I know when possessions possess me? If this matter of possessing and being possessed is so delicate of balance, perhaps I've slipped over the line already and am not aware of it. Are we to take no pleasure in any of our possessions which we have worked hard to acquire? Where does the right concept of possessions end, and the wrong begin?"

Looking up the meaning of the word "possession," I discovered that as a noun it means "ownership," or "occurency," or "holding." As a verb it means "to have," or "to hold," or "to enjoy," or "to be possessed of." As an adjective it means "endowed with," "master of," or "instilled with."

In arranging these aspects of the word in their proper order on the grammatical crossword puzzle, we come up with the following solution: Possessions of worth are in themselves good. It is not wrong to desire them. But the moment we become completely dependent upon "things," regardless of their original worth, watch out. Our possessions are possessing us.

Turning from material things to the intangibles, such as love, devotion, faithfulness, which are "possessions" contributed to us by our loved ones, we must look at this matter of ownership, or having, or being endowed with, from another angle. We must ask the question: "Am I possessing my possession with a stranglehold of selfishness? Or am I utterly dependent upon the love, and respect, and provisions of my loved ones so that my very possession of those intangibles chokes the heart of those who love me?"

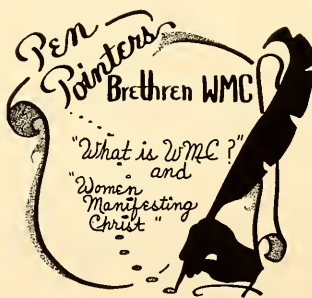
Possessions of a materialistic nature, no matter how they contribute to our happiness and well-being as we sojourn on earth, must be "worn" as a loose garment with no encumbrances so that they can be "shed" at a moment's notice, without a

twinge of regret." Remember Lot's wife." She didn't shed her garment.

The Lord Jesus Christ reminded His own: "... a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). Until my beloved son was "loosed away upwards" last March, to be with the Lord he loved, I had never actually seen anyone die. As Bob's life ebbed away he evinced less and less interest in his material possessions. Bob's "hi-fi" had been his pride and joy. He was quite a connoisseur of the classics, and he took meticulous care of all that pertained to this passion. But in his last hours he never bothered to ask if we were being careful with his records, or had Uncle Wes carefully packed the "hi-fi" for the trip to

Virginia. He was on the threshold of heaven, and he was taking nothing of earth's materials with him. For the first time I understood the message of the old hymn which says: "This robe of flesh I'll drop, and rise. To seize the everlasting prize." And I couldn't weep those first few moments after his spirit had been released from the "body of his humiliation." He had gone on to possess his possessions which during his lifespan he had been sending up ahead.

Job cried out of overwhelming grief: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1: 21). Possessions? O Lord, let me live in the light of my present spiritual possessions. "Blessed be the God and Father of our Lord Jesus Christ, who hath [a very present state] blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). And may I be more interested in what I'm sending on ahead than in what I can accumulate here. Let me adorn my heart and home with possessions of a spiritual nature, for such adornment neither "corrupteth, nor fadeth away."



By Mrs. Leo Polman
Pen Pointer Chairman

WHAT ARE THEY?

Pen Pointers are the newest, latest, project of the WMC. They are a series of pamphlets, two of which were presented at national conference this year. The first one is entitled, "What is WMC?" and the second, "Women Manifesting Christ." Three others are in the printer's hand, and an announcement

will be made in the Missionary Herald as soon as they are available.

HOW SHOULD THEY BE USED?

Every WMC woman should read them, and be able to tell what part WMC plays in the work of the church.

They should be given to every woman in your church so that they might introduce the program, plans, policies and projects of the WMC.

Have them always available for WMC information.

WHERE MAY THEY BE SECURED?

Your district president has your first supply, that will be, (or has been) presented at your fall WMC rally. Additional copies may be secured from your national literature secretary, Mrs. Jesse Deloe, 2728 Pittsburgh, Fort Wayne, Ind. These are obtained without cost to the local councils. Your general and publication offering received during June, July and August, cares for all the printed materials your council uses: programs, cards, handbooks, constitutions, the Missionary Herald space, and now Pen Pointers!

Is It Needed?

By Mrs. Sam Horney

Anyone visiting our Taos mission is impressed with the number of young people attending our services. While most Sunday schools are predominantly made up with youth, it is the rare church service which can make the same boast. However, such is the case in Taos; and not only for Sunday services but also at the Wednesday-evening-prayer service. Each time the youth are much in the majority.

We are grateful to the Lord for sending us so many fine young people, and yet when we think of the ones who call our church "their church" and seldom darken its door, our hearts are heavy indeed. The cry goes up from within: "Lord, where have we failed Thee? Why have we not been able to keep those which were so faithful when small?" We carefully check our own lives, ready to confess any secret sin which might be a stumbling block. We consider our already filled week and wonder if we should crowd in one more activity to attract the young people. And then we are forced to consider our means.

Our church is located on a small piece of property with very inadequate parking space for even the church carry-alls and the few private cars to park. No room there for even a game of "flying Dutchman," much less a baseball or basketball game. We go inside the church and inspect the basement facilities. Two rooms are there. One, the smaller, houses a small kitchen whose "working" space is occupied by a table and chairs used for the beginners in Sunday school. On the other side of the counter is a large table and chairs for the primary class. No room there for activities. But there is the larger room, about 30x30 feet. On Sundays this is divided into four classrooms (by curtains) with some 65 pupils enrolled and four teachers vying with each other to see which one can keep the attention of his or her class! This is our available space for activity on

youth nights. And somehow it has had to "do" since the number of young people outgrew the use of the mission home. On warm summer nights, however, they still play volleyball and other games in the yard of the mission home. Those of you who have visited the mission may well wonder how fifty active and vigorous beings, nine years old and up, can find outlet for their energy.

But why is it so necessary for the church to plan youth activities? Is that not a problem for the parents? Are there not other things for them to do?

OUR COVER PAGE

Note on the cover of this month's WMC Herald the "Canon Brethren Church" in the "heart" of the "Land of Enchantment," or, as sometimes advertised, "The Land of Manana" (The Land of Tomorrow).

Illustrated maps of Taos portray all of the ideas, plus the more exotic worldly offers. In the center is the Artist, the Pueblo Indian, and the Charming Spaniard, all sleeping, unheeding the needy souls. All of them are busy with their own lives—just like most of the world. Others fish and hunt to wile their time away.

In the "heart" of it stands a sentinel of the soul and it is here that our home-mission project is centered this year and for two years to come.

We now move to the town and inspect the places where youth are welcome. There is a poolhall. There is a movie house and a drive-in movie. Ten miles out of town there is a swimming pool which is open in the summer. Forty miles away there is a skating rink, also open summers only. Sometimes there is a Sunday baseball game or wrestling

match—both always on Sunday. There is a public park. This is the total of all facilities, and you may decide for yourself as to how many you'd like your son or daughter to attend.

Next let's visit the school. I'm sure your young people have the same problem. There are the sports and the dances. Beside that there is practically nothing outside of school hours.

It has long been the desire of our hearts to have a building and grounds especially dedicated to the use of young people. We know that these things may only serve as attractions, and that in themselves they do not bring the message of salvation. But we also know that youth attracts youth. Before new young people will come to church to hear the Word they must already have been wooed by friendship in the majority of cases. And for those who have already been won to Christ—is it not easier for a plant to grow to maturity in a well-tended garden than in a weed patch? While these young lives are being molded, how much better to turn them in the right paths. We feel that a building and grounds with adequate space for both indoor and outdoor games, for Sunday-school expansion, for SMM activities, and, we hope soon, for a boys' club also, would help to solve the problem we face with our boys and girls.

Our Project

This is home-mission project time. The offerings will be used to purchase land and to construct a youth building for the Spanish-American work in Taos, N. Mex.

This is a three-year project, with a yearly goal of \$3,000. Send your offering to the financial secretary-treasurer before December 10. Let's go over the top! If you doubt the need of this project read, or re-read the preceding article by Mrs. Horney.

Project Chairman Reports--1956-57

By Mrs. Miles Taber

Want to have a succesful council? Of course you do. In working on our projects we get our minds off ourselves and on others, and best of all on Christ. A council may be ruined by being self-centered, constantly thinking of its own needs alone. Our projects have been used to the end that others may have the spiritual food they are in so much need of. Jesus said: "I am the bread of life: he that cometh to me shall never hunger."

Let's continue to give ourselves and our substance to help those spiritually suffering at home and abroad. Perhaps this list of projects reported to me will help some of you in further planning your project work. First, for our Africa field, money was given toward equipment for the school for the missionary children, and money to supply kettles for the field council. Mrs. Roy Snyder was sent short-flannel jackets to use in her work, miscellaneous kitchen equipment was sent, four safes supplied, money was given to buy Bible lapel pins for the African WMC women, and individual councils made hospital supplies.

Secondly, Tresise's car expenses were partially met. Thirdly, Brazil—money was given for the translation of "Bible Truths." Altigs were provided with an accordion and money toward their outfit. In addition, \$150 was given for the support of Ann Zielasko and \$75 for a native Brazilian teacher. Fourthly, Argentina—money was sent to both Mrs. Solon Hoyt and Mrs. Don Bishop, and at least one week of radio broadcasts was paid for. Fifthly, France—a gift of \$140 was sent for chapel furnishings. Sixthly, comes the land of enchantment—Mexico. Award cards or tracts and paper beads were made and sent to Mrs. Haag.

Now we come to our own country and go to New Mexico. We did not forget either the work among the

Indians or that among the Spanish-speaking people. First, we will look to the work around Taos. A gift of \$92 was given for hymnbooks, \$25 for dishwashing tubs for Celina Mares, some furnishings for the Bethany guest house, clothes were sewed for the Horneys, Christmas gifts for the Spanish children and adults, a comforter to both Celina and the Horneys, and layettes were also sent. Secondly comes the work among the Indians, the picturesque people. Money for plumbing, deep washbowl, toilet, drinking fountain, and furnace for the girls dormitory, clothing, vitamins, and gifts for the children were given. Miss Angie Garber was sent money for an ironing board and iron. Thirdly, we encouraged the work among the colored people in Fremont, Ohio, for some money was given for gifts to the Granville Tucker family, and \$100 for Sunday-school supplies. Our fourth hop was to the mountains of Kentucky. Clothes were made and sent to Miss Evelyn Fuqua for the children there, and at least one

comforter and money for a communion set and bread trays.

Now let us go across the country to our Jewish work in Los Angeles, Calif. \$135 was given for drapes to be used in the main meeting room. Many other projects were carried out, such as gifts to mission points, cash and otherwise, district camps aided with equipment by both cash and coupons of various kinds, and aid was given to district WMC presidents and SMM patronesses for national conference expense. Grace College was given money for athletic equipment, and the Sunday-school board received a file cabinet and office chair; pastors' families were presented with gifts; and the aged, sick, and poor given cheer and assistance.

It has been a pleasure to correspond with ninety people this year concerning projects. Each district-project chairman was contacted at least twice during the year. Enough project sheets were sent each one so they could give two to every council in their district.

MISSIONARY BIRTHDAYS FOR JANUARY

Africa—

Mrs. Albert W. Balzer	January 1
B. P. 10, Bossangoo via Bangui, French Equatorial Africa.	
Dr. Harold A. Mason	January 1
B. P. 10, Bossangoo via Bangui, French Equatorial Africa.	
Ramona Marie Samarin	January 8, 1953
Bellevue via Bossangoo via Bangui, French Equatorial Africa.	
David Bruce Hocking	January 15, 1957
Bozoum via Bangui, French Equatorial Africa.	
Mrs. Martin M. Garber	January 22
Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.	
Mrs. Minnie Kennedy	January 28
Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.	

Argentina—

Charles Loren Churchill	January 8, 1951
Remedios de Escalada 74, Rio Tercero, F.C.B.M. Prov. Cordoba, Argentina, S. A.	
Mrs. Carson Rottler	January 10
Fenoglio 71, Laboulaye, F.N.G.S.M., Argentina, South America.	
Mrs. J. Paul Dowdy	January 27
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Argentina, South America.	

Brazil—

Jeanette Elizabeth Miller	January 22, 1951
Macapa, Terr. Federal do Amapa, Brazil, South America.	

Mexico—

Leandra Marie Edmiston	January 15, 1947
Apartado 36, Leon, Guanajuato, Mexico.	

In the United States—

Lynn Arthur Hoyt	January 3, 1948
C/o Rev. Norman Hirschy, Evans City, Pa.	
Arthur Allen Burk	January 10, 1954
11259 Pope Ave., Lynwood, Calif.	



THE NATURAL HEART

The general theme of these studies is "Hands and Hearts for Jesus." The five subjects begin with one of the letters in the word h-a-n-d-s. This one begins with the letter "n" which stands for "natural" hearts, the kind that Jesus cannot use, although that is all some people try to offer to Him. The text that we will use to prove that Jesus cannot use the natural heart is Jeremiah 17:9: "The heart is deceitful above all things, and desperately wicked: who can know it?" In speaking of the heart Jeremiah refers to the thoughts, the will, the desires, the affections of the soul of men rather than the physical heart of flesh which pumps the precious life-giving blood through our bodies.

It is also important for us to know what is meant by the word, "natural," as it appears in our subject. This is the Bible word to describe the condition of one who has not been saved or regenerated. Everyone is born with Adam's fallen, or sinful nature. In Romans 5:12 the Apostle Paul says: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." David puts it as plainly as anyone when he says, as is recorded in Psalm 51:5: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." These words have no reference to moral impurity on the part of David's parents, as some have insinuated. The natural heart is the Adam nature from which our sinful acts originate. The natural heart is also anti-spiritual as the Bible states in 1 Corinthians 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Not until one is "born again" by accepting the wonderful plan of salvation through the death, burial, and

resurrection of our Lord Jesus Christ is anyone able to understand spiritual things.

It is also necessary for us to fully understand the meaning of the word, "deceitful," which is used to describe the natural heart. Deceit means to trick or defraud. Let us illustrate! In many areas there is a mossy covering on the earth's surface, so fresh and glossy looking that it invites the traveler to leave the roughness of the beaten path for the more pleasant surface. But the first couple of steps reveal the deceit by sinking into a mucky, sticky mess. Sailors and fishermen are lured to launch out onto a calm sea, but deceit is revealed when the stormy passions, which seem to sleep beneath the placid surface so fresh and glossy looking, arise bringing wreck and sometimes, ruin, to the deceived. The desert is a deceitful place as it often mocks the weary traveler with its promise of an oasis from which thirst might be quenched, but ends with nothing but a mirage and disappointment. So is the deceitfulness and trickiness of the natural heart. We will consider several ways it deceives:

The natural heart deceives by distorting the character of God. It over emphasizes the "love" and "mercy" of God and is used as a plea for continuance in sin, blinding one to the truth of God's justice and judgment upon the sinner.

The natural heart deceives by making its victim believe that all one has to do to be happy is to drink fully of the cup of earthly pleasure; or convinces the mind that the one who has the most money has the most happiness.

The natural heart deceives by perverting the way of salvation. This is done by making its owner believe that rituals, forms and ordinances are the important thing while the



By Rev. Arthur Cashman

Lord Jesus Christ is practically forgotten.

The natural heart deceives by disguising the true character of sin, which does not reveal that vice leads to binding habits; then to confirmed rebellion against everything decent and good.

The natural heart deceives one whose conscience is awakened by promises to do good in the future, while the true test of character is what is actually done with the present.

Since the heart is so bad, so deceitful, so untrustworthy, don't try to offer it to Jesus. Come now to the fountain of cleansing. "Though your sins be as scarlet, they shall be as white as snow."

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Jesus Is Coming

By Miss Angie Garber

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28).

Don't you like to watch for company? I always did. Long before the time for them to come I would be looking up our road dreaming of them; then what a joy to see the car finally come over the hill! Sometimes our guests never arrived even though we had things clean and ready.

The Bible tells us many times that Jesus is coming back to this earth. In John 14:3 it tells us Jesus will come again and take us to be with Him. In Acts 1:11 the angels told the disciples who watched Him go up into heaven that He would come again just like He went away. Jesus says in Revelation 22:20, "Surely I come quickly." Then in Mark 13 He tells everyone to watch. Jesus will come again because He has promised, and He never fails to keep every promise He makes.

If we know someone is coming, we want to get ready for them. Sometimes it takes a lot of preparation, especially if they are important guests. Our verses tell us, and are put here, so that we will be sure to

be ready for His coming. How can we get ready for Him? The Bible tells us that all of us are sinners. If we want to prepare for the Lord, we must be clean. This cleansing can come only as we trust in the One who took our sins upon himself. "Abide in him" we are told. If He is living in us and we in Him, then we are clean and ready for Him to return for us. In 1 John 3:3, we find that watching for Him is a good way to keep pure.

The last part of our verse tells us, if we abide in Him, we will not be ashamed when He comes. How miserable sin makes us! We are ashamed for anyone to know about it. Here we do things no one knows of, but when Jesus comes again, He will know all about our sins. If we have never asked the Lord to take them away, we will not want to see Him. Confess your sins now and let Him make you clean and ready to see Him. You do not need to be ashamed before Him.

Jesus is coming. How wonderful to be waiting for Him day by day! But while we are looking for Him He wants us to be telling others too. Then you can say, "Come, Lord Jesus."

YOUR REMINDER



By Marie Sackett, SMM President

National Project Offering—Your through February are for ourshrdlu cfferings beginning in November through February are for our national project—providing a car or station wagon for Miss Evelyn Fuqua in Kentucky. Our goal is \$1,700. Let's work hard to meet our goal and the Lord will bless richly.

General Fund Offering—was due November 10. Please take advantage of the financial slips provided in your packets. Be sure they are filled out accurately and completely so our records will be correct.

December and Christmas—provide a good time of the year to meet one of the Martha goals by sending gifts or supplies to the mission points or to missionaries' and pastors' families.

Are You Rolling Your Bandages?—A good idea is to roll your bandages each month and bring them to your SMM meeting. Remember the Junior girls are responsible for a minimum of 12 bandages and the Middler and Senior girls are to roll at least 20. All bandages are to be 2 inches wide and 7 yards long, raveled and sewed securely at the end, and sent to the Brethren Missionary Residence, Winona Lake, Ind. Remember, also, the bandage rolling contest—you may be the 1958-59 bandage queen!

Please Note—The SMM packets have been mailed out and your Sisterhood should have yours by now. However, the emerald and diamond awards are missing in some packets because our supply ran out. They have been ordered and will be mailed to you as soon as they are received.

WALKING JESUS' WAY

Why do we go to Sisterhood?
To sing of Christ, the Lord.
Why do we learn our memory verses?
To know God's Living Word.
Why do we sing God's praises?
Because we love Him so.
Why do we tell of Jesus?
That all His love may know.
Why should we ask our girl friends
To go to worship too?
That they may find the Saviour
Who makes our lives all new.
Then let us ask our girl friends to come,
And God's dear Word obey;
For everyone will find new joy
In walking Jesus' way!

(Union Gospel Press Publication)

Christmas in France

By Mrs. Fred Fogle

Many an American girl would like to spend the Christmas season in a country other than the United States. How would you like to visit France this year?

You would find that Christmas in France is celebrated in much the same manner as in America, but you would be disappointed to enter homes and not find beautiful Christmas trees. Few people have trees because they are expensive and the decorations, too, are expensive. Where you do see a tree in a home it is more likely decorated with candles than with electric lights. Most churches have the candles and stand to sing a traditional song to the Christmas tree entitled, "Mon Beau Sapin" (My Beautiful Pine Tree).

Although France is a small country, smaller than Texas, the customs differ in different regions. In some

sections only the children receive their gifts on Christmas, the parents having their turn on New Year's day. In other sections the children are awakened at midnight to see what the "Pere Noel" (Father Christmas) has brought them. In Alsace, near the German border, you'll see wreaths on the door, but otherwise outside decorations do not exist. The pleasure of riding down the street and looking at the decorations of individual houses is unknown. One seldom sees a lighted tree at the window, for even if a tree exists, the shutters are shut tightly at sun down and the tree is enjoyed only by those on the inside.

Upon entering the living room you will not see stockings hung by the chimney with care, but instead wooden shoes or boots will be there. This is a custom from the olden days

when French people, especially those living in the country, wore wooden shoes. (It still is not uncommon to see folks wearing wooden shoes in the country in the winter when it is muddy.)

This past year since Christmas was not on Sunday, we had a special morning service of praise, and the evening was dedicated to a get-together at our home in which all the members enjoyed eating the traditional "buche," the Christmas log in cake form. Instead of burning it, the French eat it, but I assure you it is consumed either way.

The thing that saddens our hearts is that in France, as in America, folks make so much of Christmas without so much as a thought about Christ. May the Lord help us to accept God's great gift to us and in return make Him the gift of our hearts and lives, for these are only the gifts that make Him really happy—the only ones He really needs.

"C'est aujourd'hui, dans la ville de David, il vous est né un Sauveur, qui est le Christ, le Seigneur" (Luc. 2:11).

First African Christmas on the Basseu Station

By Mrs. O. D. Jobson



How vastly different our first African Christmas was from our Christmas days in America! It is now thirty-five years ago since we spent our first Christmas on Basseu station, and how strange everything was from our dear homeland! However, we knew that God sent us to tell the wonderful story of salvation and His power to save us from our sins, and we were so happy to tell these black girls and boys this blessed story. Of course, you know we couldn't speak English to them, so the first thing we had to do was to learn the native language. Yes; it was quite difficult because we didn't even have a written language, and we had to reduce the language to writing.

On Christmas evening we invited some of the girls and boys into our

little mud house to hear the Christmas message, which was all so new to them. And how they loved to hear it and wanted to hear more about this wonderful Christ, who not only came to save the white people but the black also. Just think, girls, after nineteen hundred years, these people had never even heard about Jesus. Now we don't have pretty pine or spruce trees in Africa, so we got a small green tree and put on it a few decorations. We didn't have tinsel, balls and the many pretty things that you have to make your trees beautiful, so we put a few balls of cotton and red and white paper with a few packages tied on it. Since we didn't have stores in which to buy candy, we knew the native children loved lumps of salt, so we gave them salt for candy in those

packages. And we had a few pieces of real bright red and yellow cloth which we gave them, the first cloth they had ever seen!

In this wonderful story of the birth of Jesus, we told them about the Wise Men bringing gifts to Jesus and praising God for sending a Saviour to the world. The next day was Christmas and what do you think we saw on our Christmas tree? Four real live chickens were tied up by their legs hanging on our tree.

These dear boys and girls heard for the first time about the birth of the Lord Jesus, and they too wanted to give Him a gift. Now after thirty-five years thousands of these dear black children are praising God and saying: "Glory to God in the highest and on earth peace, good will toward men."

ESCAPE

By Joyce Herdlicka

Mary Butler belonged to the Cedar Rapids Girl Scouts. She also belonged to the Sisterhood of the Grace Brethren Church. Mary loved the Lord very much and Sisterhood helped her to understand Jesus better.

It happened that this was the day the Girl Scouts were going on a hike. Mary's mother got up early. The girls all met at Joan Cuning's house. When Mary got there everybody was ready. Before they started Mary thought they should pray to the Lord for a safe journey. But the girls all turned up their noses at the idea. They had all decided to go to the hills and climb a bit. After starting and on their way they forgot which trail to take. May said: "Joan, did you bring the map? I don't think we're going the right way."

"Joan replied: "Oh, my, I forgot it!"

The girls didn't know what to do. They had turned into another trail. They decided to try to find their way back. On their way they found an old shack. In it was a fireplace and some wood. The girls found some matches in the bare cupboard. They lit the fire and snuggled up close. Mary decided to look out, it was dark. She thought they had better not try to find the way home because they might go in circles. Mary said: "Dear Lord, we need

your help very much. We're lost, Lord, and don't know what to do. Help us in our need. Show us the way home. Amen."

When Mary looked up she saw the girls were looking down at her quietly. Mary said: "I will tell you about a miracle Jesus did. One day Jesus preached to five thousand people. It was time to eat and Jesus knew the people were hungry and there wasn't food for the crowd. One of the disciples found a little boy who had five loaves and two fishes. They were given to Jesus. Jesus blessed the loaves and fishes and there was enough to feed the five thousand people. There were even twelve baskets full left over. See, girls, the Lord can do miracles even now." One of the girls asked: "How can we get to know Jesus?"

"By loving Him, confessing your sins, and believing in Him," Mary replied.

The girls thoughtfully drifted off to bed. Early in the morning before the girls were awake there was a knock at the door. Joan hurried to the door; there in the doorway stood an old man with a beard. "Hello, why are you up here?"

Joan answered: "Why, we got lost and we found this shack and slept here overnight. Could you take us down?" The old man smilingly re-

plied; "Why, sure, I'll take you down." So away they went.

The next Sisterhood meeting all the Girl Scouts came to the Sisterhood meeting. They all said they wanted to accept Jesus as their Saviour.

That night Mary thanked the Lord that she had been able to lead the girls to the Lord.

Prayer Requests

Pray for all the missionaries who are in other countries serving Him, that He will bless them richly at this time of the year when they are away from their loved ones.

Pray especially for the three missionary writers of our topics this month, Mrs. Jobson, Mrs. Fogle, and Miss Angie Garber.

Pray for your own group, that it may be able to be a real testimony, especially now at Christmastime, in your own community.

Pray for your national officers who are away from home at school, that as they travel over the vacation, the Lord will give them journeying mercies.

SUGGESTED PROGRAM FOR DECEMBER

Christmas Carols—theme song of the year and theme verse (in unison).

Scripture lesson and prayer—Seniors and Middlers read Mark 7: 14-23. Juniors read Luke 2:1-21. (We suggest the patroness or a Sunday school teacher or pastor's wife give the Christmas story in flannelgraph or use a filmstrip.

Devotional Topics—Seniors and Middlers—"The Natural Heart" by Rev. Arthur Cashman; Juniors—"Jesus is Coming" by Miss Angie Garber.

Special Number

Prayer Poem and Prayer circle—using requests and giving special thanks for our Saviour Jesus Christ.

Missionary topics—Seniors and Middlers—"Christmas in France" by Mrs. Fred Fogle; Juniors—"Christmas in Africa" by Mrs. Orville Jobson.

Discussion—Seniors study chapter 4 in *Teen-Age Etiquette* by Grace Ramquist.

Closing—Use chorus of the month, "For God So Loved the World." Have prayer.

Business Meeting—Be sure to read Marie Sackett's reminders. Seniors and Middlers answer roll call with Psalm 51:10; Juniors answer with 1 John 2:28.

SMM Benediction—Psalm 145:1-2. Suggested Bible Reading for the month is Psalms 50-67 for Seniors and Middlers; Psalms 37-50 for Juniors.

PRAYER POEM FOR DECEMBER

OUR SECRET ALTAR

To come to God with humble hearts
Receive the love His grace imparts,
To offer Him our sincere praise
For all the guiding of our ways—
This is one thing that we may do
We may offer praise and worship too.

True worship gives us strength and power,
A fortifying help each hour.
By it daily grow in grace
Because we keep this worship place.
This is one thing that we may do
So let us kneel and worship too.

(Union Gospel Press Publications)

Newspage

SAN DIEGO, CALIF. Chaplain Jack Lowe, graduate of Grace Seminary ('57) was guest speaker at the Grace Brethren Church on Oct. 20. Archer Baum is pastor.

FRENCH EQUATORIAL AFRICA. Karisse Ann Cone arrived via Storkland on Oct. 16, at Yaloke. Her parents, Rev. and Mrs. George E. Cone, are serving their first term of missionary service.

COMPTON, CALIF. The senior young people of the First Brethren Church have organized the "All Five Club." Members are urged to attend all the five Sunday services of the weekly church program. Dennis Holliday is pastor.

GARDENA, CALIF. A new Sunday school has been organized under the direction of the First Brethren Church, of Inglewood, Calif., in the Gardena area. The school is being conducted in the home of Mr. and Mrs. James Margolin, 1238 W. 87th St. Attendance has run over 5.

FORT WAYNE, IND. Open-house Week is being observed Nov. 1-10 at the Grace Brethren Church, Thomas Julien, pastor. Rev. Harry Grover is conducting a "New Life Campaign" in conjunction with the special observance.

SAN DIEGO, CALIF. The edifice of the Grace Brethren Church is making on the appearance of a finished structure. The exterior stucco

was finished Oct. 18. Archer Baum is pastor.

STOYSTOWN, PA. A new oil furnace has been installed in the Reading Brethren Church, Arthur Collins, pastor.

ALTO, MICH. A fall Bible conference was held at the Calvary Brethren Church Oct. 23-27 with the following ministers assisting: Rev. James Bailard, pastor of the Methodist church in McCord, Mich.; Rev. Richard Sellers, pastor of the Grace Brethren Church, Lansing, Mich.; Rev. David Otis Fuller, Baptist minister from Grand Rapids, Mich.; and Mr. Joseph Dombek, Christian chalk artist, from Winona Lake, Ind. Wm. Johnson is pastor.

CHEYENNE, WYO. The new edifice of the First Brethren Church was dedicated Nov. 3. Full details of the dedication will appear in the Missionary Herald at a later date. Russell Williams is pastor.

NEW TROY, MICH. Rev. Richard Jackson will conclude his ministry as pastor of the New Troy Brethren Church on Jan. 15. He is open for a pastoral call.

CHICAGO, ILL. Dr. Wilbur M. Smith will be one of the featured speakers for Moody Bible Institute's 52d annual Founder's Week conference. It will be held in Chicago next February 3 to 9.

Among the other special speakers for the week are Dr. J. Vernon McGee, pastor of the Church of the Open Door, Los Angeles, Calif., Rev. Theodore H. Epp, director of the Back to the Bible Broadcast, Lincoln, Nebr., and Dr. Frank C. Torrey, pastor of Calvary Independent Church, Lancaster, Pa.



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Home Missions.....Luther L. Grubb
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Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

NEW YORK (EP). Over three million more Americans joined the church of their choice last year than in 1955, bringing total church and synagogue membership to 103,224,954—a record-breaking 62 percent of the population. Other equally impressive statistics are included in the 1958 Yearbook of American Churches.

The membership count is based on reports from 258 church bodies, including the Roman Catholic Church, which counts all baptized infants, and the Lutheran and Protestant Episcopal communions, which now count all baptized persons. The others record only those who request and obtain membership.

A breakdown of the major religious groups as shown in the Yearbook indicates that in 1956 there were 60,148,980 Protestants, 34,563,851 Roman Catholics, 5,500,000 Jews and 2,598,055 Eastern Orthodox church members in the United States. Largest of the denominations is the Methodist Church with 9,400,000; the Southern Baptist Convention with 8,700,000 and the National Baptist Convention, USA, Inc., with 4,550,000.

WINCHESTER, VA. The main auditorium of the First Brethren Church has been completely redecorated. Paul Dick is pastor.

KITTANNING, PA. The fall youth rally of the East Fellowship is being held here at the First Brethren Church on Nov. 8-9. Rev. Irving Sylvia, of New York City, is the speaker.

INGLEWOOD, CALIF. A new record for Sunday-school attendance has been set at the First Brethren Church. There were 417 present on Oct. 13. Dr. Glenn O'Neal is pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Uniontown, Pa.	Nov. 7-17	R. Paul Miller, Jr.	Hugh Pyle.
istie, Pa.	Nov. 8-18	Russell Konves	Scott Weaver.
ort Lauderdale, Fla.	Nov. 10-13	Ralph Colburn	R. I. Humberd.
Whittier, Calif.	Nov. 10-13	Ward Miller	Louis Talbot.
(Community)	Nov. 10-24	I. B. Miller	P. R. Bauman.
erne, Ind.	Nov. 10-17	Clyde Caes	Ray Streets.
eyersdale, Pa.	Nov. 10-17	Paul Dick	A. L. Lynn.
(Summit Mills)	Nov. 14-27	R. L. Rossman	G. Lingenfelter.
Winchester, Va.	Nov. 17-24	Milees Taber	Torrey Johnson.
amden, Ohio	Nov. 17-24	Dennis Holliday	Phil Kerr.
shland, Ohio	Nov. 18-24	Charles Turner	Herb Hoover.
ompton, Calif.			
ittman, Ohio			



PULSE and POINT

OF CONTEMPORARY
NEWS

Selected by the Editor

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

WASHINGTON, D. C. The words, "In God We Trust," which were adopted by Congress last year as our national motto, appear on some 25 million dollar bills which were put into circulation by the U. S. Treasury Department last October 1. They are the first American paper currency to bear the motto, although it has appeared on U. S. coins since 1864.

Bills of higher denominations bearing the motto will be printed as additional presses of a new type are installed. It will be several years before the new currency is in full circulation. The new bills are printed by an entirely new process called "dry printing" which is four times as fast as the old one and involves less spoilage of paper.

Foreign missionaries of various denominations are writing home, complaining that the racial disturbances caused by desegregation of the public schools are making their task more difficult. "Every act of racial discrimination in America makes it harder for every missionary to do his work in other lands," said the Rev. Dr. William Middleton, addressing the Methodist Council on World Service and Finance at its annual meeting in Los Angeles. "We cannot convert the world to Christianity unless we can demonstrate brotherhood in America."

"America is the biggest glass house in the world, and the eyes of the world are on this country, looking for the secret of peace and brotherhood," Dr. Middleton said. "What happens in America may determine the future of the world."

Meanwhile, the Governor of Minnesota, addressing a missionary conference at Minneapolis, called on missionaries throughout the world to help counteract the bad effects of the publicity given to race disturbances at Little Rock, Ark., and elsewhere. Said Governor Orville

Freeman: "You in the mission field can perform a great service to our nation and to the cause of freedom and democracy by your demonstrations to people in the far corners of the world of the best in our society. You can help them to understand that we, the majority in the United States, are trying to bring about a greater degree of brotherhood in our own country, and that we are mortified and appalled at the lawless action of a few."

ATLANTA, GA. It is up to Christians to "tackle the hard jobs of the world today," Governor Frank Clement of Tennessee told a gathering of businessmen assembled here. "God needs the first-string players in these perilous times," he said, "and if Christian ministers and laymen aren't that first string, I should like to know where to find it." (The governor spoke at the first breakfast meeting of the newly-formed Men in Action for Christ, an association of Christian business and professional men living in Atlanta.)

Governor Clement said the time has come for "all of us to decide whether we are Democrats, Republicans, Americans, segregationists or integrationists first and Christians second, or whether we're Christians first and everything else second."

Referring to the school integration problems faced by Southern states, the governor said: "I would be a liar if I said I didn't like the traditions and practices of the way I grew up. But it is more important to me to be able to look the man in the eye who saw me swear an oath to uphold the Constitution. I intend to stand by that oath."

NEW YORK. A spiritual survey, sponsored by the radio ministry of the North Syracuse Baptist Church, was conducted through a "Christ at Noon" exhibit in the Horticultural

Building at the New York State Fair. The motif of the booth was a huge question mark with vari-colored lights and the printed question, "Do You Have the Answer?" This outreach was under the direction of Mayre Gelsomini, assistant to the pastor. Over 1,800 participated in the survey and thousands of pamphlets, "Life's Most Important Questions," were distributed. Nineteen persons recorded a personal decision to accept Christ as their Saviour.

In response to the first question, "Do you believe that there is a personal God?" 1,763 replied "Yes"; 81, "No"; 48, "Uncertain." To the second question, "Do you believe that the Bible is God's message to man?" 1,739 answered "Yes"; 40, "No"; 29, "Uncertain." To the third question, "Do you believe that Jesus Christ is the Son of God?" 1,737 said, "Yes"; 32, "No"; 37, "Uncertain." To the fourth question, "Do you believe that Jesus Christ died for your sins, rose again, and lives to be your personal Lord and Saviour?" 1,757 indicated, "Yes"; 36, "No"; 56, "Uncertain." In answer to the last question, "Do you believe that you will go to heaven when you die?" 1,183 replied, "Yes"; 76, "No"; and 584, "Uncertain." Commenting on the survey, Pastor Ernest L. Laycock, said:

"The apparent reason for a number of negative answers to the first question, despite the fact that national surveys reveal that 99 percent of all Americans believe in God, was due to the word 'personal.' By this we meant that God was more than influence or force, but that He possesses a personality and manifests all the attributes of personality."

LOS ANGELES. Because of an ever-growing number of missionary radio stations around the world, as well as increased broadcast facilities in this country operated by Christian businessmen, the Bible Institute of Los Angeles, Inc. has announced a new course for its curriculum in Gospel Broadcasting. The course is designed to acquaint the students with a broad understanding of the field, and will be instructed by leaders in several aspects of the work.

JERUSALEM—Two new Greek Orthodox churches built with Israeli government aid will be dedicated in Galilee this fall. Altogether, ten Christian churches have been built in Israel since 1948.

Spanglers
B.P. 13 Bozoum
via Bangui, A.E.F.

Dear Brother Lowery

Greetings in the name of our Lord Jesus Christ!

I just heard that the Laymen have undertaken to contribute to the Mission Board our allowance in the amount of \$900. Congratulations and thank you! You cannot know the thrill this gives us to see the men take an active part in missions. It has been our observation over the years that the churches that take a real active interest in foreign missions and keep a real live missions program going receive a great big double blessing from the Lord, and I know it will be the same with you laymen.

We have found that Africa is quite pleasant, and it has been a real thrill to have some of our first experiences, and taste some of their foods, for the first time. We are both busy in the work now even though I have not done any printing yet, which is one of the things I came out to do. We are keeping eight of the missionary children now, and will have four more as soon as the dormitory is finished. The Beavers are keeping them now. I was placed in charge of the building program while Wayne Beaver went to language committee for four weeks. And my command of the language was about that of a five year old. What fun! We had the schoolhouse to finish in time for school, the print shop to roof and lath and plaster, and the dormitory to get ready to pour the cement floor. Somehow, by God's grace, we accomplished all this to the accompaniment of some very humorous incidents. I will try to relate some of them in another letter. It is very hard for a native to pronounce the letter "S" and they usually use an "E" when a word or name begins with "S". So they cannot say Spangler, but Epangle. Or, they have a way of giving a new person their own name in their language which will be a description of your character. You will never hear that name used, but they use it among themselves. I just heard mine the other day from another missionary, "Baba ti ngangou" (father of strength), from the way I have a habit of jumping in and helping with the work.

SUGGESTED PROGRAM FOR DECEMBER

Opening Hymns—"I Surrender All"; "Take My Life and Let it Be."

Scripture Reading—Ephesians 6: 10-18.

Prayer Time

Hymn—"My Faith Looks Up To Thee"

Business Session—Lift offering for

our Grace Seminary Project—\$500 for I.B.M. electric typewriter, \$700 for scholarships, gifts and loans.

Topic—"Pioneers for God."

Closing Hymn—"Lead Me to Some Soul Today"; closing prayer.



PIONEERS FOR GOD

Compiled by Roy H. Lowrey

Those whom the Bible holds up as models for Christians today are saints who by faith were ready to suffer torture, persecution and death, and endure poverty and oppression for Christ's sake "that they might obtain a better resurrection" (Heb. 11:35-40). We are also asked to consider Christ as our pattern for us to follow in these things (Heb. 12:1-4). Our half-heartedness in getting out the Gospel proves a hypocrisy that makes the Communist despise the Gospel, and they are evangelizing the world with their crusade of iniquity. Before the fainting multitudes we have been as unbelieving and helpless as the disciples who had nothing for them (Mark 6:34-37). We have failed utterly to trust our "bread and fish" resources into Christ's hands for miracle multiplication (Mark 6:38-44). For 1900 years we have refused to do what Christ said plainly that we are to do (Matt. 28:19-20). But the Communists are preaching their Gospel of hate in all the world, derailing a hundred million a year into the abyss of atheism. The Com-

munist have Satan on their side, but if we are spiritually awake, we will be on the side of omnipotence (I John 4:4b-5:4b). We are the diffusers of the Light that makes men free (II Cor. 4:6). How can we, as shirkers, face God on this thing in the Judgment (I Cor. 15:34)?

Christ's program is for conquest, not evacuation, retrenchment, defeat. Half measures and passive goodness will not do the Lord's work. "There is no substitute for victory," said General Douglas MacArthur. There are no "closed doors" that can withstand when God's people are all out for Him (Josh. 6:1-2). Is not ours a victorious warfare (Eph. 6:10-18)? If David's brethren must quail before Goliath, may some stripling have the joyful audacity to come out against him for the honor of God's cause and the glory of His name (I Sam. 17:26-32). The God who rolled back the Red Sea (Exod. 14:15-16) can roll back the red tidal wave that threatens to engulf the whole world today! There are no manmade curtains—iron, bamboo, or purple—that can withstand Him who "stretcheth out the heavens as a curtain" (Isa. 40:21-26), the God who dethroned mighty Nebuchadnezzar (Dan. 2:21). But if we, like Peter, get our eyes off of Christ and see only the tidal wave of the enemy, we shall go down (Matt. 14:29-31). We are not to give up just because we think the end-time is at hand (Luke 19:13). We are not to let the prophetic calendar loosen the grip of our hands on the plow (Acts 1:7-8). Like Elisha's servant, we need prayer (II Kings 6:15-17). Our God still specializes in the impossible; nobody can tie His hands but His own people.

We are always glad to get mail from any and all of you, and I will be glad to hear what all you did in the laymen's meetings at conference this year. This was the first conference we have missed since joining the Fellowship of Brethren Churches, but we will be attending our first field council meeting here in Africa this December. May the Lord bless you and keep you all days, all ways.

Keep looking up,
Don Spangler
Laymen's representative to
the African Brethren

It had been 26 years since I had been a pastor. The last church I served as pastor was the First Brethren Church, of Philadelphia, Pa. As they would say in Kentucky, these 26 years of evangelism have been "quite a spell." But I am back in the pastorate, and believe it or not, I like it! These months in Goshen have been quite busy. Launching and maintaining a daily radio program, getting a popular illustrated Bible class established, starting a Boys Club and a new BYF, and starting a new vacation Bible school, besides two tent campaigns, a revival, and several other items "too numerous to mention," have sort of filled up these months. But that is so much water over the dam. Now we have to get down to the business of reaching men for Christ here at Grace church.

God has given us seven new families during these months to strengthen the work for the adjustment period that comes in every new work sooner or later. But God always takes care of everything. We have a wonderful God. He is giving Grace church a real testimony in this field. We are planted in a section where new homes are going up steadily. Several are always under construction. As soon as one is finished, another starts. This assures the future, if our Lord tarries.

The quick recovery of the work, and its early surge forward has been largely due to the efficient and adequate assistance that the Home Missions Council has given here. They have not been "too little and too late." They have been right there when needed. We could say a lot about this, but we will refrain for now.

Our Sunday school is now getting ready to enter the national Sunday-school contest. We are getting started on a program of getting the Gospel into every home in our community this fall. We have undertaken a "Five Year Program" that will make Grace church independent if we are able to reach all the goals, and if the Lord's return holds off long enough.

Altogether, we are praising the Lord here at Grace church in Goshen. Our group of officers is as fine as any church could ask. And the future "is as bright as the promises of God." We are grateful for all the assurances of prayer that have been



given us from so many quarters. We need them, and we appreciate them, and depend upon them. "Keep looking up, for there the sun is always shining."

An Unusual Service

The first VBS in Goshen church in two years was a real success. The average attendance was 66 for the entire time, and one thing is sure, a "good time was had by all." The children surely had a fine time with a regular circus troop one day for the surprise hour (as Christian performers). The staff was a happy bunch (after it was over). On the last night came the presentation of the VBS mission offering. It was given by the children for little David Hocking. Brother Russell Barnard



kindly consented to come out and accept the check. Two little girls, Mary and Shirley Brumbaugh, were selected to make the presentation. The picture tells the story. Brother Arnold Kriegbaum, of the Missionary Herald, kindly came out and took the picture. We are grateful to all who helped, who prayed, and who came out to encourage us. Above all we are grateful to our blessed Lord who made it all possible.—R. Paul Miller, pastor.

Tent Campaign

Our first tent campaign this summer was held about a mile from our Grace church here in Goshen. It was erected on the Model Schoolgrounds, and that gave us a well-known and central location. Richard Messner, assistant pastor of the Leesburg

Brethren Church, was the song-leader. From the first night we had good interest. Crowds varied, of course, up and down. But the meetings were used of God to bring two fine families into the church. Many other decisions were made. The Gospel had wide sway and made a lot of friends for our Grace church. We will be benefiting from that tent meeting for a long time. God was good to us. Of course it wasn't all roses. One awful storm hit us. Bill Heinsman (our radio man) and I, were making tapes for our radio program that Saturday afternoon. We stood at the church window and watched the trees bending low; we realized what it was doing to our tent. We just stood there and prayed. When the storm ceased, he said: "Brother Miller, let's go and see the tent." Frankly, I didn't want to look at it. I have used tents too long not to know what a storm like that would do. We drove over. As soon as it came in sight, there it stood in the sunshine, just like there had been no storm at all. He said to me: "Isn't that the prettiest sight you ever saw?" I had to admit that it was. We got into the tent, and everything was dry and the organ and piano in perfect state. We just stood there and lifted our hearts to the Lord in praise.

LEESBURG, IND.

The second tent campaign was held in Leesburg, where Brother Nathan Meyer is pastor. His people wanted a meeting in their town. Brother Meyer is a teacher at Grace Seminary, and is a busy man. He and I did a lot of visitation. It will pay off in the days to come. Some came during the meeting. Quite a number came. Brother Meyer has a tremendous field of possibility there. A strong church is in the making there. At Leesburg the tent did get a real test with high winds. It seems that the Devil doesn't like that tent. It has a way of going up in spots where he thinks he has things all sewed up. This time the tent was ripped rather badly. But we have it all repaired and ready for next season. The Lord has a lot more of soul-winning to go on under that tent. The facts are, that usually, attendance is far greater in a tent than in a church building. A tent is free from the prejudice that so often is associated with a denominational building. But God blessed the meet-

ings at Leesburg. Among other decisions, a fine young man, now attending Grace College, openly dedicated himself to the foreign-mission field.

It was fine to work with Brother Meyer, and Brother Messner, and they are due for some real blessing in days ahead.

WARSAW, IND.

The third evangelistic meeting this summer was in the new Community Grace Brethren Church, in Warsaw. Brother Bob Cover is the student pastor there. Brother Clyde Landrum is giving invaluable help and counsel to this young work. There is a wide range of contacts that the people in this new congregation have. The spirit of soul-winning among the men of the congregation is a joy to see. That church will grow, and swiftly. Any church will grow if the members are soul-winners. Brother Ernie Bearinger led the music for this meeting, and did an excellent piece of work. Grace students contributed heavily to the music end of the meeting, which was a real help.

The district laymen came one Saturday afternoon and covered more than 400 homes with a personal invitation to the meetings, leaving a Gospel tract in each home. That is a wonderful work of evangelism for laymen. God grant that they will come to Goshen one day and do as much. The present leadership of the Laymen's organization is a real vision.—R. Paul Miller, evangelist.

QUOTABLES

Compiled by John E. Southard

Killing the dog does not cure the bite.

* * *

Prayer must mean something to us if it is to mean anything to God.

* * *

It isn't necessary to blow out the other person's light in order to let our own light shine.

* * *

A chip on the shoulder is the heaviest load you can carry.

* * *

What your conscience knows about you is more important than what your neighbors say about you.

* * *

No one has ever disproved that war living ends in high costs.

In Memoriam

George A. Cunningham, 69, departed from this life on Oct. 17. He was a member of the Pike Brethren Church, Conemaugh, Pa. (Mundy's Corner), for many years.—Clair Gartland, pastor.

Haynes Conley died in his sleep during the morning hours of Oct. 22. He had not been ill, and death was sudden. Apparent cause of death was a heart attack. The funeral service was held in the First Brethren Church of Akron, Ohio.—W. R. Ogden, pastor.

David S. Grant went to be with the Lord the third week of October. He was a long-time member of the First Brethren Church of Akron, Ohio, where the funeral service was conducted Oct. 19. He was the father of Rev. Richard Grant, pastor of the First Brethren Church, Martinsburg, Pa.



Wedding Bells



All announcements for this column must be mailed to the *Missionary Herald*.

Kay Edgerton and James Zarifis, Oct. 20 at the Little Brown Church in Nashua, Iowa.

Jan Snow and Willis Olson, Oct. 20 at the First Baptist Church in Beaumont, Calif.

Camille Worsey and Ronnie Williams, Oct. 18 at the North Long Beach Brethren Church, Long Beach, Calif.

Ruth Baer and Wayne Gembe, Oct. 20 at the First Brethren Church of Waynesboro, Pa.

Joan Arman and Robert Anderson, Sept. 21 at the First Brethren Church, Rittman, Ohio.



Whittier, Calif.—"After receiving the *Missionary Herald* for two years, I want to let you know that I think it is the finest denominational publication I have seen. It is handled on a very high-spiritual level, and the Bible exposition and doctrinal reviews are tremendous. The way you handled the different interests each week is surely a fine way to present foreign missions, home missions, educational, and so forth.

You might be interested in the fact that I belong to the Quaker church here in Whittier, so you can see that my pleasure in the *Missionary Herald* is genuine, and not denominational bias.

May the Lord Jesus prosper you in your work for many years to come.

In Him,
Robert T. Seelye

PUTTING GOD IN HIS PLACE

William Jessup, for fifty years a missionary in Syria, was discouraged because he could not win men to Christ. He decided the difficulty must be in him. He resolved to spend one week by himself with the Word of God. He had not read far when something dawned upon him he had never realized. He had never given God his place in the work of winning others. He had worked in his own strength. He thought of the fall of Jericho. He remembered that God did that so that no man could take the credit. After this he took a sheet of paper and wrote down the names of eleven men whom he was seeking to bring to Christ and lifted them to God in prayer, asked God to do the work and use him if needed. On Friday, one of the young men came to him under a burden of his sins and was saved. In three weeks all of these men were won. "I will be a different missionary the rest of my life. I realize that it is God who worketh in us to will and to do."

—Fifth and Cherry Light

HOME MISSIONS—

Pray for the sale of lots at San Diego, Calif., where the money is needed to finance their new building program.

Pray for the Woodville Grace Brethren Church, Mansfield, Ohio, to become self-supporting under the leadership of their new pastor, Leon Myers.

Praise the Lord for His blessings, creating the need and making possible a new Sunday-school addition at Fort Lauderdale, Fla.

Pray for the development of the Hatboro, Pa., property, the sale of a parcel of excess ground and plans for a new building.

Pray for a home-mission offering that will be exceedingly above anything we could ask or think at this time of the greatest opportunities in history for home missions.

Pray for the Brethren Investment Foundation that funds will be made available to keep the present building program under way.

SUNDAY SCHOOL—

Pray for the success of the Sunday School Enlargement Campaign through the first week of November.

Pray that prospects for our Sunday schools, as found on Prospect Day, may be reached for Christ and our Sunday schools.

Pray that the financial needs of the National Sunday School Board may be met by the gifts of the local Sunday school.

Pray that the need for teachers and workers may be met in every Sunday school.

Pray that the training program of our Brethren Sunday schools may catch fire and more teachers will see the need of being prepared.

LAYMEN—

Pray for Donald Spangler, missionary to Africa. For wisdom in setting up and operating the new offset printing press so that soon more reading material may be ready for the Africans.

Pray for the fall and winter rallies held across the nation. That many shall be won to the Lord Jesus, and homes united in Him.

Pray that more young men will

hear and answer the call of the Lord for service in the homeland and foreign fields.

SMM—

Pray for the new national officers as they assume their duties, that they might seek wisdom and guidance from the Lord at all times.

Pray for each local SMM as it begins the new year, that they might have a new zeal and fervor in striving to accomplish things for the Lord.

Pray for the cabinet meetings of each group as they plan new things for the coming year.

WMC—

Pray that the Lord will bless in all of the WMC meetings so that each member will grow in grace and in the knowledge of the Lord Jesus, and be willing to take a part in the meetings.

Pray that each member will see the need and privilege of having a family altar in the home.

Pray for our Sisterhood girls and the patronesses that their lives will be fully yielded to the Holy Spirit.

Pray that many of the WMC ladies will meet their goals in Bible reading this year.

Pray that greater emphasis will be put on soul-winning and tract distribution.

GRACE SEMINARY, COLLEGE

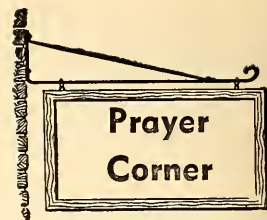
Praise God that our campus has so far been spared from the flu epidemic and that there has been very little sickness among our students.

Praise God for the high esteem in which our school is held by both new and returning students.

Pray that the spiritual life of the faculty and students may always be maintained on a high level.

Pray that God will lead very definitely during this year of building as we seek to develop new sources of income.

Pray that the gospel teams will have a fruitful ministry in song and testimony as they spread the Gospel in many places.



FOREIGN MISSIONS—

Africa—For the missionaries as they repair the damage from the devastating tornado, and for funds sufficient to care for the repairs; for the new offset press which has actually begun the printing operations; for the progress in building at the Missionary children's school and the residences in Africa.

Argentina—For the approval of plans by the government and rapid progress in the building of the temple at Jose Marmol; for the establishment of the second church in the large city of Rio Cuarto, in Banda Norte; for the reviving and establishing of the believers at Laboulaye; for the Bible Institute students and instructors.

Brazil—For the solving of further health problems for Bro. Edward D. Miller and his son, Eddie Boy; for the stabilizing of the work at Capanema; for wisdom for all of the missionaries as they face gigantic tasks.

Mexico—For the students in the Bible Institute near Durango, Mexico; for the testimony in the new location at Leon, that many will accept the gospel message and that opposition to the Gospel may be overcome; for the radio broadcast at Calxico and the groups of believers in Calxico and Tijuana.

France—For wisdom in completing the plans for the 8-10 tabernacle meetings planned for 1958, and for special funds of about \$200 each of these meetings; for the spiritual growth, as well as numerical growth, of the group of believers in Lyon.

Hawaii—That a radio program, now possible for Hawaii, may have sufficient funds designated to care for it; for the growth of the testimony in our Grace Chapel there and for the new testimony being established across the island at Kailua.

General—That our great needs will be supplied during the months of November and December; that we will have funds sufficient to send out the new missionaries at the proper time; for our candidates as they prepare and then wait to go to the field.

**The BRETHREN
MISSIONARY**

HERALD



HOME MISSION NUMBER

NOVEMBER 16, 1957

NEW FORT WAYNE CHURCH DEDICATED OCTOBER 6

The Grace Brethren Church, Fort Wayne, Ind., Was Dedicated on Sunday, October 6, 1957





Editorials

By L. L. Grubb



HAVE WE MISSED OUR OPPORTUNITY?

This very important question continues to disturb us every day as we consider our Brethren home-mission expansion program in relation to our opportunities. It is not an easy question to answer but deserves some serious consideration by each member of the National Fellowship of Brethren Churches.

It is fair to say that no group of God's children in all history has enjoyed a greater opportunity and potential for home-mission expansion. This is true for many reasons.

First, we have God's message! Our motto, "The Bible, the whole Bible, and nothing but the Bible," sounds the keynote. Correct, Biblical doctrine is basic in any successful plan of church extension. We have this primary requisite because we believe and teach the Bible. We must remember that this continued emphasis on our orthodox position involves a certain, unavoidable, and pressing responsibility to make this doctrine known to others.

By far and large American religion is not preaching the message of Scripture. Its work is mainly social, not spiritual. Therefore, our own strategic position doctrinally, along with other Bible believers, imposes upon us a gigantic task.

Again, for the last ten to twelve years America has experienced amazing growth. Our population has exploded. The figure now stands at about 172 million. More babies are being born annually, and all the while longevity of life is gradually increasing. No one knows when or where this increase will level off.

Unprecedented prosperity has come with this growth. Living standards have reached a point our ancestors never even dreamed about. Comfort, convenience, easy living, plenty to eat, and plenty of fine clothes to wear are the order of the day.

Housing construction booms have astonished even the most optimistic people. More than 60 percent of all Americans now own their homes. This percentage is increasing. It adds stability to any economy. Whole new cities coming into existence in an incredibly short time constantly present new opportunities.

Two cars in every garage may someday become a reality. About 75 percent of our population is motorized at present.

Incomes have sky-rocketed! Salaries and wages are up more than \$1,000 per year for the average American. This fact has produced a business upsurge which in turn puts men to work.

Crime has increased consistently through these years. The highest annual increase in crime in our history was 13.3 percent in 1956. The first six months of 1957 showed another increase of 8.4 percent. Since 1950

crime has increased four times as fast as the population. Juvenile delinquency is virtually out of hand according to law enforcement officers.

Alcoholism, immorality, divorce, trashy literature and other vicious influences constantly tear at the spiritual vitality of American people.

OPPORTUNITY? IT IS HERE!

It has been here for years! The stage has been set for the reaping of the greatest harvest of souls in the American mission field.

Yet, for the last three to four years the Brethren Home Missions Council has carried a serious financial deficit which has crippled and now brought to a complete stalemate the starting of new churches. Even though many groups of people all over our nation have literally begged us to help, and even though men have been available, and more will be available, to lead these new churches, still these opportunities must go ungrasped because of lack of funds.

When the National Fellowship of Brethren Churches fails to establish and develop new churches it is **failing in its basic ministry**. One year passing by without a new church started means **retrenchment**, and this is where we are today.

A SPIRITUAL PROBLEM?

Yes; we always have a spiritual problem. We always need revival. We always need to give more of time, talents, and material things to our Lord. These things will **always** be true until we get to heaven. **Always** we should be doing something about this spiritual need. We would have **more** means to reach America for Christ if we were more spiritual and less materialistic.

But, let us say for the sake of illustration that all of us were perfect spiritually. We are all doing everything God wants us to do. There were times when the early church came close to that ideal. It would still be true that "The Brethren Church Grows with Home Missions," for the genius of the church is to reproduce constantly. Under even ideal circumstances, without starting new churches the church fails in its basic purpose. The factor of increasing numbers for home and foreign expansion never changes. **When the church fails to reproduce, something is out of balance spiritually and materially.** The "cart is before the horse" somewhere along the line!

WHAT ABOUT OUR NATIONAL BOARDS?

Our boards and agencies have been growing with home missions. But, there is a limit beyond which they

(Continued on page 731)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 19, NUMBER 46

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Dedication Day Arrived for Fort Wayne Brethren

By Thomas Julien, Pastor
Grace Brethren Church

Sunday, October 6, marked a milestone in the history of the Grace Brethren Church, of Fort Wayne. On the afternoon of that day, the church was dedicated to the Lord for His use.

For six and a half months, the sound of hammer and chisel was heard at 4619 Stelhorn. Five and a half of these months were under the direction of Brethren Construction Crew No. 2, under the capable leadership of its foreman, Mr. Vernon Latham. The last month was spent by the local congregation in painting and putting on the finishing touches.

Ground was broken March 17. Immediately after this, the rains began to fall to the extent that work was delayed for nearly a month. In spite of this, however, the building was completed on schedule.

Approximately 230 people gathered Sunday afternoon for the dedication service. These included guests from the First Brethren Church and other neighboring churches.

The speaker for the event was Dr. W. A. Ogden, executive vice president of Grace College and Seminary. Dr. Ogden spoke concerning the true nature of the church of Jesus Christ and challenged the congregation to its great opportunities in the community.

Rev. Mark Malles, pastor of the First Brethren Church, read the Scripture and gave remarks concerning the relationship of the Grace church to the First church. He recalled that the church was born out of a vision from people of the First Brethren Church—a vision for the new suburban sections of the city. Pastor Malles expressed the desire that the relationship between the two churches may always be that of warm Christian fellowship—a desire which is shared by all the members of the Grace Brethren.

Representing the Home Missions Council with remarks from the platform was Mr. Frank Poland, the business manager of the Council. He expressed his appreciation to the First Brethren Church for its missionary vision, to the Brethren Construction Crew for their fine work on the building, and to the Brethren Investment Foundation for the finan-

cial backing of this organization. The church was constructed with funds from the Investment Foundation.

Also attending the service on behalf of home missions was the architect for the building, Mr. Robert Foltz. Moreover, all the members of construction crew No. 2, with their families, were present. Mr. Tom Bailey, foreman of crew No. 1, visited with his family from Lansing, Mich.

In his remarks, the pastor of the church expressed appreciation to the Bert Leiter family for their Christian hospitality in opening their home to the Grace Brethren Church. It was in the Leiter home that the church had its beginning the last few weeks of 1955.

The dedicatory prayer was led by Rev. R. Paul Miller, of Goshen Grace Brethren Church. Special music was supplied by a male quartet from Grace College.

Following the service, a reception was held in the lower auditorium for the members of the construction crew. Along with this was a surprise grocery shower. The members of this crew were a rich spiritual blessing to the church, as well as being used of the Lord in the construction work. After the fellowship meal, Bob Foltz presented the program of home missions by means of a slide challenge.

The new Grace Brethren Church

building is approximately 77 by 36 feet, and it has two floors. The sanctuary, which includes a small balcony, seats 250 persons. At the chancel end of the sanctuary are a pastor's study and a classroom.

The building is constructed of laminated arches and exposed roof decking. A baptistry at the front of the sanctuary is covered by a maroon drape hanging from the ceiling to the platform.

To the right as one enters the church is the nursery. To the left are a cloak room and the stairways to the balcony and the lower auditorium.

On the ground level of the building are an auditorium and assembly room, restrooms, classrooms, a kitchen, and the furnace room. The church is designed to utilize every bit of space and to provide a maximum of facilities.

On the exterior, the church is finished in red brick and Indiana limestone. The front of the church is characterized by plate glass around and above the doors, extending completely to the roof of the church.

We of the Grace Brethren congregation do thank God for providing for us this lovely building for His glory. It is our prayer that this edifice may be used as an instrument to reach many with the Gospel in coming months and years until the Lord returns.



Left to right: Thomas Julien, pastor, R. Paul Miller, Dr. W. A. Ogden, dedication speaker, Frank J. Poland, Brethren Home Missions Council representative, and Mark Malles.



Mark Jury, Edward Byrne and Bert Leiter, trustees, receive the keys from
Pastor Thomas Julien



Rev. and Mrs. Thomas Julien with
their daughter Becky.



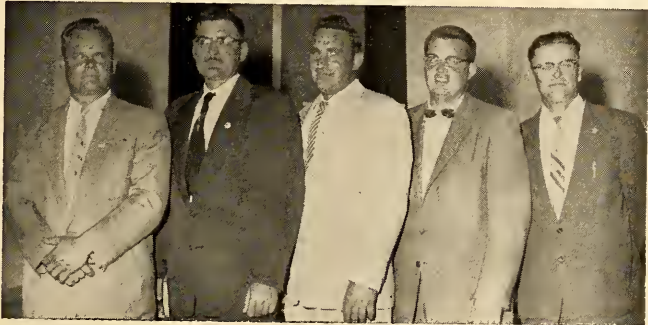
Dedication Congregation



Richard Ward, Dan Grabill, Randy Poyner, Amos Good and Bill Schaffer



Robert E. Foltz



Brethren Construction Company Crew No. 2. Left to right: Vernon Latham, superintendent; James Knepper, Ray Sturgill, Don Stroup and Walter Brovant.



Building Committee. Left to right: Mark Jury, Edward Byrne, George Lord, Bert Leiter and Al Erwin.



Mark Malles (right) congratulates Thomas Julien.

"I Wish I Had Started Sooner"

By A Brethren Pastor

Within the last month I have started Brethren Investment Foundation savings accounts for my wife and myself and for each of our children. Perhaps I should say that I was started in this program by a child who hopes one day to attend Grace College!

I wish I had started sooner. It wasn't that I hadn't thought about it, for I had. In fact, one of the men in my church several years ago almost started me on a savings-account program. Being a practical, conservative Christian businessman (generous in giving to the Lord's work), he was concerned about his pastor's welfare and that of others as well. He said, "Brother —, it is vitally important to develop a savings habit. It isn't so important how much the amount, as it is to form the habit of saving something every payday."

But I didn't begin. I was trying to keep up a small insurance program. Then unexpected expenses came. Somehow, I didn't get started. Once I began a small savings account in a bank in the city where I lived. However, every time I faced the needs of foreign and home missions and that of the seminary, I felt a little twinge of conscience when I recalled the words of our Lord: "Lay not up for yourselves treasures upon the earth . . ." (Matt. 6:19-21). It wasn't long till, under pressure of some need, the small amount was withdrawn.

When I learned of the Brethren Investment Foundations savings-account program, I thought, "This is for me!" But, wanting to start even this program in a bigger way, I waited to begin. Not till about a month ago did we get started. Today I received in the mail the last two new account books for the children and put them in their hands. Then I got to thinking—

It is a good feeling to have a few dollars invested for security. It means there is a very little cushion if it is needed for emergencies. But, the cushion grows with each deposit.

It is satisfying to know that every cent of these savings is being used

to build needed buildings for new Brethren home-mission churches. If banks can appeal for the savings of people (and they do) with the assurance that they are thus helping to fight inflation and to make available capital for business and industry to keep our nation's economy strong, the **Brethren Investment Foundation** can appeal for the savings of every member among us, pastors and people, on a systematic basis for the above reasons plus making possible new soul-winning stations, the greatest business in all the world! And, they give better interest than most banks on simple savings accounts.

I fulfill part of my responsibility as a parent when I encourage my children to think of saving, as well as spending, in a world which easily leads us to overspend. In addition, as a Christian parent I encourage them to think of savings and investment not only in terms of dollars but in terms of expanding the ministry of the Gospel as they invest.

But, what if depression comes? Will my Investment Fund savings be good? Who knows what savings will be good? My savings are backed by a growing reserve fund of the Foundation. The money is invested in Brethren churches supported by people who love the Lord. I would rather have them "frozen" in church buildings where the Gospel is preached than in businesses (some questionable if not dishonorable) and houses and lands whose depreciated value could make my loan certificates worthless. I would have the satisfaction of knowing that, although unavailable to me, my savings would be working for the Lord. And I should also be more sure of getting my money eventually from my Christian brethren than I would from bankrupt people of the world. But, supposing that worse should come to worse; in case I would not be able to recover my savings, then what? Seriously, "Where would I rather lose them than in the work of building Brethren churches where I know the Gospel of Christ is preached and will be preached, by the grace of God, till Jesus comes."

When Jesus returns and while I await His return, I believe "The living God who giveth us all things richly to enjoy" (1 Tim. 6:17) is pleased with this kind of investment for His children. If I leave my savings behind, I am sure that I will meet some of their "dividends" in souls who have been saved and built up in Christ through their means!

I wish I had started sooner! If I and my fellow Brethren in pulpit and pew had started sooner, many thousands of dollars would have been available for churches which are sorely needed to house growing home-mission congregations. Some of the dollars which have not been spent too wisely would be conserved for a time of greater need. And, the fact that I have started a savings account makes me want to and plan to give more, not less, to missions at home and abroad! Our Lord's words must be true: "For where your treasure is . . . there will your heart be also!"

Yes; I wish I had started sooner in this program of **savings for security and souls**. But since I didn't, I'm glad that I have started **now!**

HOME-MISSIONS NEWS FLASH

PALMYRA, PA.—At our business meeting last night (Oct. 16, 1957) it was unanimously decided to step out on faith by going self-supporting as of October 1, 1957. Enclosed is a check to cover the amount sent us for October.

Richard D. McCarthy, Sec.
Grace Brethren Church

This church was organized just 15 months ago, and this is a new record for a church to become self-supporting in such a short time. It truly is a victory for which to give thanksgiving and praise to our wonderful Lord.

The Brethren Church Grows With Home Missions

By Lester E. Pifer

(See pictures on following pages.)

1. BIBLE CLASS, Virginia Beach, Va.

Brethren home missions is a story of progress. Many of our mission points start with a Bible class or prayer meeting sponsored by a local church, district mission board, a layman or a minister. The Virginia Beach Bible class was started by a few families in conjunction with the Southeast district mission board. They now have a pastor and property site, and are in the process of converting a dwelling into a temporary church building.

2. LOCATION, Dayton, Ohio.

The next step is the procuring of property. The Grace Brethren Church, of Dayton, bought this fine site near a large new development. Its strategic location will be a great factor in reaching the new community. The church edifice is now under construction.

3. PLANS, Grandview, Wash.

Another important step is the development of a satisfactory set of plans. It always pays to get good plans before starting a building. The Grandview, Wash., church plans were drawn locally to meet the needs of the local church. This building is now completed and was dedicated to God last month.

The architectural department of the Home Missions Council headed by Robert Foltz works in close cooperation with the local church in the drawing of a set of plans, effecting a savings in plans cost and in construction methods.

4. GROUND BREAKING, South Bend, Ind.

The ground-breaking service is a great blessing in each mission building program. Our congregation had prayed for a long time for this moment. A large attendance on the newly purchased property certainly evidenced the enthusiasm of the building campaign.

5. CONSTRUCTION, (Los Altos) Long Beach, Calif.

The actual construction is sometimes done by a local contractor on a firm contract or on a cost plus basis. Rising costs in material and labor, plus the many benefits of local spiritual help, visitation, and the employment of certain building procedures pertinent to the construction of home mission churches have led us to establish our own construction company. Three units of this company have already shown the dividends of this organization. The fourteenth and fifteenth buildings are now under construction by our own missionary builders. Unit number 3 is now putting the finishing touches on the Los Altos building in Long Beach, Calif.

6. CORNERSTONE, Grafton, W. Va.

The cornerstone laying service is another step in the

building program. The stone is a definite reminder that the building, the church, and our whole program of evangelization rests squarely upon the chief cornerstone, the Lord Jesus. The cornerstone laying at Grafton, W. Va., was significant in that it marked a step in the progress of the construction, it was a reminder of the true foundation of the church, and it indicated that the Home Missions Council is interested and has helped an older church with its administration during the critical time of relocation and construction.

7. DEDICATION, Mansfield, Ohio.

Dedicating the finished building to God and His ministry is a climatic blessing in the mission point's progress. Nearby churches joined with the congregation at Mansfield for this service of dedication. This service not only reaches out to many visitors of the community but is an opportunity to express appreciation to all for their help and should mark the beginning of a systematic, unanimous visitation and soul-winning program of the local church.

8. SELF-SUPPORTING, Cedar Rapids, Iowa.

It takes real faith founded upon our Lord's sufficiency to go self-supporting. Many times the financial load may look almost impossible to the local church without the help of the Home Missions Council. The Grace Brethren Church of Cedar Rapids faced this task believing that this was God's work, His church, and He would supply the need. This year we expect eight of our churches to take this step of faith.

9. EXPANSION, Winchester, Va.

The construction of a new Sunday-school annex or an addition to the building is an evidence of numerical, financial, and spiritual growth. It is an indication of good leadership, proper location, a Biblical ministry, and sound administration. The Winchester church has had a steady growth since its beginning. The dedication of a beautiful and practical Sunday-school annex is another milestone in its ministry of evangelization.

10. REACHING OUT, Fort Wayne, Ind.

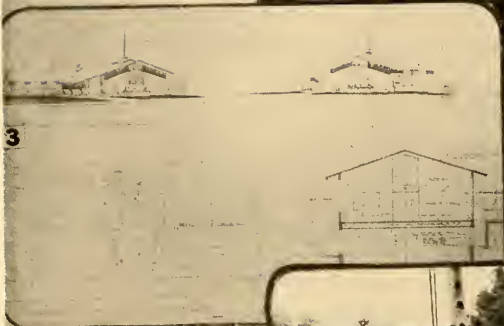
Former home mission churches continue to blaze new trails in soul-winning activity, missionary giving, the providing of new recruits for the ministry, and the establishment of other mission works. The First Brethren Church of Fort Wayne is no exception to this rule. A strong missionary-minded, soul-winning church, it has now sent the associate pastor, Thomas Julien, into a new area to build a second church, contributed members, and encouraged this work with its support.

Each home mission dollar will help to start a ministry in a given strategic location that will produce dividends in every avenue of service in the Brethren church. **The Brethren Church Grows With Home Missions.**



2

FUTURE HOME
Grace Brethren Church
 — NOW MEETING NEXT DOOR —
 SUNDAY SCHOOL 9:45 AM
 MORNING WORSHIP 10:45 AM
 EVENING SERVICE 7 PM
 PRAYER SERVICE 7 PM WED.
 RANDALL MAYCUMBER • PASTOR



Breth

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ISRAEL CALLS!

SPIRITUAL BLINDNESS

By Bruce L. Button

"For I would not, brethren, that we should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25).

I am so thankful for the assurance the Lord gives to me as I study His Word, and I particularly praise Him for the encouragement contained in the above quoted verse. Witnessing to any people about the grace and saving power of our Lord and Saviour, Jesus, the Messiah, can at times be a long and disheartening experience. This is particularly true when one attempts to lead a Jewish friend into a realization of the deity and messiahship of the Lord Jesus. In such witnessing, there are times when one questions the wisdom of continuing to testify to this Jewish friend, especially when response seems to be of a negative and argumentative nature. Mrs. Button and I have two such Jewish friends. Both of these people seem to visit the mission at the same time. Both have been witnessed to in the presence of the other. Both have, in some measure, resented our attempts to tell them of the Lord. One has even gone so far as to request that we do cease speaking to her on this subject. Both Mrs. Button and I promised we would never again open this subject. But we also told her, should she open the subject, we would then tell her of these truths once more. Since that time these women have been in our home many times, and almost every time they are at the mission, we have a chance to witness to them because they continually open up some discussion relative to the Lord Jesus.

In the past, the discouraging part of this contact has been their refusal to read the Word of God or even listen while it is being read to them. Their excuse? They don't care to know what is in "that book." They would rather read what their own rabbis have to say about God. Such an attitude can be discouraging. God in His wonderful way is able to change such an attitude, and He can do it at a time when it can serve as a great encouragement to His witness.

Recently I returned to the mission early in the afternoon. When I went into the house, I found our two Jewish friends visiting with my wife. I had no sooner greeted them than

one put a question to me regarding our reason for sending our daughter Diane to a Christian day school. In answering her, I had to touch on the fact that religious education was just as vital to a child as secular education. I told them I felt it necessary for Diane to learn all she could about the Word of God and about the One of whom it speaks, Jesus the Messiah, while she was in the young and formative years. The mention of Jesus as Messiah was all that was needed to set off a barrage of protests against the messiahship of Jesus, or of the necessity of a sacrifice for sin.

We have in the past been very gentle in dealing with these two friends. This time I felt lead of the Lord to try a different way. I told them they could listen to the rabbi as he explained away the need of a suffering Messiah if they cared to, but they were listening to a man who was not telling the truth. I told them I could prove he was not telling the truth from their own Tenach (Old Testament). With that I got my copy of Holy Scriptures as published by the Jewish Publication Society of America. This is an English translation of the Tenach as produced by a group of eminent Jewish rabbis. I opened it to the fifty-third chapter of Isaiah and began to read the passage to them. Immediately I was stopped by one of the women: "Give me that book. I would not believe anything you say. For all I know you might be making up what you are saying or you might not be reading from our Tenach."

I handed the book to her and told her to read it for herself. She took the book, opened it up to the front and read the subject leaf, noted that it was an authoritative translation of the Jewish Publishing Society and had been produced by noted Jewish rabbis. Then she opened the book to the place I had marked, Isaiah 53, and began to read.

At the tenth verse she stopped suddenly and said: "Why this speaks of Messiah!" With that she stopped. Again she read and read aloud, this time down through the entire chapter. Then she said: "Look how Bruce tries to fool us. All these verbs are in the past tense. This

simply means that Messiah has come and we failed to recognize Him." Again she stopped to think of what she had said, and quickly she added: "I mean Isaiah was speaking in the past tense, so all this must have happened before he was living, or at least before he spoke these words. I mean Messiah must have come before the time this was written."

Then I asked her one question: "Who, then, was this Messiah?" To that she had no answer. Finally words began to come forth in a flood. They were not the words of reasoning but rather the words of frustration. They were even the words of anger. Underlying all these words was that uneasiness which is so evident when God's Word rebukes. Again and again I was able to open the Word of God and hand it to this woman for her to read. Each time she was shaken as she read what **her Tenach** had to say on the subject of Messiah, and each time she tried to explain away the clear meaning of the Word of God. However, it was evident even she was not satisfied by her own arguments and explanations. When these women left the mission at seven o'clock that evening (we had been discussing Messiah since about 2:45 that afternoon), they were still trying to satisfy themselves they were right and God's Word was wrong.

When Mrs. Button and I were again alone, we opened God's Word to the eleventh chapter of the Book of Romans and rejoiced in the fact "that blindness in part is happened to Israel." There is still hope. They are not completely blind. It is only a partial blindness, and this blindness can be put away when God's Word is given the right to work. We are sure this is but the earnest of these women's salvation. Will you not pray to that end? And for our admonition and encouragement let me quote Romans 11:18 and 24: "Boast not against the branches. But if thou [Christian] boast, thou bearest not the root, but the root thee . . . For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these [Jews], which be the natural branches, be grafted into their own olive tree?"

Anaheim Breaks Ground September 29

By Forest Lance, Pastor

It is always a thrill to see milestones passed in the development of a new congregation. The groundbreaking service for our new building here in Anaheim was certainly no exception. That the blessings of the Lord were upon this new venture for Him was obvious when the spiritual climax of the service was reached midway in the service as Rev. Lewis Hohenstein of the First Brethren Church, of Whittier, and a member of the board of directors of the Brethren Home Missions Council, closed his special message. Pastors who assisted in the service were: Rev. Lyle Marvin, of San Bernar-

dino, representing the District Mission Board; Rev. Henry Remple, of Norwalk; Rev. Adam Rager, of Artesia; Rev. Gerald Polman, of Glendale; Rev. Harold Painter, of Monte Vista, and Rev. L. C. Hohenstein who about two years ago started the Bible class.

In the actual ground-breaking ceremonies the pastor was assisted by Thomas Knight, the building committee chairman; Brother Marvin, Brother Chester McCall, of the Home Missions Council, and Brother Max Fluke, foreman of the construction crew, which will be constructing the building.

EDITORIALS

(Continued from page 722)

will not grow, even under ideal spiritual conditions, without a growing home-mission program. Without more churches how are we going to support a growing foreign-mission effort? How are additional educational facilities going to serve us well if we cannot use available men in the field because of lack of funds? The ministry of the Brethren Missionary Herald Company, the Brethren Youth Fellowship, the Sunday School Board, and all of our agencies will be to some extent automatically limited by the means available to carry on a strong home-mission program. **That means comes from local churches. It is clear that the more churches we have the faster we will grow!**

LET US CONSIDER!

It is time for both pastor and people and all of our agencies in the church to arouse themselves to the stark reality we are facing before the whole denominational structure totters and falls on our failure to achieve basic progress in starting new churches.

The whole Brethren home-mission program is based upon and controlled by the gifts of the Lord's people. When the gifts fail, there is no need for the other aspects of our organization in home missions. If we cannot start churches, we will need no new buildings, no financing, no architect, in fact, no home-mission organization at all.

There are denominations in our Nation now which are well known to many who are greatly lamenting the fact that they disregarded their home-mission effort too long. Now their whole denomination is crippled and stymied in its growth.

We have certainly missed a great deal of our opportunity in America already and we are dangerously close to missing all of it at this point. The ideal conditions for expansion will not always exist. Lost opportunities, of which there have been many, are gone forever. They cannot be reclaimed.

There is only one process known to the Word of God whereby this damage may be stopped. **We must pray for Brethren home missions as never before and then give sacrificially as the Holy Spirit leads. Our home-mission offering this year could well determine the future of the work of our whole Fellowship.**



Lansing, Mich., building under construction



Dayton, Ohio (Grace), building under construction



News

PHILADELPHIA, PA.

We have just completed two blessed weeks of evangelistic services at the First Brethren Church. Rev. Nathan Meyer, pastor of the Leesburg Brethren Church, was our evangelist, and his timely and forceful messages were a challenge to all. Souls found Jesus as Saviour, and the membership had their souls filled anew with the blessings of salvation and the blessed hope of heaven. Services were held on Monday, Wednesday, and Friday nights, with Tuesday and Thursday used for visitation. Words could not express how the Holy Spirit worked in all our hearts, and only eternity will reveal the results. All in all we can say that the Lord has been good to us. The meetings were well attended and one family for whom we have been praying in particular found the Lord as Saviour. We were privileged to see the pictures of the Holy Land and hear the account of Brother Meyer's trip to Israel. We praise the Lord for our faithful pastor, Brother William Male, and for his wonderful work in our church.—Lois E. Harkness, church secretary.

ROANOKE, VA.

The Clearbrook Brethren Church would like to share with our Brethren across the nation the blessings of the Lord upon our recent revival with Rev. James Dixon, of Washington, D. C., as our evangelist. Brother Dixon is a fine preacher of the Word, and he graciously presented the truth which reached the hearts of the Christians. The importance of the family altar was stressed, and the great majority of the families of the church indicated their desire to establish one in their home. There was one first-time decision and a number of rededications. We prayed for revival among our people, and the Lord answered our prayers. The fine spirit of co-operation is the evident fruit of revival at Clearbrook.—Bill Howard, pastor.

Newsmakers



BELL, CALIF. Paul G. Jackson concluded six days of special meetings at the Bell Brethren Church on Nov. 15. Emlyn Jones is pastor.

NOTICE: There is a need for a number of copies of the book: "To Save a Soul from Death" by R. Paul Miller. Those having copies they are willing to sell should contact the author, P.O. Box 123, Goshen, Ind.

GRAND RAPIDS, MICH. The second of the twin Sunday-school conventions sponsored by the National Sunday School Association met here with the opening day marked by the largest registration in NSSA history. Over 2,500 registered in the opening hours. Representatives from every major Protestant denomination and 40 states took part in the convention.

MIDDLEBRANCH, OHIO. The First Brethren Church celebrated its 67th anniversary on Oct. 20. Wesley Haller is pastor.

COVINGTON, VA. Carl Key, graduate of Grace Seminary, was licensed to the Christian ministry on Oct. 6 by the First Brethren Church. At present he is taking graduate work at the University of Virginia and is teaching the Brethren Bible class in Charlottesville, Va.

LONG BEACH, CALIF. Abe Bowman, well-known layman in the Brethren Church and a member of the First Brethren Church, was taken seriously ill Oct. 17 and was entered at St. Mary's Hospital.

BELL, CALIF. Attendance records are being broken at the Bell Brethren Church with attendance running over 125. A "can shower" was given Pastor and Mrs. Emlyn Jones at a reception held recently.

ROANOKE, VA. The Southeast District youth rally will be held at the Clearbrook Brethren Church the second week in January.

LOS ANGELES, CALIF. Dr. Louis T. Talbot, Chancellor of the Bible Institute of Los Angeles, will mark his 25th year of broadcasting the gospel message on Nov. 16, 1957. The leader of the nearly half-

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Winona Lake, Ind.

century-old Christian training center began his first radio Bible study over a Southern California outlet. From there, the popularity of the programs increased to a network of stations and to what is known today as "The Bible Institute Hour."

ROANOKE, VA. The Clearbrook Brethren Church has completed two large rooms in the basement of the church which will be used as classrooms. Another room is being completed to be used for the boy's club work. Bill Howard is pastor.

LAKE ODESSA, MICH. Sunday, Dec. 8, will be youth Sunday at the Grace Brethren Church with Ernest Bearinger, national youth director, as guest speaker. Homer Miller is pastor.

DALLAS CENTER, IOWA. The Iowa District youth rally will be held at the First Brethren Church Nov. 29-30. Forrest Jackson will be host pastor.

LEESBURG, IND. The Leesburg Brethren Church has unanimously approved a remodeling program for the church at the cost of about \$10,000. Nathan Meyer is pastor.

ASHLAND, OHIO. An overnight youth rally (13 years and above) for the Northern Ohio District will be held at the Grace Brethren Church on Nov. 22-23. Guest speaker will be Torrey Johnson. Miles Taber will be host pastor.

MEYERSDALE, PA. Ralph Hall has accepted a unanimous call from the Meyersdale Brethren Church assuming his new duties about Jan. 1.

GOSHEN, IND. The Brethren churches of northern Indiana have been invited to a 7:00 a.m. (EST) Thanksgiving service Nov. 28. R. Paul Miller will be the host pastor.

GOD'S DELIGHT

By Neil L. Beery, Pastor

First Brethren Church
Ankentown, Ohio

"The prayer of the upright is his delight" (Prov. 15:8b).

There is no greater need in the life of the average Christian than the need for prayer. Wherever and whenever we have the record of a powerful Christian, whether the record is in the Bible, or of a present-day spiritual giant, it is always the record of a praying Christian. Far too many of God's children still operate their prayer life on the basis of "wait until there is a need." It's like the boy at college who never writes home except to ask for more money or clothes. God never hears from some of His children until they are forced to their knees in great need and despair.

Days pass by in many Christians lives without ever a note of praise or an expression of love being voiced to their Saviour and their God. In the passage which we have before us, I am led to believe that if "the prayer of the upright is his delight," then surely an absence of prayer in the life of the upright must be one of His greatest sorrows. As an earthly father, how easy it is for me to grant the desires of my children upon their request, and even to surprise them with unasked-for delights, when they have several times during the day expressed their love for their daddy in words and in deeds of helpfulness and kindness. How much more in the way of blessing could we expect and receive from our Heavenly Father if we were more careful to let Him know of our love for Him in simple prayers of praise and adoration and thanksgiving, coupled with a clean, holy life for His glory.

If then, we are going to pray, we should endeavor to discover what kind of prayer "is his delight."

First of all our prayers should be **pure prayers**. In our text the writer says: "The prayer of the **upright** in his delight." In order to offer the prayer of the upright we should first of all offer the prayer of confession, asking forgiveness, which John speaks of in I John 1:9.

In this same fifteenth chapter of Proverbs, at verse 29, we read: "But he heareth the prayer of the righteous." Again in Psalm 66:18 the Scripture says: "If I regard iniquity in my heart, the Lord will not hear me." In Mark 11:25 we are instructed that if we have ought against any, we are to forgive them when we pray.

In John's Gospel at chapter 15 and verse 7 you will notice that the great promise, "Ye shall ask what ye will, and it shall be done unto you," is prefaced with this condition: "If ye abide in me, and my words abide in you." This proves to us the necessity of a close walk with Him if we are to pray a prayer which is His delight.

One more verse of Scripture which I believe clinches this thought is found in James chapter 4, verse 3, where we read: "Ye ask, and receive not, because you ask amiss, that ye may consume it upon your lusts."

Alan Redpath, pastor of Moody Memorial Church, writes the following in an article entitled, "Revive the Prayer Meeting," in the publication *Christianity Today*, September 2, 1957:

"Even when we prayed, could it be that we were living and acting in such a manner that it was impossible for God to answer our prayers? We can be so aware of sin in the life of the unbeliever, or of breakdown and failure in the life of our brother or sister in Christ, when the Holy Spirit of God is trying to speak to our own hearts and con-

vince us of the sin in our own souls. The secret of every discord in Christian homes and communities and churches is that we seek our own way and our own glory. Obedience and humility are the only attitudes through which God can hear and answer prayer. We cannot in sincerity bring our requests in the name of the Lord Jesus unless we are living so that it is possible for God in righteousness to hear and answer us. If sacrificial living and self-denial cease, then prayer becomes meaningless and righteous conduct impossible.

Some people come to church, even to prayer meeting, carrying the resentment of years, the bitterness of a lifetime, and when they ask God for blessing, they wonder why their prayers are not answered. A condition of restored fellowship with Christ is a forgiving spirit and without that there can be no fellowship in prayer with one another. What separations develop, what resentments arise out of injuries and slights, real or imagined! What an appalling revelation of how we love ourselves and how important we think we are!"

The second characteristic of a prayer that will be God's delight is that it should be a **private prayer**.

Let me hasten to say that I do not mean private in the sense of discouraging public or group prayers. (See Matthew 18:19-20.) So much praying takes on one of two forms—either it is a recital of a memorized prayer, or at least a repetition of the same old phrases and requests without any heart or thought; or it is a prayer which is worded and arranged perfectly and carefully so as to please the ear of man, rather than to be a sincere baring of the heart to delight God. Our prayers should be private in the sense of being just between us and God with little or no thought as to how this prayer might sound to, or suit the fancy of, any human who might be listening. There is real joy and victory to be had in really close communion with God through prayer.

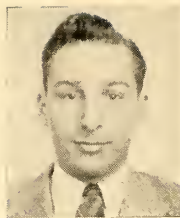


Shakespeare wrote: "My words fly up, my thoughts remain below; Words, without thoughts, never to heaven go." Spurgeon told the story of a man who boasted that he had not omitted saying his prayers at night for seventy years. It pleased God to suddenly convert him at that age, and after that he would say with a changed tone and spirit: "I am the old man who said his prayers for seventy years and yet all that time never prayed at all."

Let me say again, I believe it is very important to have a private prayer, such as we have described in this section of our article.

The third characteristic of our prayer is that it should be a **persistent prayer**.

I have always been interested in the parable of Luke 18, which is the story of a widow who was granted her request by a judge because she was persistent and repeated her request over and over again. Notice the application from the parable which Jesus makes in verse 7: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" Someone will object that perhaps that which we persist in asking for is not according to God's will. It is my firm conviction that if we have met the conditions necessary to pray a pure prayer, we will not be praying contrary to God's will. In Romans 8:27 we are told that the Spirit makes intercession for us **according to the will of God**. Therefore, if we are yielded to the leading of the Holy Spirit in our lives, our prayers will be according to God's will and a real delight to Him. Someone else will ask about Matthew 6:7, that says: "But when ye pray, use not vain repetitions, as the heathen do." May I suggest that the emphasis in this phrase has often been put on the wrong word. I have often heard the teaching that a request need only be voiced once because of the word "repetition" in this verse. It seems to me the real emphasis is on the little word "vain," not the word "repetitions." Look again at the parable of Luke 18. As a lad in high school I attended a revival meeting in another church one evening, with a schoolmate of mine. I shall never forget the **vain repetitions** which were used in the screaming and wailing at the altar. The pastor of the church was kneeling at the piano stool and kept pounding it with his fist and with each stroke he would cry at the top



Neil L. Beery

of his voice the name "Jesus." He kept this up until he had actually pounded the piano stool to pieces, and he never said anything but "Jesus." This, it seems to me, is vain repetition. On the other hand I believe that it is a delight to our God when we are persistent in our praying. When we lose the fervor which causes us to agonize in prayer, persisting until the answer comes, then we have lost the true value of prayer.

Spurgeon once said: "The heart must be set upon its design. See how a child cries! Though I am not fond of hearing it, yet I note that some children cry all over; when they want a thing, they cry from the tips of their toes to the last hair of their heads. That is the way to preach, and that is the way to pray, and that is the way to live; the whole man must be heartily engaged in holy work."

Last of all, and this by no means exhausts the subject, our prayer should be a **praising prayer**.

In Philippians the fourth chapter and the last part of verse 6, we note that as our requests are sent heavenward they should be accompanied with thanksgiving and praise. Oh, the joy of trusting so completely in the power of God, and real prayer to God, that we are able to send the praise with the petition! If we really believe when we pray, we have the promise of such verses as Mark 11:24 and James 1:6-7 that we will receive the answer, so why not thank and praise Him for it?

In Robert Hall Glover's book "The Bible Basis of Missions" in the chapter under "Prayer and Missions", he tells the following story:

"Take, for example, the appeal for seventy new missionaries, conceived in a prayer conference of Mr. Taylor and a dozen fellow workers in 1880, when the Mission's total staff as yet numbered only about one hundred. After days of united waiting on God, all hearts were filled

with such assurance that before the party scattered they held a praise meeting to give thanks for the seventy received by faith. Then followed the appeal for one hundred to be sent out in 1887, issued after protracted prayer by the entire membership of the Mission on the field. So confident was Mr. Taylor that God had heard and answered that he remarked: 'If you showed me a photograph of the whole hundred, taken in China, I could not be more sure than I am now.' In both cases the full number asked for reached China within the specified time, all the money for outfits and passages having been supplied. And, perhaps most wonderful of all, Mr. Taylor's special prayer in the case of the one hundred that the Lord might be pleased to send in the needed funds in a few large amounts, to obviate extra work on the part of the hard-pressed office staff, was so literally answered that the required amount was received in just eleven gifts."

That's what I mean by a praising prayer.

I trust God will use these few thoughts to encourage you to be a better praying Christian, for our text says: "The prayer of the upright is his delight." May we honestly delight our God more than we ever have before.

Now thanks be unto God, which always causeth us to triumph in Christ (II Cor. 2:14).

O magnify the Lord with me, and let us exalt his name together (Ps. 34:3).

Verily, verily I say unto you, He that believeth on me hath everlasting life (John 6:47).

Exalt ye the Lord our God, and worship at his footstool; for he is holy (Ps. 99:5).

Make a joyful noise unto the Lord, all ye lands (Ps. 100:1).

Bless the Lord, O my soul, and all that is within me, bless his holy holy name (Ps. 103:1).

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name (Ps. 100:4).

Rejoice in the Lord alway; and again I say, Rejoice (Phil. 4:4).

There are many definitions of faith. Among them, someone has said: "Faith is simply taking God at His word." Also, faith is man taking man at his word.

One never seems to know just what faith consists of until he has first believed. So few people are willing to believe God; they look for evidences and feelings, emotions and sensations, instead of putting simple faith and trust in the promises of the Lord.

Peter tells us in John 6:69: "We believe and are sure . . ." Notice the order here. Who ever heard of believing in order to be sure? Man always wants to make sure first before he is ready to believe, but God reverses man's order of things. The natural man says, "Seeing is believing." But the spiritual man says, "Believing is seeing."

We will here consider faith in three aspects: (1) Origin of faith, (2) Progressiveness of faith, (3) Result of faith.

The Origin of Faith

According to Romans 10:17: "Faith cometh by hearing, and hearing by the word of God." The proper way for an unbeliever to receive faith is by reading or hearing God's Word. I have seen this demonstrated where, humanly speaking, men were not able to comprehend the plan of salvation as explained; but by completing a Bible study course dealing with salvation, looking up and analyzing verses of Scripture, they became wonderfully saved because God through His Word imparted to them saving faith.

Jesus told His disciples, in Mark 4:35, that they would all go to the other side of the lake; but, instead of taking Him at His word as final authority, when the storm was raging they said to Him, as we are told in verse 38: "Carest thou not that we perish?" Then, in verse 40, Jesus said: "How is it that ye have no faith?" In this case they were not hearing nor applying the Word of God. It is possible to hear intellectually and not hear spiritually. "Faith cometh by hearing."

The Progressiveness of Faith

Sinners are not saved until they trust the Saviour, and neither are saints victorious until they trust the Deliverer. This is where progressive faith takes hold.

In Luke 17:5 the apostles asked Jesus to increase their faith. I am

not sure just what was in the back of their minds when they made this request, but they were in agreement that there was a spiritual need in their lives.

Now, if "faith cometh by hearing, and hearing by the word of God," one would be lead to believe that in order to have more faith one must have more knowledge of the Word of God, which of course will come when one is better acquainted with the Author.

F A I T H

By Charles A. Beatty, Minister of Visitation

First Brethren Church
Long Beach, Calif.

Paul told the Philippian Christians that it was needful for him to be with them in person for the **furtherance** of their joy and **faith** (Phil. 1:23-25). Paul's presence with them would increase their faith permanently only as he taught them the Word of God. And that, I am sure, was his purpose of being in their midst—to instruct them in the truth—and, in so doing, their faith would increase.

Since we have the full revelation from God through His Word, it is possible for the Holy Spirit to teach us individually in order for us to grow in grace and in the knowledge of himself, and this will mean our faith will grow in proportion.

Generally speaking, the average Christian is so unorganized in his own devotional time that very little, if anything at all, is accomplished in growth in his life from year to year. In that case it is superfluous to say, "Lord, increase our faith."

The Result of Faith

In Genesis 5:24 we are told: "Enoch walked with God . . ." The writer of Hebrews tells us that this, as well as his translation, was a direct result of faith, for before his translation he had been well pleasing to God.

Jesus said that John the Baptist was the greatest of all prophets (greater than Enoch, too), and yet the least in the kingdom was greater than John (Luke 7:28).

John the Baptist was only the friend of the Bridegroom, but the believers in the dispensation of grace make up the bride. Therefore those who follow after the Lamb are greater than those who preceded Him. Should it be thought a thing incredible today for a born-again believer to walk with God and have the witness that he is well pleasing to Him?

As the result of faith, one can be well pleasing to God; and this, above all else, should be the heart throb of everyone who has named the name of Christ.

In Acts 11:24 there is a cluster of truth worthy of consideration. It is said, regarding Barnabas: "He was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord."

Here is a workable combination that is effective whether in the life of Barnabas or the humble soul-winner of today. First of all, he was a man filled with the Spirit of God; and this, indeed, is the prerequisite for any means of faith. In the last analysis, it isn't the man who is kicking up a lot of dust, or spinning his wheels, waving his arms, or even witnessing to an innumerable number of people (good as this may be) who is doing the job, but the person who is daily walking with God and filled with the power of the Spirit.

The words, "full of the Holy Ghost and of faith," seem to be inseparable. The one is a direct by-product of the other. And, since we are considering the result of faith, let us note well the results which Barnabas had: "Much people was added unto the Lord."



Round-Up of World-Wide

RELIGIOUS NEWS REPORTS

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

LITTLE ROCK, ARK. J. H. Kickinbotham and his son will go to jail for 60 days and pay fines of \$1,900 each for keeping their stores open in violation of a court order to close their stores on Sundays. Three times within the past year they have sought unsuccessfully for a favorable decision from the U. S. Supreme Court, to whom they appealed their case. They have been convicted about 20 times for breaking the Sunday-closing law.

JERUSALEM, ISRAEL. The proposed graduate theological school here, announced last April by Dr. G. Douglas Young has the three-fold approval of the Israeli ministries of education, religious affairs and the United States branch of the Foreign Office. First students from U. S. theological schools, it is hoped, will arrive in the fall of 1958 for special training in palestinography and archeology.

The needed approval was secured by Dr. Young on his recent visit to Israel. He reported on his return to the U. S. that his reception was even greater than he had hoped. He also reported: "Thanks to the kindness of Dr. Yigael Yadin, the director of the James A. de Rothschild Archaeological Expedition at Hazor and the Hebrew University, my son, Mrs. Young and I were not only permitted to observe the archeological work of the expedition but were permitted to gain field experience by participating in it. It is hoped and expected that next year additional field experience will be secured and that later the institute will be able to secure permission to conduct its own archeological excavations."

Dr. Young also said: "With the exception of the work of Dr. Joseph P. Free in Jordan, our Israel-American Institute of Biblical Studies would become the only archeologi-

cal excavation conducted by the evangelical constituency of America and the only one conducted by any American organization in Israel. In addition to the contribution it could make in the field of illustration and corroboration of the Scriptures it would, connected with the institute, give our students the opportunity of a lifetime in the area of archeology."

(Those interested in studying in Israel on the seminary level should address their inquiries to the Israel-American Institute, 707 10th Avenue, South, Minneapolis 4, Minn.)

BAMAKO, FRENCH WEST AFRICA. Sidney Robert Correll, medical missionary, gave his life for French West Africa on Tuesday, Oct. 15. He suffered burns caused by a gasoline explosion last October 8 and was flown by helicopter out of Kenieba, the mission station of the United World Mission, to Bamako to the medical center of the French Government. There he went to be with the Lord, leaving his wife and two sons. They have returned to the States. Dr. Correll pioneered this work under an interdenominational mission.

SEATTLE, WASH. The attorney general of the State of Washington handed down a ruling that bans the observance of Religious Emphasis Week at the University of Washington. A local clergyman is contesting the ruling, saying it constitutes a "prohibition of the free exercise of religion and an abridgment of freedom of speech."

WASHINGTON, D. C. President Eisenhower received a Bible in a White House ceremony which marked the distribution of the first half billion volumes of Scripture by the American Bible Society. The President's Bible is a red morocco-

bound volume of the King James Version weighing over nine pounds. Mr. Eisenhower thanked the Society for the gift and commended the work it has done since its formation in 1816. He remarked that this work has been particularly helpful to members of the Armed Forces and to American missionaries abroad.

Officials of the Society told the President the society has presented 40 million Testaments or Bibles to members of the American Armed Forces. He also said some 600,000 copies have been made available in Braille or other forms for the blind.

About half of the copies have been distributed abroad, they said. Although it has taken 141 years to distribute the first half billion copies, it is hoped the second half billion can be distributed in the next 25 years by increasing the present distribution rate from 15 million copies a year to 20 million.

RICHMOND, VA. Russian Communists were quick to take advantage of their success in launching the earth satellite to ridicule religious belief. The Moscow Radio broadcast a statement by the Komsomol, communist youth league, saying the satellite "proves how wrong were all religious organizations and beliefs in speaking of heaven." It said, "We materialists create our own heaven, and fill it with our own moons and stars."

Chinese Communists were just as quick to declare that faith in God is a mistaken human effort to explain what is mysterious and that scientific progress, which will enable man "soon to go to the moon," is now unravelling the basic mysteries, making religion useless.

Evangelist Billy Graham was asked by reporters in Richmond, Va., for his reaction to the Russian earth satellite. He said the development means that "a period of ease and luxury is coming to an end," and "we Americans must tighten our belts and condition and rededicate ourselves to God." He said "we must supplement our material strength with spiritual power" in order to "answer Russia's latest advance in armaments. America has to look to God for help," he said. "There is one power stronger than the Soviet, and that is God. . . . If we had spent as much money for world missions and in preaching the Gospel as we have for military power, or even our give-away program, the world picture would be a different one."

The BRETHREN MISSIONARY

HERALD



EDUCATIONAL NUMBER

NOVEMBER 23, 1957



GET-ACQUAINTED DINNER

(See Pages 742-743)

EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

More Than Buildings, Books and Brains

"Higher education should be more than buildings, books, and brains. Christian higher education adds Biblical faith that gives direction and coherence not only to the educational process but to all of life." So spoke Dr. Robert Campbell, Dean of Instruction at the California Baptist Seminary, at a recent college convocation service.

Christian people who take seriously the education of their children should not lose sight of the fact that any college or university that is at all worthy of the name can train and develop the intellect. But there is only one kind of a college that can contribute anything at all to the spiritual stature of a young man or woman. That is a Christian school.

If youth today has lost its sense of direction, it is because they are being given nothing in the average school which can suggest any real purpose for the universe or for life in it. Brethren people ought to thank God for a school which recognizes the responsibility of teaching young men and women the Word of God, as well as the arts and sciences. Such a school is worthy of your support.

A Financial Program That Works

Without working a hardship on anyone, Grace College is suggesting to the churches of our National Fellowship a program for the financing of its new buildings that will completely insure their completion. Now that they are actually under construction, and now that we are entering the period for the school's special appeal to the churches, we are urging all Brethren churches to join us in one big push to put the present program across.

According to our arrangements with the contractor, the new buildings will be completed next May. At that time it will be necessary to enter into a new financial arrangement with the bank. Such an arrangement will include the remaining debt on our present property (\$57,030.40 on June 1), plus any amount not covered by gifts during the construction program. You can readily understand why it is to our advantage that the amount financed be cut to an absolute minimum.

After a full discussion the board of trustees, together with the building committee, has felt led to ask the churches to meet this construction cost through each member (23,169 in all) providing, on an average, for the cost of one square foot of floor space at \$10. If our churches at this time would meet this challenge, the amount to be financed at the conclusion of the construction program would then be well under \$140,000 (which, incidentally, was the amount of our debt at the

completion of our seminary building). Our monthly payments then would be no larger than they are at the present time.

Such a program as this should not be difficult for any of our churches. It would provide an excellent opportunity for some of our Brethren people to become life members of the seminary corporation by contributing \$500. Others could contribute considerably more than the \$10 average. This would compensate for the children and unemployed who may not be able to give as much as \$10.

Recently posters were mailed to each of our pastors. Each poster shows a floor plan which is marked off by darker lines into 100 squares. Each of these represents one square foot of floor space at \$10. As the gifts come in these squares can be filled in with a colored pencil or crayon. Thus, if your church has 100 members and each provides for his foot of space (or when your total offerings reach \$1,000), the entire floor plan can be colored. If your church has a membership of 200, we have sent two posters; if 300, three posters, et cetera. There are three different posters available. Churches with a membership of more than 300 can use the same kind of poster twice. If these are mounted in a conspicuous place, we believe they will help to create interest in the program, and each church can see how its own program is progressing.

These matters weigh heavily upon the hearts and shoulders of those at Grace Seminary and College to whom this responsibility has been delegated. Brethren, we ask you to understand that this program is also your responsibility. Will you join us in keeping the construction program before the Lord in definite prayer as the buildings at Winona Lake continue to rise? You have always stood by us. We know you will do so now.

You Will Be Shocked!

I was shocked when I read the article by Professor Nathan Meyer. (See pg. 740) And, we don't like to be shocked! It was not an easy situation to face, but honestly compelled me to do so. It should constrain you to do the same.

We might as well admit it. We are living in an age which has grown intensely materialistic, and we Christians become more attached to the things of this world than we realize. We do not like to hear about it. We are like Israel of old: "Prophecy not unto us right things, speak unto us smooth things" (Isa. 30:10). Isaiah was told to "go, write it . . . in a book, that it may be for the time to come for ever and ever" (vs. 8). Were these words written as a reminder, lest the day should come when we, like Israel, would resent being shocked?

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GRACE COLLEGE AND ITS BEGINNINGS

By Dr. Herman A. Hoyt, Dean

(Note—Last month we printed an account of the organization and first year of Grace Seminary, written by Dr. Hoyt, and taken from The History of Grace Theological Seminary which appeared in the school's annual for 1951. The following article, adapted from the same source, concerns the opening of Grace College. As you read Dr. Hoyt's article it will be well to bear in mind that the present enrollment in the college is 212, and the staff now numbers 28. How greatly the Lord has blessed!—P.R.B.)

The Faculty, 1947-48

The blessing of God upon the ministry of Grace Seminary during the first ten years of its existence brought an ever-increasing appeal for expansion in the educational courses offered by the school, especially for training on the collegiate level. These appeals came from worthy students both inside and outside the Brethren Fellowship. Many of them were hardly ready to undertake the intensive and advanced training of graduate level, but deserved some sort of training. After several years of deliberation, two years of collegiate training were provided. Within these two years of work, it was possible to provide the student with relatively adequate background for seminary training, and enable the seminary to grant him a Bachelor of Theology degree at the completion of the three additional years of work in the seminary.

The announcement of the opening of a collegiate division in Grace Theological Seminary was greeted with a most welcome response, with 32 matriculating in the fall of 1948. The second class entering in the fall of 1949 brought the total num-

ber to 45. In May 1950, 14 graduated from the two-year collegiate course, 11 of whom entered the seminary. The total number in the collegiate division grew to fifty in the fall and winter of 1950-51. At this writing (1951) the desire of many students for training beyond the two-year course now offered in the collegiate division not only points to further expansion in the collegiate division, but also justifies the vision of the board of trustees in building with an eye to the future of Christian education within The Brethren Church, and ultimately to the future of the Lord's work.

By adding a collegiate division to Grace Seminary, a whole new set of courses was also added. At first these new courses were distributed among the regular seminary teachers. Several instructors from among the students in the upper classes in the seminary division were hired to assist: John Harper in Greek; Robert Munn in French; Jack Churchill in English; and Mrs. Jack Churchill in Spanish. One year later, Rev. Conard K. Sandy, after ten years' absence, returned as full-time professor of Bible and History in the col-

legiate division. After that, Charles Ashman, Jr., Homer A. Kent, Jr., Ralph Gilbert, Rev. Paul Dowdy, and Donald Ogden became instructors respectively in Greek, Greek and English, Psychology and English, Spanish, and Music.

Also assisting as part-time instructors during the year 1950-51, Rev. Herbert Bess, then a middler in the seminary, taught one of the Hebrew grammar classes, and Mr. Evan Adams, another middler, filled out the year as Spanish teacher for Rev. Paul Dowdy, who returned to Argentina.

After reviewing the history of Grace Seminary since its organization in the fall of 1937 and Grace College since 1948, it can be seen how a small rivulet has grown into a mighty stream. It is evident that God's blessing has attended the school from the beginning, and His hand is still upon it for good. It is safe to say that the Lord will continue to bless this school so long as it holds to the original ideals and seeks to make Jesus Christ known as the only Saviour and Lord of Life.



The Faculty and Staff in the Fall of 1949

Back Row: Homer Kent, Jr., Ralph Gilbert, John Harper, Charles Ashman, Jr., Robert Munn. Front Row: Ralph Colburn (National Youth Director), Blaine Snyder (librarian), Robert Culver, Herman Hoyt, Alva J. McClain, Herman Koonitz (pastor Winona Lake Brethren Church), Homer Kent, Sr., Conard Sandy, and Dorothy Magnuson (secretary). Paul Bauman was on round-the-world trip at the time picture was taken.

Half-Million Dollar Robbery!

By Nathan M. Meyer, Asst. Professor in Homiletics, Grace Seminary

No; it was not a union racketeer misappropriating the working man's funds. It was not Murder Incorporated, nor members of the underworld staging a daring holdup of a Chicago bank. It was deliberately plotted and planned by 20,000 fundamental Christians who have their names on the membership list of The Brethren Church.

God forgive us; we do it once every year as regular as Christmas. As a matter of fact, that is exactly when we do it—during the Christmas season—in broad daylight or under the glittering holiday lights of streets and stores of the cities of America. We deplore the way Christmas has been commercialized. Then we rush in like football players ready for scrimmage and strengthen the movement we denounce. It is high time that we Christians stop and consider what we are doing.

Just whose birthday is Christmas anyway? Grandma's? Uncle Jim's? our children's? Every year we read, study, rehearse and even dramatize the story of the Wise Men. We eulogize them for what they did. Then we rush out to do the very opposite. They gave their gifts to Christ, not to Mary or Joseph or Cousin John.

The Wise Men were wise enough to bring all gifts to Christ and Christ alone on His birthday. Christmas is His birthday. You have your own birthday. Don't steal His too! We in the National Fellowship of Brethren Churches are robbing the bank of heaven, stealing from the divine Cashier approximately \$500,000 on His birthday every year. Think of it! With foreign missions, home missions, district missions, Grace Seminary all in the red and cutting back the Lord's business because of lack of money, we Brethren give away more than enough to supply all these needs bountifully. A small private poll indicates that the

average Brethren family spent between \$50 and \$100 last year on what they call Christmas. And the old Devil laughed!

The custom of giving gifts to ourselves on the Lord's birthday is a **pagan custom** originating with the Devil to rob the Saviour on His birthday. Suppose someone did that to you on your birthday! What an awful thing to do to the Son of God who died to give you eternal life! If the average Brethren family spends \$50 on Christmas, the total for The Brethren Church would be \$350,000 annually. Fifty dollars per family would certainly be the minimum, and it's more than we spend for foreign missions in one whole year. It is possible that the average could be around \$100 per family, which would make a total of \$700,000. Add up what your family spent last year for a tree, trimmings, cards, postage, presents, and so forth. The total will surprise you. One man told me: "I even borrowed money and went into debt for Christmas, but I've never yet borrowed money to give to the Lord." Quite probably the actual figure is between the two figures quoted above, or about \$75 per family. That totals \$500,000 in The Brethren Church. Imagine what a half-million-dollar gift could do if given to the Lord at this time.

First of all, it could clear up the desperate situation which has developed in deficits that have been accumulating the last few years. Foreign missions, home missions, and Grace Seminary together need over \$100,000 just to make up for expected offerings which did not come in. The crying need and the urgent opportunities practically demanded that they move ahead for Christ. But offerings did not match the need, and an alarming deficit has now developed. Yet how easily we could wipe out all this and more—much more.

Five missionaries are waiting now

to go to four continents. They cannot go for lack of funds. Missionaries on furlough are begging to return to their fields, but are stranded in the homeland because there is not enough money. A school for missionaries' children is in danger of closing for lack of funds. The whole Grace College building program is in danger of being called off right in the midst of construction, if the money does not come in very soon. What a tragedy that would be! But all this could be changed overnight if we Brethren would give our Christmas gifts to Christ.

But that's not all! We could open ten new home-missions churches. The opportunities are many. In addition to all of that, we could pay cash for the new college buildings at Grace, and burn the mortgage on the present seminary building. Wouldn't all that be simply wonderful? What a testimony for Christ! And we can do it within the next few weeks—if we love the Lord!

Remember, this is not really asking for any sacrifice. This is only a challenge to divert funds that are headed for the cash registers of the merchants into the cash registers of the Lord to be used to win souls. It should not change our regular giving nor deprive us of any necessities for that matter. It would be a wonderful Christmas for you and for the Lord. Think of the relief it would be to have no Christmas shopping to do. But think more of the spiritual benefits and the real meaning of Christmas. After all, it is the Lord's birthday!

For at least once in your life why not try honoring Christ on His birthday? Tell the Lord and your pastor, that as a Christian, you are willing to do your part. The martyrs gave their wallets, their bank accounts, their homes, their families and their lives; it is a small thing for you to give your Christmas.

CHRISTMAS CRUSADE

"A good idea, but it won't work!"

By Nathan M. Meyer

Almost to a man people agree that it is a good idea to give one's Christmas spending to Christ. But all except the very spiritual few say: "But it won't work for us." Why won't it? Because:

1. **We have children.** What kind of Christmas would it be without a tree and all the presents? The children look forward to it and we just could not do that. It wouldn't work for us.

Answer: Why do the children look forward to it? Because you taught them that Christmas consists of trees, lights, food, merriment and getting presents—lots of presents (more than they can appreciate or should have). Then you wonder why they grow up to be selfish and ungrateful. It's about time that you start teaching them the true meaning of Christmas and how to celebrate a "Christian Christmas."

Gather your children together and explain what Christ in love did for them, and tell them that to really please Him on His birthday we ought to give gifts to Him. (We get our gifts on our birthdays.) Ask them to help please Christ by honoring Him this Christmas. "Instead of doing a lot of things to please ourselves, this Christmas we want to do everything to please Him." Make Christmas morning a holy occasion. Read the story of the birthday of the King. Pray to Him and dedicate the gifts that you are going to give Him. The cooperation of your children will surprise you and it will be good for their spiritual growth. We tried it. It works.

2. **We have mother to think of.** We just must get something for mother. She wouldn't understand. She always buys a gift for us, and it just wouldn't be Christmas if we didn't buy a gift for mother.

Answer: You are caught in the vicious web of custom. It's like a wheel. You go round and round, and there is neither end nor exit. But stop to think. Why wouldn't mother understand? If she's a godly mother,

it would delight her heart to see the evidence of spiritual growth in her children; your giving Christ the pre-eminence would make her more happy than if you bought her a new bungalow. And if she is not a godly woman, the testimony of the whole thing would do more toward reaching her for Christ than if you bought her a new Cadillac. Faithfulness and loyalty to the Saviour are always the best and most effective forms of witnessing. Remember God honors those who honor Him!

3. **We have unsaved friends.** They wouldn't understand. We simply must buy presents for them. It is part of our testimony.

Answer: Send them the Christmas-card letter and pray that God will change them into saved friends. (See also paragraph 2.)

4. **And then there's Uncle John.** Uncle John has always somehow looked upon us as favorites, and every year he buys us an expensive present. It wouldn't do not to buy him something.

Answer: Send him a present on his birthday and a letter on the Lord's birthday. (See paragraph 2.)

5. **We'll give an equal amount to the Lord.** We like the idea but in order to have our cake and eat it, too, we'll simply give the Lord as much as we spend for ourselves. Don't you think that's a good way to solve the whole problem?

Answer: Perhaps, if you are satisfied with only half a blessing. Certainly it's a good start in the right direction.

But you have overlooked one thing. Anything you give to the Lord is really a deposit in heaven. Your bank account in the Celestial City will be delivered to you upon your arrival in the City of God. The size of that account will depend upon how much you deposit up there while you are living down here. But please note: The heavenly bank operates on entirely different principles from the First National of your town. The figure written in your deposit book

in heaven is not determined by the amount you give the Lord but by the proportion that you have left. If you can afford to give the Lord the same amount you spend on yourself and friends, you are still cheating the Lord of half of what belongs to Him. Again we ask, whose birthday is it? When you learn to grow in grace and love the Lord with **all** your heart, you will no longer ask if it is all right to give Him half.

WHAT ONE CHURCH DID

A year ago the Leesburg Brethren Church, a congregation of 111 members, was challenged by their pastor to put Christ back into Christmas by giving their regular Christmas spending to Christ. Most Christians were not willing to accept the challenge. They considered it too great a sacrifice. But a few did. Others did in part. In all, nearly a thousand dollars was given as a special Christmas gift to the Lord (not regular offerings).

The following letter was printed in quantity and distributed to those who desired to mail it instead of Christmas cards and presents:

Dear —

This is a strange Christmas card and just a bit early, but there is a reason. Actually, this is a Christmas-card letter. You see, our family has joined the Leesburg Brethren Christmas Crusade to put Christ first on His birthday.

For a number of years we have been buying Christmas cards and gifts for ourselves and those we love. All the while Christ, whose birthday we were celebrating, was left in the background. This year we hope to put HIM first. He died to save us because He loved us and He deserves more love and devotion than we have given Him.

So this year we plan to follow the example of the Wise Men on that first Christmas so long ago when they brought valuable gifts to the Christ-child who had come to earth

(Continued on page 743)

Get-Acquainted Dinner

By Paul R. Bauman



When Grace was purely a graduate theological school, there was a sense in which it could hardly have been called an institution of community interest. True it was that it served the community through its faculty, student body, and alumni who ministered to the needs of certain churches in the immediate area. But, the scope of the school's helpfulness was limited and largely confined to churches. Not until now, therefore, has the school ever made any approach to the community for financial support.

With the organization of Grace College, however, the picture has changed considerably. The school now offers the community a place where its young people, under Christian standards, can receive a liberal arts college education in preparation for a variety of vocations. Graduates of the school are already serving acceptably in the city and county school as teachers. Some public-school teachers are seeking supplementary training; nurses are anxious for additional college work to complete a bachelor's degree. More than thirty students whose homes lie within a radius of forty miles are now attending Grace College. This number will increase, for high-school students are making inquiries about the school. Businessmen are awakening to the realization that the faculty, students, and families connected with the school are now spending upwards of a million dollars a year in the local community.

In recent years business firms all over the country have been awakening to the value of the private college in particular as an instrument to help perpetuate our American way

of life. They have become cognizant of the desperate financial needs of these schools. Many business organizations have set aside funds to be dispensed to schools of higher learning, and it is significant that to a great extent these funds are being given with no strings attached as to the department in which they are to be used.

For several years a number of the local business firms have been contributing to nearby colleges. Some of these have set up student-aid and scholarship funds in addition to outright grants to schools of higher learning.

In view of this growing interest the school's board of trustees has given careful consideration to a plan to seek funds from business and professional firms located in the immediate area of Winona Lake and the nearby town of Warsaw. Both the board and the school's administration are determined, however, to accept only such gifts as will be offered with no strings attached; that is, strings that would cause us in any way to compromise our standards or testimony. If business firms are willing to give under those conditions, there is no reason why donations should not be accepted.

As a first approach Dr. Ogden and I visited more than thirty of the keymen and keywomen of the area, most of whom are heads or high officials in their organizations. Space forbids a detailed account of these preliminary interviews which were held for the purpose of learning whether these individuals would serve on a committee to help form a plan of approach to the community. The fact that there was not a single outright refusal is sufficient to show the graciousness and in-

terest with which we were received.

For the first get-together of this committee with the school's administration, a dinner meeting was held, an account of which recently appeared in the local newspaper. The reprint of this article which appears on page 743 of this magazine will give some idea of the personnel of the group attending. The interest manifested was highly encouraging to us.

Since then a smaller steering committee has been formed, and a plan of approach is being laid out. The owner of the newspaper (who, incidentally, is a most enthusiastic member of the committee) has assured us of complete cooperation in making Grace College known through the Times Union and radio station WRSW.

There is much preliminary work to be done. We cannot expect an immediate flow of gifts, but there will be some. Our readers will be interested to learn that already, before the campaign has begun or any in the local community have been asked, a physician and his wife have made the first gift of \$1,000. This we believe to be an earnest of what the Lord has for us from such sources in the future.

In the meantime our Brethren people should realize that the prospects of help from corporations and professional men presents The Brethren Church with a tremendous challenge. These men are asking: "What has the church done?" and "What does the church expect to do in the present construction program?" The whole program—theirs and ours—should be made a matter of definite prayer during the weeks and months that lie ahead. We are praying. Will you join us?

College Hosts Civic Leaders

(Note—The following article was reprinted from the Warsaw Times-Union. It appeared in the newspaper on Nov. 6, together with the picture appearing on the front cover of the Missionary Herald this week. See also editorial, "Get-Acquainted Dinner."—P.R.B.)

Marking the first step in a mutual get-acquainted program, Grace Seminary and College recently was host to a group of prominent local businessmen and women (note photo at left) at a dinner in the Westminister Hotel, Winona Lake.

The program centered entirely around the school as an educational and cultural institution and the ever-increasing place it is taking in the life of the Warsaw-Winona Lake area.

Thirty-five persons attended the dinner. Dr. Paul R. Bauman, vice president of Grace, was master of ceremonies and introduced the guests and speakers.

Dr. Alva J. McClain, seminary president, explained the founding of the school twenty years ago as a graduate school of theology, and Grace College as a liberal arts college in 1948.

Dr. Herman A. Hoyt, dean,

pointed out that the college is accredited in the field of education for teacher training with the State of Indiana. He also said the college offers majors in the general liberal arts field. The fact that the school brings many cultural advantages to the community in the form of artist and musical series also was stressed.

Before the dinner the group visited the campus and saw the two new college buildings under construction at a cost of approximately \$400,000. The Grace Brethren Church, with which the school is related, will raise a large share of this amount before the buildings are completed. Part is to be raised locally.

Following the dinner, the group adopted a recommendation that the school appoint a committee of seven members to meet with Grace officials and outline a definite financial program in which the local community would share, especially in the construction program.

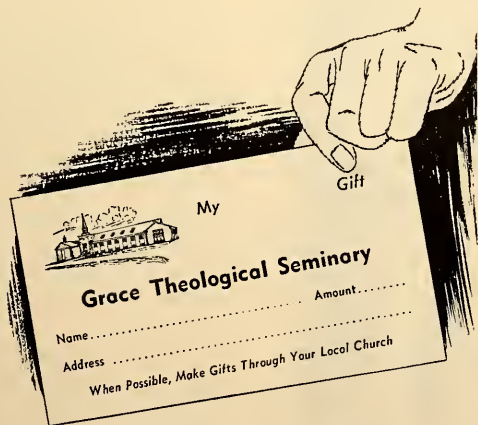
The committee is now being formed and will report to the larger group which is composed of the following local leaders:

Cecil Armstrong, of Armstrong Associates; Mrs. J. R. Baum, Winona Lake; George Bowser, attorney; Frank Brennan, Brennan's Drug Store; H. M. Brooks, Kimble Glass Company; Carl Burt, city school superintendent; Chester C. Cooley, Da-Lite Screen Company; Paul Dunbar, insurance; Don Endicott, church furniture; Jack Engle, mayor of Warsaw; Jesse Eschbach, attorney; David Gast, Gast Fuel and Service; Robert Hall, insurance.

James Hartle, Zimmer Mfg. Company; Mrs. H. H. Hoopes, DePuy Mfg. Company; Max Hull, Hull House; C. H. Ker, Dalton Foundries; Don Lessig, Lessig Engineering firm; Ralph Lucier, United Telephone Company; Blaine Mikesell, American Brattice Cloth; Jerry Overmeyer, Ford agency; Myron Ringo, Lake City Bank; Herbert Robinson, Lake City Bank; Ross Sittler, First National Bank; John Snell, apparel store; Russell Spear, W. R. Thomas store; James Thomas, Rodeheaver Company; Reuben Williams, The Times-Union.

CHRISTMAS CRUSADE

(Continued from page 741)



to be the Saviour of the world. In joining the Christmas Crusade, we have pledged our Christmas spending for this year as a gift to the Christ of Christmas.

The Leesburg Brethren Church will receive our gift to help remodel the old church auditorium. This church is dedicated to the task of telling this war-torn world about the Prince of Peace who was born on Christmas Day. Certainly this sick world needs the gospel message. Right now, our church, the Lord's church needs our help.

We hope that you will not feel that we love you less this year but only that we love Christ more. Please do not buy any presents for us either. We want this Christmas to be only for the Lord. Somehow, we feel that this will be the best Christmas we have ever had.

With love and best wishes,

Col. 1:18 The Christmas Crusaders

"I'm small, but I'm an important instrument. Are you using me?"

Is American Youth Physically Fit?

By Richard G. Messner, Director of Physical Education

Do American youngsters have too easy a life? Are they getting soft and flabby? These and other thought-provoking questions are frankly discussed in the August 2 issue of the **U. S. News and World Report**. President Eisenhower, in a White House conference, has been told these things about the youth of this country:

A test designed to determine muscular fitness was given to 4,264 U.S. schoolchildren, aged 6-16. Out of that number, close to 60 percent failed to measure up to minimum standards.

This same test was passed with flying colors by all but 8.7 percent of 2,879 European children in the same age group.

These statistics are shocking. What is happening to the youth of America? The nation has always prided itself in its "All-American" sports stars, and yet when the real truth is known our young people just aren't getting enough exercise to be physically and emotionally fit. The President was so concerned over the trend of events that he immediately appointed a Council on Youth Fitness headed by Vice President Richard M. Nixon. In September, a commission of 120 leading citizens, appointed by President Eisenhower, was to meet at West Point to lay out a plan to try to reverse the trend toward softness among young people in this country.

The root of the problem seems to be that muscle-building chores have nearly vanished from the American home. It used to be that a youngster received some good exercise by filling the woodbox, hiking a mile or more to school, milking the cows, and plowing the fields. Today we're living in a "push-button" age. You merely set the thermostat for the proper temperature; buses deliver the children to school, and many parents have fallen into the habit of chauffeuring their youngsters even for short distances; cows are automatically milked, and modern farm machinery makes tilling the soil a simple matter. It used to be that the young ladies helped their mother do the family wash by hand, but now they

just push a button and watch television while the clothes automatically wash and dry. Actually, today's young people have more leisure time but fewer places in which to play and use up this time. Dr. Hans Kraus, associate professor of physical medicine and rehabilitation at New York University, writes:

We have gone too far in stressing psychological needs . . . First stress . . . should be placed on physical muscular fitness. This does not mean, of course, that our final goal does not remain the "total personality." But that effort toward achievement of the total personality, however, has lured many away from the one immediate aim of physical education: a strong, physically fit body.



The Christian people of America should even be more alarmed over this growing situation since we know that our body is the temple of the Holy Spirit. It is our duty and responsibility to God to see that we keep ourselves physically fit. It follows logically that we should be doubly concerned about our children and their physical fitness. One of the things that parents should check on before sending their son or daughter to college is the physical-education program. Are there adequate facilities for building strong healthy bodies? Is there a wholesome program of Intramurals? It's a tragedy when a young person graduates from a college with a well-trained mind which is housed in a body which is not physically fit due to lack of exercise and proper physical instruction. Certainly, as Dr. Kraus has pointed out, our final goal should be a development of the "total personality," but a strong, physically fit body is an integral part of anybody's personality.

There is another very important fact that I would like to point out. **There is a direct relationship between physical ability and leadership ability.** A series of tests were run in the United States Military Academy, at West Point, to determine if physical ability had any connection with leadership ability. The highest percentage of men with leadership ability was found in the group that had the most physical ability. Evidence seems to indicate that extensive physical activity is one of the most important prerequisites to leadership.

Just recently I was talking with an executive of a large company. He told me that they were in the process of bringing in younger men for the executive positions to replace the older men. "Fresh blood" was needed in order to spur the company on. The interesting thing was this—each young man was asked if he

(Continued on page 745)



First Seminary Pastor

By Dr. Roymond E. Gingrich

President, Cornus Hill Bible College
Akron, Ohio

One cannot be closely associated with an educational institution such as Grace Theological Seminary without being vitally affected by its influence.

During the formative period and the days of its infancy Grace Seminary was closely related to the First Brethren Church, of Akron, Ohio. This church was its home during the first two years of its history, 1937-1939.

I had the rather distinctive position of being the pastor of the host

church in which the institution was housed; of being a part-time teacher in the school; and of being a part-time student in the seminary, completing my residence work for the Th.M. degree.

These were fruitful years for both church and pastor. Our spiritual life was deepened; our intellectual life was stimulated; our denominational interest was intensified, and our understanding of educational methods was broadened. The young people of the congrega-

tion who were already beginning to feel the challenge of God's call to Christian service were greatly encouraged by the presence of the seminary in their midst.

The full evaluation of the impact of Grace Seminary upon the church and community will have to wait that great day when the Lord, the righteous Judge, shall make manifest the thoughts and deeds of men before we shall fully know just what the school has done for us.

IS AMERICAN YOUTH PHYSICALLY FIT?

(Continued from page 744)

were an athlete, or if he had participated in athletics. If the answer was "No," the applicant was turned down. Why? This company had learned that the athlete has the desire to win and the initiative to get ahead. They knew that there was a close connection between physical ability and leadership ability. A good executive must have the initiative and drive to get ahead.

Bearing these facts in mind, I think we can see the absolute necessity of a topnotch physical-education program at Grace College. Our Brethren young people deserve the very best facilities that we can give them. It is our goal to turn out Christian leaders who will teach and guide the youth of tomorrow. Thus far we have been seriously handicapped by the lack of physical education facilities. I must admit that many times my feeling has been that an athletic program at Grace College is "hopeless," but praise the Lord prayer is being answered. A new baseball field and a new gymnasium are now under construction. With the Lord's guidance and help we shall endeavor to turn out young men and young women who are well trained both mentally and physically.

GIFTS TO GRACE THEOLOGICAL SEMINARY

October 1957

	General Fund	Building Fund		General Fund	Building Fund
Aleppo, Pa.	\$2.00	\$8.00	Modesto, Calif. (McHenry)	15.50	
Alexandria, Va.	12.50		New Troy, Mich.	18.00	2.00
Alto, Mich.		50.00	Norwalk, Calif.	173.75	
Altoona, Pa. (First) ..	10.00	5.00	Osceola, Ind.	11.00	20.00
Anknytown, Ohio	12.50		Oxnard, Calif.	10.00	
Ashland, Ohio	182.37	4.00	Palmyra, Pa.	46.50	
Bellflower, Calif.	21.50	20.00	Peru, Ind.	21.00	100.00
Berne, Ind.	31.00	286.50	Philadelphia, Pa. (First)	181.00	512.00
Canton, Ohio	153.00		Radford, Va.	9.00	3.00
Clay City, Ind.	35.00		Rittman, Ohio	116.25	10.00
Clayton, Ohio	28.50	15.00	Roanoke, Va.	15.70	7.00
Cleveland, Ohio	22.22	16.00	Seal Beach, Calif.	10.00	
Conemaugh, Pa. (Pike) ..	49.00		Sidney, Ind.	216.00	64.00
Dallas Center, Iowa	1.00		South Bend, Ind.	55.00	
Danville, Ohio	2.00	2.00	Washington, D. C.	26.10	17.00
Dayton, Ohio (First) ..	231.50	273.12	Washington, Pa.	5.00	
Dayton, Ohio (N. Riverdale)	377.25	73.00	Waterloo, Iowa	83.10	294.85
Elkhart, Ind.	83.50	30.50	Winchester, Va.	48.00	8.00
Englewood, Ohio		500.00	Winona Lake, Ind.		150.00
Flora, Ind.	63.00	16.25	Winona, Minn.	7.00	20.00
Goshen, Ind.	4.00		York, Pa.		116.65
Hagerstown, Md. (Calvary)		15.00	Isolated	3.50	2.50
Harrisburg, Pa.	44.50	60.00	Non-Brethren	309.50	1,118.00
Homerville, Ohio	7.00		Maintenance Gifts	120.00	
Inglewood, Calif.	108.00	32.50	Camp Grace, Va.	50.00	
Johnstown, Pa. (First) ..	210.30	209.80	Student Body		10.00
Kittanning, Pa. (First) ..	136.30	38.00	Miscellaneous Offerings ..	45.78	
Lake Odessa, Mich.	41.00	50.00			
Lansing, Mich.	21.00		Totals	3,977.62	4,426.11
La Verne, Calif.	29.00	2.00	Designated Gifts:		
Listie, Pa.	22.00		Ashland, Ohio	150.00	
Leesburg, Ind.	78.48	96.84	Kittanning, Pa. (First) ..	35.00	
Leon, Iowa	14.00	1.00	Long Beach, Calif. (First)	50.00	
Limestone, Tenn.		144.35	Martinsburg, Pa.	85.75	
Lisle, Pa.	169.52	38.00	Whittier, Calif. (First) ..	75.00	
Long Beach, Calif. (First)	10.00	10.00	Winona Lake, Ind.	550.00	
Long Beach, Calif.		12.25	Non-Brethren	48.00	
(Los Altos)	100.00		Alumni Association	300.00	
Los Angeles, Calif. (Com.)	8.00		Student Body	59.22	
Mansfield, Ohio (Grace) ..	24.00				
Martinsburg, Pa.	6.00		Total Designated Gifts	1,352.97	
Modesto, Calif. (La Loma)	20.00				



The Classroom Building

NEWS



DAYTON, OHIO. C. S. Zimmerman has resigned as the pastor of the Patterson Park Brethren Church.

WATERLOO, IOWA. The annual missionary conference of the Grace Brethren Church was held Nov. 10-17 with Graham Hay as one of the guest speakers. John Aeby is pastor.

CLEVELAND, OHIO. Rev. C. C. Thomas was guest speaker at homecoming services at the First Brethren Church on Nov. 17. Clair Brickel is pastor.

GLENDORA, CALIF. Ward A. Miller, pastor of the Community Brethren Church of Whittier, Calif., is concluding evangelistic meetings at the Glendora Independent Church of the Brethren Nov. 7-24.

FORT WAYNE, IND. Mark Malles, pastor of the First Brethren Church, has been selected to be a member of the City Prosecutor's Committee for Fort Wayne, which is endeavoring to remove filthy literature from the newsstands of this city.

MEYERSDALE, PA. Mr. and Mrs. J. L. Tressler celebrated their 55th wedding anniversary on Oct. 26. They are members of the Meyersdale Brethren Church.

HAGERSTOWN, MD. Dr. Peter Ruckman was evangelist at the Calvary Brethren Church. Jack Peters is pastor.

SAN DIEGO, CALIF. The address of the soon-to-be completed Grace Brethren Church is 3455 Atlas St. Archer Baum is pastor. His new address is: 2207 Comstock St., Zone 11.

FILLMORE, CALIF. Mr. Norman Rohrer, a graduate of Grace Seminary, was guest speaker at the First Brethren Church on Nov. 10. Maxwell Brenneman is pastor.

WASHINGTON, D. C. Women will no longer be pictured in advertisements for Puerto Rican rum, because of protests by church groups in the U.S. and Puerto Rico. Governor Luis Munoz-Marin has ordered the Puerto Rican Economic Development Association to change its current U.S. advertising program which features women drinking rum cocktails, the Methodist Board of Temperance reports.

NEW YORK. An official of the Israeli government, told a Protestant luncheon assembly that "The Christian is more secure and better off in Israel than in perhaps most of its neighboring countries." Dr. Chaim Vardi, counsellor on Christian affairs to Israel's government, is in the U.S. for a two-month lecture tour. He said the Israeli government has given assistance toward the repair and construction of church buildings, and has provided care and upkeep of the Holy Places. He said it has provided religious education in the State-supported schools whereby each child may be taught according to his own religious faith.

ALBANY, N. Y. The New York State Correction Department has refused to record the religious affiliations of convicts, despite a demand by the Freethinkers of America that it do so. A state government official said that any Protestant, Catholic, or Jew who followed the teachings of his religion would not be in prison, and complications of religious affiliations would be "unfair to religion."

WASHINGTON, D. C. Inclusion of a question on religious affiliation in the 1960 federal census would be a "violation of religious liberty and separation of Church and State," the Baptist Joint Committee on Public Affairs has said. During its annual meeting in Washington the Baptist Joint Committee, representing six major groups of Bap-

THE BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Winona Lake, Ind.
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Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

tists, adopted a strong statement on this issue. It also took a strong stand against government attempts to promote civil defense programs through the churches.

LOS ANGELES. A State Assembly subcommittee, investigating charges that 50 to 60 diploma-mill organizations are operating in Los Angeles, discovered that the activities have even penetrated the ranks of the churches. A housewife testified that for the sum of \$30.20 she obtained a church charter and a certificate which permitted her to perform baptisms, marriages and burials as an ordained minister. The only requirements, she said, were a letter of application and payment of the fee.

JERUSALEM. A town dating back nearly 4,000 years has been discovered in Taibekah, in the Hebron area, by the American School of Oriental research in Jordan. This was announced early in November by Dr. Awni DeJani, assistant director of antiquities in Jerusalem.

Experts believe the discovery of a small ivory statue, resembling the Sphinx of Egypt, proves that the civilizations of Jordan and Egypt were closely connected at that time.

Dejani added that the town had been inhabited for nearly 2,000 years and that many vessels of pottery, copper and glass, together with well-made tools, were discovered.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Aleppo, Pa.	Nov. 18-Dec. 1	Wayne Baker . . .	Mark Malles.
Harrisburg, Pa. . .	Nov. 20-Dec. 1	Conard Sandy . . .	Crusade Team.
Sampleville, Ohio	Dec. 3-15	Charles Flowers . .	Crusade Team.
Ankneytown, Ohio	Dec. 30-Jan. 12	Neil Beery	Crusade Team.

Youth and Religion

By Russell Ogden, Pastor

First Brethren Church
Akron, Ohio



(Article I)

Next to "Sputnik" and Space Travel, the most popular subject to most modern adults is young people's problems. What makes the kids "tick"? What can we do to help keep them straight?

To find out how the young folks feel about their own problems, we went to 661 seniors in the three city high schools, of South Bend, Ind., with a "Youth Opinion Poll." The questions asked pertained to four main categories of major importance in their lives: Religion, Morality, Responsibility, and Security. Their answers were most enlightening. We give them to you in this, and in the three ensuing articles.

The Problem of Religion

Clearly, the first and most important problem facing young people is the problem of religion: "What shall it be—this one, that one, or none of them?" The answer to this question determines every other issue in life.

The public attitude of indifference to religion on the part of young people is well known by all church leaders. Yet, their private attitude as expressed behind the obscurity of an anonymous opinion poll seems a decided contrast. When asked: "Do you think religion is important?" 99 percent of them said, "Yes." However, only 66 percent considered themselves to be personally religious, which means that the remaining one-third feel that they ought to be more religious than they are. The total picture is that the young folks are in sympathy with the work of the church, and many more of them would respond to it with personal encouragement.

Failure of parental example doubtless contributes much to those young folks who make no practice of religion. Only 73 percent of the

students consider their parents to be religious, although 87 percent of them say their parents encourage them to follow some religion. The 14 percent who recommend religion, but do not practice it, surely know what is right, but are failing their children by their example. Young folks usually follow examples, not advice.

Of the seniors polled, only 62 percent claim to attend some church or synagogue with any degree of regularity. Only 72 percent ever read the Bible. Eighty-eight percent occasionally pray, according to their own definition of "prayer."

Sixty percent of them are persuaded that all religions are equally good, although 38 percent are still sectarian enough to disagree. Only two percent were undecided on this issue.

Some students spend as much as twelve to fifteen hours a week in religious activities, but their number is few. As a general average, 62 percent of them spend about four hours a week; 28 percent of them spend one hour or less; 10 percent claim to spend no time at all in religious activities. Here, again, we find an indication of about one-third of our young people who are not giving the time they should to religious pursuits in view of their own estimate of its importance. Perhaps a more definite effort on the part of the church to channel its young people into religious activities would meet with greater success than most churches and youth workers imagine. A lack of sincere adult guidance and effective planning is often the real cause for the lack of youth interest in the church's program.

The main concern of Christians in regard to religion is, of course, how widely the Gospel of Christ is known and accepted. Accordingly, the following question was asked:

"Do you believe the Christian teaching that Jesus Christ died for our sins, arose from the grave, lives today, and is able to give us everlasting life?"

From three public high schools composed of Catholics, Jews, Protestants, and the non-religious, 85 percent of the graduating classes answered "Yes." We cannot say of course, that these have all exercised saving faith in the merits of our Lord's atonement, but we can say that they are acquainted with, and do accept, the historic facts and doctrines of Christianity. Only 4 percent answered a definite "No." Ten percent said they were still "Not sure." Fewer than one out of a hundred claimed that they never heard of the Christian Gospel.

Our conclusion concerning youth and the problem of religion is not that they are uninterested, nor even totally uninformed, but that they are confused, and that many of them would accept help on the problem if someone offered it to them. Their apparent callousness is not usually an expression of their natural feeling but is a pretended sophistication meant to hide a real uncertainty. It is the imitation of what they think is a proper "grown-up" attitude.

Most of them will follow some sort of religion all their lives, but if left to themselves, they will wander aimlessly upon a sea of religious speculation, governed by the delusion that it doesn't matter what you believe, as long as you are sincere. Our alternative is not to leave them to themselves. Many who are now undecided in their faith will eventually be won by someone with a positive doctrine. Let us pray that the doctrine will be the true Gospel of Jesus Christ. Whoever goes after them first, and most earnestly, will win many of them. Perhaps it could even be us!

(Next week: "The Problem of Morality")

Impossible Into Possible

By George M. Leader

The Governor of Pennsylvania, who visited Israel last year, prepared the foregoing article especially for the AIS Bulletin.



Photo: Israel Office of Information

One of the hottest and most forbidding areas of the world is to be found at the southern end of the Dead Sea, the site of ancient Sodom and Gomorrah. The Mountains of salt and the nearby cave of David, where he and his men may have stopped in their flight from King Saul, conjure up vivid scenes of the Biblical past. Today, a modern asphalt road, traversing a badlands area reminiscent of South Dakota, connects Sodom with Beersheba. Trucks carry out potash which has been extracted by a modern plant, a part of which is visible in the above picture. While the sea has always been referred to as "dead" the vital materials being extracted are producing potash fertilizers which are making it possible for Israel to reclaim thousands of acres of wasted land. Paradoxically, the Dead Sea is thus today giving life to barren lands. A plan to reestablish a potash plant at the northern end of the Dead Sea, in the State of Jordan, is also in operation.

Israel is truly a land of miracles. It is a land where the faith and vision of its people have combined with technical ability and skill to produce astonishing results.

Very often the combination of hard actuality and facts with the dreams of the idealist is an impossibility. Very often the facts hobble the dream.

But in Israel the facts and the dream have merged into a Twentieth Century wonder.

Nine years ago, almost ten, the State of Israel was born. It was a bloody and violent affair which ultimately turned over to 600,000 Jews a sliver of territory along the eastern coast of the Mediterranean Sea—a sliver of land about the size of the State of New Jersey. It was a barren land, lacking resources or fruitfulness—all the physical properties that traditionally make a nation grow and prosper.

But these 600,000 Israelis were dedicated people. Once they won political autonomy and American sympathy, they turned their minds and hands to the job of making the desert bloom with crops, with homes for thousands of their own people, with all the attributes of a modern and progressive nation.

To do this, they called on the skills and abilities of technicians from many nations. Experts in agriculture, industry, forestry, chemistry and every other field of knowledge came to Israel, assessed her future possibilities and made their reports.

The experts struck a balance between land, water and people. These are cold facts. From this balance they made the prediction that Israel could not support more than two millions.

The Doors Are Open

But the Israelis are not accepting the prediction of the technical

experts. Israel's population is now almost two millions and her doors are open to all Jews who want to come there. Israel refuses to be bound by the opinions of those who look only at land, not at people.

The people of Israel by their courage and dedication are passing the limits set for them by the experts.

Water is the key to the future of Israel. When I talked with Prime Minister Ben Gurion, it was apparent that he spends much of his time reading about irrigation and flood control and thinking of ways to bring water to the southern part of the country, a desert which the Bible predicts will some day bloom.

Already one pipeline carries fresh water to the Negev. The water comes from the small Yarkon River that flows through Tel-Aviv. The United States has made this pipeline possible by spending \$2 million, and the steel itself came from German reparations.

My family and I visited a collective farm, a kibbutz, as the Israelis call it. Its name is Nahal Oz, "the place of the pioneer fighters." The young men and women of Nahal Oz are just that—pioneer fighters who with skill, energy and courage are settling and holding this land as farmers and fighters.

Technically I was astonished at the high level of their agricultural methods. Modern American equipment was at work in their fields. Some of the finest Holstein cattle I have ever seen were housed in the modern barns.

As a farmer, I was particularly impressed with the splendid construction of the poultry buildings and the fine quality of the Leghorn chickens raised there. The Israelis are not only producing enough eggs for their own use but also are exporting eggs and baby chicks to other Mediterranean countries.

Here was a modern agricultural development equal to the very best that I have seen in the United States.

Jordan River Unexploited

The main source of fresh water, as yet relatively unexploited, is the Jordan River which flows into the northern part of the country from hostile territory, passes into the Sea of Galilee and emerges, again in hostile territory, to flow another seventy-five miles into the salty Dead Sea. The water in the small river is today one of the most explosive of

all the controversial issues dividing the Israelis and their Arab neighbors in the Middle East. Israel wants to build a mammoth pipeline from a point north of the Sea of Galilee down to the Southern Desert to irrigate the presently barren land.

The facts about Israel's resources are well known to Prime Minister Ben Gurion, to Levi Eshkol, Finance

Minister, to Golda Meir, Foreign Minister—to all Israel.

But the Israelis are moving ahead. By their determination and devotion they are overcoming the seeming facts. Israel is truly the land where the impossible is being transformed into the possible.

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Israeli Thanksgiving Festivity

"Dance of the Sheaves"



Photo: Israel Office of Information

These women from Dahlia, a **kibbutz** (collective settlement) in southern Galilee, are celebrating the harvesting of the wheat. Holding sheaves of wheat aloft and wearing costumes designed on Biblical models, they are giving a modern representation of "the feast of ingathering, at the end of the year, when thou gatherest in thy labours out of the field" (Exodus 23:16). The **kibbutz** in Israel has, of course, played a vital role both in the young State's agricultural development and in its defense. There are various kinds of such **kibbutzim**, distinguished according to the political and religious inclinations of the members. At present, they are giving way to looser and more individualistic forms of association as Israel comes to achieve a stronger agricultural base and deeper security.

Pike Brethren Church



PIKE BRETHREN CHURCH, CONEMAUGH, PA.

Ground was broken on March 15, 1953, and less than five years later the church was dedicated debt free, and never having had a mortgage upon it.

By the Editor

The time was January 21, 1953. The occasion was a specially called congregational meeting of the Pike Brethren Church. The purpose was to consider the advisability of erecting a new church building to care for the expanding program.

Memory played an important role in the meeting that night and accounted for a mixture of reaction. Some remembered the days when the old frame building was erected in the late 1800's. Others recalled that it was within those walls that they had come to know the Saviour, but almost all present remembered too that last Sunday over 200 had been crowded into the small auditorium originally designed to seat about 150 people. They remembered only too well that last Sunday there were seven Sunday-school classes meeting in the auditorium, and that seven teachers had expounded the lesson from seven different "angles," for only curtains divided the classes.

They remembered that last Sunday 30 children were crowded into a room 8 by 10. They remembered that on special days over 300 had tried to crowd inside the doors of the church, and many times folk just did not get in. It was voted unanimously to start the new building as soon as possible. The building committee (pictured on the opposite page) was elected and the wheels of progress began to turn. The committee met February 19 with D. G. Puderbaugh, an architect from Altoona, Pa., and on March 15 ground was broken for the new edifice.

THE FACTS

On the day that ground was broken, the estimated cost of the building was over \$70,000. In the building fund was \$2,500, and beyond that was the faithfulness of the Lord to supply every need. Businessmen of the community shook their heads and declared it could

never be done. However, the people, as in the days of Nehemiah, had a mind to work. In fact, all the labor on the building was donated with the exception of the bricklaying, plastering, and the shingling of the roof. On May 2, 1954, the cornerstone was laid, and the congregation was inspired to labor anew, sacrificially contributing both their labor and finances to see the church constructed.

DEBT FREE

Four years and nine months later, on November 3, 1957, the new edifice of the Pike Brethren Church was dedicated with the total cost being \$77,094.51. Of this amount, not one cent of interest was ever paid, there was never a mortgage on the building, and the only loan was one of \$2,000 to help with the brick work, this amount having been loaned interest free.

The new building is in a "T"

Dedicated Debt Free



BUILDING COMMITTEE

Left to right: Virgil Fitz, Jack Griffith, C. B. Goughnour, Loy Leonard, Lloyd Davis, Grant Davis, E. J. Simmons, Pastor Clair Gartland, and Charles Kerr. (Glenn Teeter, recently moved to California is not in picture.)

shape with the main auditorium measuring 42 by 62 feet and the Sunday-school unit 37 by 72 feet. The main auditorium will conveniently seat 252 people with a balcony seating 77 people, and a large choir loft seating 36. A nursery, cloakroom, and baptistry form a part of the main auditorium. On the first floor in the Sunday-school unit are the pastor's study, Sunday-school office, large classroom, choir room, and two restrooms. In the basement are nine classrooms 10 by 16 feet, a kitchen 17 by 17 feet, boiler room, and a large auditorium 35 by 45, which has no obstructions.

The Sunday-school building is so constructed that a second floor can be added at any time. On the day of dedication, September 15, 1956, Rev. Kenneth Ashman, former pastor of the church, delivered the dedicatory message. Since then additional touches have been added to the church, and on November

3 the final payment was made on recent additions. The Pike Brethren Church stands as a monument to what a congregation can do when they set out to accomplish a work for the Lord. Weekly contributions, sacrificially given, made possible week-by-week payment of bills. As the money came in, the construction was continued.

During all the building program, the contributions to missions continued to equal the year before, and the offerings to foreign missions in 1956 and 1957 were the largest in the history of the church.

The Missionary Herald congratulates the Pike Brethren Church for its accomplishment for the Lord, and the Lord is to be praised for the interest of this church in every missionary endeavor of our brotherhood. Under the 12-year spiritual leadership of Pastor Clair Gartland, the Pike Brethren Church has made real strides for the Lord, to whom is given all the praise and the glory.



CORNERSTONE LAYING

The cornerstone was laid on May 2, 1954 with Pastor Clair Gartland delivering the message.

In Memoriam

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25-26).

Mrs. Seltha Dawson, 95, departed to be with the Lord on Oct. 30. She had been a member of the Brethren Church since 1893, and was an intimate friend of Dr. Alva J. McClain, who preached the funeral sermon. Full details will be found in the forthcoming educational issue of the Missionary Herald.

Mrs. Mary Candis Schlegel, a member of the Norwalk Brethren Church (formerly the Second Brethren Church) for 27 years, went to be with her Lord on Oct. 15. She reached the age of 87 years, and served the Lord very faithfully all her life.—Henry Rempel, pastor.

Mrs. Eva Dilling, 78, charter member and faithful deaconess of The First Brethren Church of Martinsburg, Pa., departed to be with her Lord on Oct. 25. Mr. and Mrs. Dilling had just celebrated their 50th wedding anniversary on Sept. 25.—Richard E. Grant, pastor.

Mrs. Elizabeth Gray, 75, went to be with the Lord on Oct. 23. She has been a faithful member and prayer warrior at the First Brethren Church of Whittier, Calif., for many years. She was the mother of Mrs. Byron Frick.—L. Hohenstein, pastor.

Robert N. Anthony, 43, was promoted to Heaven Oct. 21 from his home in North Willow Grove. Enduring a physical affliction for 22 years, the Lord gave him patience.—Robert Crees, pastor.

Homecoming at Norwalk

By Henry Rempel, Pastor

On Sunday, November 3, the Norwalk Brethren Church, Norwalk, Calif., observed its anniversary and homecoming day. Since this church is a continuation of the former Second Brethren Church of Los Angeles, it has many friends and former members residing in southern California and across the nation. The theme of the day virtually was "Where there is no vision, the people perish." At this anniversary the local church especially featured its foreign missionaries, namely: Rev. and Mrs. Leroy Howard, (Mexico); Albert and Elsie Balser, (Africa); Rev. and Mrs. Elmer Sachs of Sky Pilots, residents in Denver, Colo.; and Rev. and Mrs. Norman Nelson (Philippines). Rev. Howard brought a challenging message at the morning service. Meals were served at noon and at 6 p.m. to 200 people. The afternoon homecoming service was built around the topic of "The Past and the Present." Six laymen spoke of the work and the blessings of God as it rested upon the former church. Ray Runyon, a charter member, related how the work started with a Bible class in 1909. The pastor of the local church consummated the theme by speaking briefly on "The End and The Beginning," which of course referred to the closing of the former work and the opening of the work in Norwalk. The following was revealed: In 1949 the Sunday School attendance averaged 190 for the year, in 1953 it averaged 118. Services began in Norwalk in December of 1953 and the average Sunday school attendance that month was 55. The average attendance in Sunday school for the first year in Norwalk was hovering around the 100 mark. Last year it averaged 257 and this year

for the month of September it averaged 316, and for October 331. Worship services grew proportionately. For the year 1956, the average in the morning service was 107 and for the past quarter (July through September 1957) it was 126. It was pointed out that the Christian Day School began with 148 children in attendance in September 1955. This fall 181 are in attendance. It might be of interest to note that the first pastor, of the Second Brethren Church, Dr. Martin Shively, served the church at an annual salary of \$500, whereas the payroll at the Norwalk Brethren Church today is \$2,500 per month. This includes six teachers in the day school, 2 secretaries, two custodians, bookkeeper, bus driver, and pastor. (Some of these work part-time.) It was further reported that the Christian Day School is making a very favorable impact upon the Norwalk community. The school is rapidly becoming to be known as "The school where children really learn something." Above all, the boys and girls here get the gospel, accept Christ as Saviour, and then are built up in "the faith." Special music was presented by the Yerian family, Mrs. Margarette Bearg and by the Polman family. Offerings for the day totaled \$764.00. Attendances totaled 943. The day was climaxed by the rendition of a sacred concert by Irvin Butler, accordionist, and Ranson Hess, tenor soloist. The main results were that a lovely Christian lady stepped out for membership and a senior in the local high school presented himself for full-time Christian service. We praise the Lord for all His goodness in Norwalk, Calif.





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CONTAINING THE MINUTES OF THE SIXTY-EIGHTH ANNUAL CONFERENCE
OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

Winona Lake, Indiana, August 19-25, 1957

DECEMBER 7, 1957

The BRETHREN
MISSIONARY

HERALD



NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

Next Conference: August 18-24, 1958, Winona Lake, Indiana

NATIONAL BUSINESS OFFICES

Winona Lake, Indiana

(Warsaw Exchange)

Brethren Home Missions Council	AMherst	7-74
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NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

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Moderator—Miles Taber.
 Vice Moderator—John Aeby.
 Secretary—Clyde K. Landrum.
 Assistant Secretary—Charles Turner.
 Treasurer—Roy H. Kinsey,
 1634 Pinecrest Dr., Dayton 4, Ohio
 Statistician—C. S. Zimmerman.

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 Richard P. DeArmey.
 William A. Steffler.

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 East—William H. Schaffer, Sheldon Snyder.
 Indiana—Irvin Miller, Scott Weaver.
 Iowa—R. H. Kettell.
 Michigan—Homer Miller.
 Mid-Atlantic—John J. Burns, James G. Dixon, Chmn.
 Midwest—Carl Bates.
 Northern Atlantic—William Male.
 Northern California—Nelson Hall.
 Northern Ohio—Wesley Haller, Gene Witzky.
 Northwest—Robert Griffith.
 Southeast—Ralph Colburn, Edward Lewis.
 Southern Ohio—Randall Rossman, True Hunt.

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 Harry Sturz.
 Vernon Harris.
 Lee Crist.
 Russell Williams.
 Vernon Schrock.
 Maurice Hern.

Rules and Organization

Glenn O'Neal, Chmn.
 James G. Dixon.
 Charles H. Ashman, Jr.

Moderator's Address

John C. Whitcomb, Jr., Chmn.
 Gene Witzky.
 Elias White.

Resolutions

Leon Myers, Chmn.
 Warren Tamkin.
 Lester Smitley.

Finance

Roy H. Kinsey, Chmn.
 Robert Ervin.
 Harry Shipley.

Conference Minutes

Clyde K. Landrum, Chmn.
 Arnold R. Kriegbaum.
 Ralph Gilbert.

Auditing Committee

Frank Poland, Chmn.
 Kenneth G. Moeller.
 Earl Cole.

Denominational Interests

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 W. A. Ogden.
 A. J. McClain.
 Cleve Miller.
 Paul R. Bauman.
 Arnold R. Kriegbaum, Sec.
 C. H. Ashman, Sr.
 F. B. Miller.

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Ord Gehman, Chmn.
 Miles Taber.
 Randall Rossman.

Committee on the Christian Ministry
 Edward N. Schneider, Chmn.
 Mark Malles.
 Vir Brickel.
 Harold Bolesky.
 Harry Sturz.
 Walter McPheeters.

Christian Day School Committee
 Charles Mayes, Chmn.
 Hett Weaver.
 Henry Rempel.

Committee on Pastorless Churches and
 Available Men

Nathan M. Meyer, Chmn.
 Ralph J. Colburn.

Evin Cashman.
 William Male.
 John J. Burns.
 Ridall E. Maycumber.
 Hiner Lingenfelter.
 Vernon Schrock.
 Victor Rogers.
 Richard Sellers.
 Robert Griffith.
 Moderator of each district.

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 Roy Lowery.
 Marvin Fisher.
 Hiner A. Kent, Jr.
 Edward Saunders.
 Gard Sandy.
 W. H. Schaffer.
 Russell Weber, Sec.

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 William Fisher.
 Owen Hacker.
 Herman Schumacher.
 Bron Feters.

Glenn O'Neal.
 Bernard Schneider.
 L. Joseph Dombek.
 R. Paul Miller.
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Youth Fellowship

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 Gerald Polman.
 Charles Ashman, Jr.
 Homer Kent, Jr.
 Kenneth Ashman.
 John J. Burns.
 Clair Gartland.

Sunday School Board

James Dixon, Pres.
 Galen Lingenfelter.
 Caleb Zimmerman.
 Harold Etling.
 Lyle Marvin.
 Vernon Harris.
 Glenn Miller.
 Edwin Schrock.
 Miles Taber.
 John Burns.
 Henry Rempel.
 William Male.

Conference Publicity

Arnold R. Kriegbaum, Chmn.
 Miles Taber.
 L. L. Grubb.
 Clyde K. Landrum.
 W. A. Ogden.

Conference Travel Insurance

Clyde K. Landrum, Chmn.
 Jesse Deloe.
 Earl Virts.

Brethren Hymnbook

Donald Ogden, Chmn.
 Herman A. Hoyt.
 Russell Ward.
 James Sweeton.

Awake to Reality

MODERATOR'S ADDRESS

By BERNARD SCHNEIDER, I

Two hundred and forty-nine years ago, eight men and women entered the clear water of the little river Eider, to received Christian baptism. These eight persons organized the first Brethren church. Thus a great spiritual movement was born which since has been divided into several branches. Our particular branch of the great Brethren movement was organized in 1882, so we are this week celebrating the 75th anniversary of our church.

It seems to me that the Holy Spirit led the members of the executive board when they selected the theme of this conference last summer, for what could be more appropriate for us on this anniversary year than the sobering challenge "Awake to Reality." In Paul's letter to the Romans, chapter 13, verses 11-14 we read these words: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

"Awake to reality!" "It is high time to awake out of sleep!" When a person is sleeping, he is not conscious to reality. He may be dreaming. His subconscious may be wandering around in the unreal world of dream. He may there be doing great things, as when I dreamed sometime ago and discovered that I could fly in a certain position without wings, but when I awoke to reality, I was still bound by the law of gravitation.

A church may be asleep. While sleeping, she may be dreaming of doing great

things, but what about reality? Devil likes nothing better than a church asleep. The Lord wants nothing more earnestly than a church awake to reality.

What then is the reality which the Brethren Church should be awake today? The reality is that the world has grown to the tremendous size of two and one-half thousand million living souls whom far less than one out of two actually know Christ as Saviour. Reality is that percentage-wise true Christianity is rapidly losing ground. Souls in ever increasing numbers are entering eternity without Christ. Half of them have even heard the name of Christ. Reality is that Jesus Christ died for all of them and that He placed the treasure and responsibility of His salvation in the hands of His followers, depending upon them to bring this treasure to every creature. Today He is depending upon us to do this. This is reality. Reality is that every person we meet bears the image of God, that Christ died for him, that he potentially is a child of God, but he instead is doomed for hell because of sin. Reality is that God holds us responsible for bringing this person in contact with the message of salvation. Reality is that God not only expects us to succeed in this but has promised us the divine assistance necessary for success. Reality is that the day is far spent, that soon the Lord will return, that soon our opportunity will be over, that soon judgment will begin, and it will begin in the house of God. Is the church awake to this reality? Are we living and acting as if we were awake and aware of this? Are we living and acting as if we were sleeping, dreaming sweet dreams of success?

As we see many churches today performing halfheartedly, half-tired with mediocre and doubtful results at the most challenging task possible for a man to face,

lieve that the Lord himself and the many angels of heaven would like to step to our midst and shout, "Awake to reality, awake thou that sleepest."

It is my purpose, under God, to help open our eyes to reality this evening. It is the goal of this message that we may see the facts as they really are, not as they may seem to us when we are dreaming. When we compare our progress with the even smaller progress of other groups. In the endeavor to accomplish this, I want to take you with me to the book of the Acts of the Apostles and here make comparison between what God was able to do through the early church, and the progress that we can expect of today. Then as we face reality together we want to ask: "What was it that these Christians had which we do not have, or what did they do which we are doing?" These will be sobering thoughts and questions, but the most difficult part will be to face this reality and accept its challenge.

THE SUCCESS OF THE EARLY CHURCH

The work of the early church, as committed to her by our Lord, was to evangelize the world, that is, to get the good news of the Gospel out to all the people in the world and to teach those who answered the gospel invitation how to live as the children of God. This is still the work and calling of every church which is true to her Lord. In this work the early church was successful beyond human expectations.

In Acts 2:41 we read: "Then they that gladly received his word were baptized: and the same day there were added to them about three thousand souls." This was the harvest at the end of the first day for the church. A few days later the record says: "Howbeit many of them which heard the word believed; and the number of the men was about five thousand."

Now opposition and persecution broke loose in earnest, and the Devil began his work from within as well. Yet, a few

weeks later, another entry in the records of the first church in Jerusalem says: "And believers were the more added to the Lord, and multitudes both of men and women."

These are but samples which indicate the rapid spread of the Gospel in Jerusalem during the first few months. Soon the Gospel spread from town to town in all Judea, and from province to province until in forty years there was hardly a place of any size in the then civilized world which did not have its group of believers, and Paul could boast about the "saints in Caesar's household."

This success was possible in spite of the most severe opposition and persecution which the church faced on every hand. To join the group of believers meant to endanger your life and that of your family. Their properties were confiscated and every known means of torture was tried in a vain effort to halt the progress of the Gospel.

In Acts 8:1-3 we read: "And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison."

Jesus had told His disciples before that in the world they would face tribulation. That tribulation now swept down upon them like a tidal wave. It first started in Palestine where the Jewish authorities persecuted both the disciples and all the followers of Christ with every means at their disposal. We do not read very far in the Book of Acts until we find that James was beheaded for the Gospel, Steven was stoned to death, Peter was thrown in prison. Paul and Silas were cast into a dungeon. The whole company of disciples were persecuted and scattered. But the hatred of

the Jews and their persecution was as nothing compared to the persecution which was poured out on the church when once Rome began to hate the Christian followers.

Proud Rome had never been defeated and now all her power was turned loose to utterly destroy this daring, pesky sect. Christians were hounded everywhere. They were fed to wild beasts. They were torn apart by special machines for torture. They were burned alive at the stake. They were crucified on forests of crosses. But all the mighty power of Rome could not blot out the testimony of the church, and in a few generations Christianity had proved stronger than the iron power of great Rome which fell before the power of the Gospel.

How do we come out in an honest comparison with that kind of Christianity? Are we denting the Iron Curtain with the Gospel? Are we seeing multitudes turn to Christ? We must remember, too, that the early church with all her success possessed no endowments, no funds, no buildings, no schools, no seminaries, no Bible institutes, no equipment, no influence, but they did go forward. They did have multitudes of converts. As we count our converts this past year and find we have made a net gain of a few hundred, are we ready to face reality?

THE PROBLEMS OF THE EARLY CHURCH COMPARED WITH OURS

Doubtless, many of you have been thinking that it is unfair to make a comparison between the early church and the church today. We have a feeling somehow that their world was more ready to receive the Gospel and that Christianity was young and pure and not beset with the many struggles and bottlenecks which hold back the progress of the Gospel today. We usually think of the early church as a sort of super-church with super-Christians. However, I'm quite convinced that this is a very mistaken idea as the following considerations will quickly demonstrate:

The Early Church Was Beset With Prejudices

Prejudice is one of the great problems of our churches. So many of us have natural prejudices which keep from giving out wholehearted support to the problem of the church. The early church had these same prejudices to hinder them.

There was the great prejudice of the Jews against the gentiles. Every Jewish person had learned from youth up to thank God in his daily prayer for not having been born a gentile dog. Peter had to see at least three special miracles before he could overcome this prejudice and believe that God could actually think of saving a gentile.

There was the tremendous prejudice against sending missionaries to other lands. Reading the tenth and eleventh chapters of Acts with this problem in mind will cause us to be amazed as we see how strong this prejudice really was. The Lord had to literally force the early church out into the world.

Differences Over Doctrine

The fifteenth chapter of Acts is eloquent proof that the early church had serious difficulties over doctrinal questions. People were prejudiced against the doctrine of grace. We read: "And certain men which came down from Jerusalem taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. Wherefore Paul and Barnabas had small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of the apostles should go up to Jerusalem unto the apostles and elders about this question. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them . . ."

The difference in the church was over

e question of whether salvation is by grace alone, or by grace plus law keeping. It developed into a real battle in the church, and this battle has never stopped this very day.

Disagreement Among Leaders

"And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them who departed from them from Pamphylia and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark and sailed unto Cyprus: And Paul chose Silas, and departed. . . ."

These men were the foremost missionaries of the early church and were known as church leaders everywhere. You may be certain that when they split asunder, the whole church heard about it. The devil would never miss an opportunity like this for stirring up trouble in the church.

Hypocrites

One of the heaviest burdens of the church is the presence of hypocrites within. We have them today, people who profess to be Christians but are not changed in heart. We have some even among the junior high-school groups along our churches. There are more among those of senior high-school age. Young people who profess to be Christians but who tell dirty stories, who lie, and do not live like a true Christian. The largest percentage, however, is found in our adult membership. With sadness I must admit that we have too many who give lip service to God, but whose lives do not show any evidence that Christ is real to them. Hypocrites are the devil's best helpers in hindering the work of Christ. Did the early church have them too? Indeed she did, though perhaps the percentage was smaller as always the case when persecution is

strong against the church. In Acts 5 we read: "But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? . . . And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out."

Murmurers and Complainers

One of the most up-to-date sounding verses in the Bible is found in Acts 6:1: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration."

Next to hypocrites, the most pesky problem in the church is with murmurers and complainers, the discontent, the finders of fault. They usually whisper and talk behind your back and under cover, but who can estimate the damage they cause? Every church has them. Some of them are well meaning. Others are just mean. The older the congregation, the larger their number. They are like chiggers that get under your skin and cause festering sores. But again we notice that this problem is not peculiar to our day. Moses could tell us some stories about them in his day. These same people were present in the early church.

All this certainly demonstrates that the early church was not a superchurch with super-Christians, but an ordinary church with the same kind of people and the same kind of problems that we have in our churches today.

THE DIFFERENCE BETWEEN THE EARLY CHURCH AND OURS

We come now to the real issue of this message. What then was the reason for the phenomenal success and growth of the early church? What was the secret of her power? What did she have that we do not possess? What did the Christians do which we are not doing? If we can get the answers to these questions, we will at least know what our trouble is.

Surely the difference is not with God and His Christ. "Jesus Christ the same yesterday and today and for ever." "The Lord's hand is not shortened, that it cannot save; neither his ear heavy; that it cannot hear." The Lord still is "not willing that any should perish, but that all should come to repentance." Nor is the difference in the Gospel which we preach, for we have the same Gospel which Peter and Paul proclaimed in that we have received it from them. The difference is not with the world nor men in it, for in spite of outward changes, human nature is exactly the same as it was two thousand years ago. It makes no difference whether a man walks around in the latest suit, cut by Society Fashion, or in a toga, woven by Sol Shechem, whether he rides a plodding donkey, a high-powered automobile, or a screaming jet. The man is the same and his needs are the same.

The difference is with the church and with her people. To put it more bluntly, the difference is with us and with our attitude. It is a difference in degree mainly. As we carefully consider the spiritual life of the early church, we find that there was more prayer, more love shown, more people filled with the Holy Spirit and a far greater earnestness shown in spiritual things by the rank and file of the followers of Christ than we find in our churches today. Of all the differences between the early church and ours, there are three which appear to me to be the real cause of the awful slowdown in the cause of Christ today. These three differences we want to consider especially.

The Whole Church Witnessing

In the early church, the whole membership was constantly engaged in witnessing for Christ. There was no separation and distinction then between the laymen and the clergy in this matter. They all were busy at this task and went forth with a passion to fulfill it. The reading of a few verses will convince of this.

"And Saul was consenting unto his death. And at that time there was great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles . . . Therefore they that were scattered abroad went every where preaching the word" (Acts 8:1, 4).

"Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phoenicia, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord" (Acts 11:19-23).

These people were not trained clergymen. They were laymen, groups of families who had left their homes because of the persecution, and wherever they went they began to witness for Christ. They told the story of God's salvation, and their telling was backed with real conviction, with love, and with a holy life. The result was that new congregations of believers sprang up without any official action or sanction by any church and before a profession

minister could get there. This was more the rule than the exception.

It is my sincere conviction that here is one of the weakest spots in our churches today. There has come into being a sort of divorce between ministers and lay people which is not of God. The average congregation today hires a preacher, builds a fine church building and usually expects results automatically. The preacher is to do the work and the people will pay the bill, and there the matter ends as far as the rank and file of the church members go. But this is all wrong. According to the Word of God, every Christian is conscripted into Christ's army, and that for full time. Every believer has a divine mission from God. Every Christian is an ambassador for Christ. Every believer is to be a witness for Christ. The blood of lost souls is on our hands if we do not witness to the lost.

As your moderator, I feel a great burden in this matter. I call on every pastor who leads a congregation to make it a life and death matter in his ministry, to lead his people into a life of active witnessing. If the present membership will not respond, then let us concentrate on the new members, getting them started in this most vital activity of the Christian life. The importance of this cannot be over emphasized. Every evangelical church of exceptional growth and power which I know anything about is characterized by faithful and passionate witnessing to its laity. Brethren, this is the New Testament way. Hiring preachers and professional evangelists is not enough. We must awake to reality. In Europe where Christianity was a great success centuries ago, it is almost dead today mainly so because the rank and file of the church members have not been taught, nor are they expected to bear a personal witness for Jesus Christ.

The Lordship of Christ

In the early church, there was a lack of equipment, of trained leadership, of many other things which we con-

sider essential today. However, what they lacked in those things, they made up for in a personal devotion and loyalty to Christ which overcame all hindrances and handicaps.

This devotion to Christ put everything else in the background. It expressed itself in faithfulness to Him and to His cause. They did not let other things, such as comfort, worldly friends, inconveniences, or family ties keep them from serving Christ. They were ever faithful in attendance when they assembled together for fellowship and for worship. Of the first group we read: "They were all with one accord in one place" (Acts 2:1). Later on we read: "And they continuing daily with one accord in the temple" (Acts 2:46). Still later we are told: "And the multitude which believed were of one heart and of one soul" (Acts 4:32).

As we make a comparison between the faithfulness of these early Christians and with that of Christian people today we are reminded of Paul's admonition: "Thou therefore endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3). The Lord who died our souls to save is waging a war to the death against the forces of evil. The purpose of that war is to deliver men's souls from the slavery of sin. The church of Jesus Christ is His army which He calls upon to advance against the enemy. What kind of an army is this that He has today? In the early church, He had an army that He could count on to go all out with Him in delivering men. They were loyal and faithful to the death. But what about His army today? Suppose the armies of the world would go about their battles as we do in the church today? I dare you to face reality here!

Imagine the captain looking over his company on the morning of an important battle. Noticing many vacancies, he turns to one of his lieutenants and the following conversation ensues:

"Lieutenant Black, what is wrong this morning? Where are the soldiers?"

"I'm sorry, sir, for their absence, but

it was impossible for them to be here for this battle."

"What do you mean, impossible? There is no such word in the army. Where is Sergeant Brown?"

"He had company coming today, sir, and therefore could not come."

"Where is Corporal Smith?"

"I'm sorry, sir, but his wife was offended by Private Benton's wife, and he won't be coming for any more battles."

"I don't see Corporal Duncan. Where is he?"

"Corporal Duncan took his family to the beach, but he will be back, sir."

"Where are Privates Hall and Simpson?"

"They all said it was too hot today and asked to be excused."

"I am missing Corporal Foster. Where is he?"

"Corporal Foster said that he had a headache and won't be here."

"I notice Sergeant Worth is missing. Where is he?"

"Well, his wife called and said that they had an opportunity to go to Chicago and see the big game between the Yankees and White Sox. She said they were sorry to miss and would be with us in Spirit."

This picture would be laughable if it were not so tragically true. This is not overdrawn either, for when the congregation meets for prayer meeting on Wednesday night, representing the most important service for the believer, usually one out of five or less of the soldiers shows up. Is it any wonder that the victories are few? How long would a worldly army last if it permitted such conduct? Awake to reality? God have mercy on our souls! We need a great revival among Christian people in faithfulness and loyalty to Christ and to His cause.

A Spirit of Sacrifice

If there is any one thing in which the degree of difference is greatest between the Christians of the early church and those of our churches today, it is in the matter of willingness to sacrifice, I'm

speaking of the willingness to pay price, the cost of souls being delivered whatever that cost may be. In the early church, they did not seem to count cost. They took to heart the admonition to present their bodies holy and acceptable unto God.

We read of people selling everything they had and turning the whole over to the cause of Christ. We read of men who hazarded their lives for Christ. We read of many laymen and laywomen who like Priscilla and Aquilla, started church in their own home each time they moved, and they moved often so they could start more churches. We read of early Christians who out of the great poverty gave with astounding liberality. We read of men and women who were thrown into prison for their testimony, who instead of praying for deliverance asked God to give them boldness to speak the truth for Christ.

As far as the rank and file of average church members are concerned, the spirit of real sacrifice, of glad sacrifice, gladness to suffer with Christ, of willingness to share the price of souls with Him is almost completely missing today.

It should be clearly understood that by sacrifice I do not mean giving tithe of our tremendous earnings to the church so that we can deduct it from income tax. By sacrifice I mean blood and sweat and tears and privation of time and whatever it may cost to save souls. This spirit is missing or greatly diminished today. It still lights up the horizon occasionally in some emergency on the mission field, but taken as a whole, Christianity's slogan today seems to be "Safety First." This is the very reverse of what it should be, for Christ said: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." If we think that we are sacrificing for Christ, we are dreaming. We need to awake to reality. I wonder if we have ever missed one single name for Christ. We piously shake our heads and deplore the tragedy of home-mission

nts crying in vain for help when there no funds, while we will be consuming enough ice cream sodas here in Wina this week (which we would be bet-off without), the cost of which would be care of perhaps several home-mis-points.

Very few of us have denied ourselves pleasures of life for Christ's sake. Certainly we have not been driven to God striving against sin. Few have me without any comfort which they needed for Christ's sake. We enjoy our pleasures without shame, even boast of them and then we look sad when the needs of God's work are presented, or ourselves on the back if we have even a neat little sum when we should be ourselves.

Oh, our church is so different from that of the early days. As someone else said: "So many members today look upon the church as a comfortable inn to take them to heaven, a train made up of diners, observation cars and sleeping cars. They think that when they profess conversion, they receive a rough ticket to heaven and when they are baptized it is officially punched."

It is an axiom that one usually accomplishes what he is really interested in. This was brought home to me several years ago when a certain group of eight families, none of them with an income over \$100 a week, built a church costing over \$80,000. An outsider was amazed and asked one of the men of the church how they did it. I doubt if the man who answered would know the meaning of the word "axiom" or "logic," in a matter-of-fact voice he replied: "Well, you usually do what you really want to, don't you? If you want something badly enough, you're willing to pay for it, aren't you?"

As we study the life of the early church, we get the idea that those people put Christ and His cause first in

their lives. They really wanted to see souls saved. Every one of them seemed to consider his home, his life, his work, his time, as a means of promoting the cause of Christ. Everything else was secondary with them. God could and did bless them with amazing success.

This is the great need of the hour today. We are called upon to suffer with Christ that we may also share in His glory. God has no cheap bargain-counter revivals. We must be willing to pay the price before we can expect success and ere God can bless. As your moderator, I call these facts to your attention and beg of you that you will think soberly before you dismiss this challenge lightly. Only a small number of our people are present here at our National Brethren Fellowship. However, if we are really awake to reality, we will soon wake up the others. So a new day will dawn for The Brethren Church. We do not know how soon Jesus will come for us. We do not know that, but we do know that there is an ever-growing world of lost souls around us. Who knows but what we have been called for such a time as this.

Laymen and laywomen, we must take the cause of Christ more seriously. Jesus said: "As my Father hath sent me, even so send I you." He is depending upon us. We must not let Him down.

Pastors and teachers, we must lead the way. We need a renewed emphasis on the teaching of suffering for Christ, on the reality of hell, and on the wonderful privilege of helping deliver souls from their doom. We must do this or else before long, we will drift beneath the awful verdict of Christ: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth" (Rev. 3:15). Brethren, awake to reality!

DEVOTIONAL SESSIONS OF THE 68TH ANNUAL CONFERENCE

Monday Evening, August 19, 1957

The 68th annual conference of the National Fellowship of Brethren Churches convened at Winona Lake, Ind., August 19, 1957, at 7:00 p. m., with the vice moderator, Rev. Lewis Hohenstein in charge.

Conference songleader was Rev. James Sweeton, the conference organist was Rev. Donald Ogden, and the conference pianist was Mrs. Homer A. Kent, Jr. The opening song of the conference was "Redeemed."

After the singing of several songs Vice Moderator Hohenstein extended a welcome to members of the conference. He presided at the receiving of the evening offering which amounted to \$200.10.

Rev. Tom Julien read Acts 7:54 ff. as the Scripture lesson and led in the evening prayer.

Rev. James Sweeton and Mrs. Homer Kent, Jr., sang a beautiful number entitled "Transformed."

Following this introductory program Dr. Bernard N. Schneider, pastor of the Grace Brethren Church, Mansfield, Ohio, delivered the moderator's address. This was a stirring message on the theme: "AWAKE TO REALITY."

Rev. Lewis Hohenstein led in prayer, asking God to make the message, "Awake To Reality," real to our hearts. The hymn of consecration was "Oh Jesus, I Have Promised."

After the announcements by the executive secretary, Rev. Conard Sandy, Moderator Schneider led in the closing prayer.

Tuesday Morning, August 20, 1957

The morning session was opened with the singing of the song, "Tell Me the Old, Old Story."

After the singing of the second hymn, "Wonderful Words of Life," Rev. Herman Hein, pastor of Troy (Ohio) Brethren church, read the Scripture and led in prayer.

Dr. Ralph H. Stoll then brought the first of his series of conference messages. His subject for this message was "Awake to the Divine Call and the Desired Conduct: Let Us Become What We Are."

Tuesday Evening, August 20, 1957

Special music for the evening devotional service was a beautiful trumpet solo by Rev. Edwin Cashman entitled "It May Be Today."

Rev. Homer R. Miller read Ephesians 4:1-16 and led in prayer.

The evening offering amounting \$209.24 was received with Moderator Bernard N. Schneider presiding.

Rev. Lewis C. Hohenstein, vice moderator of the conference, challenged the conference with a message entitled "Awake to Reality of the Church's Unfinished Task."

Brother Schneider led in the closing prayer.

Wednesday Morning, August 21, 1957

Conference songleader, James Sweeton, led in the opening song service. Rev. Richard Grant prayed, asking God's blessing upon the service.

Again, Dr. Stoll stirred our hearts with a message from God's Word, using the subject: "Awake to the Divine Call and the Desired Conduct: A Challenge to the Generation."

The meeting was closed with prayer.

Wednesday Evening, August 21, 1957

Rev. James Sweeton led the group in singing three great hymns: "Blessed Assurance," "All Hail the Power of Jesus Name," and "Higher Ground." The choir sang "Sweeter as the Years Go By."

The moderator introduced F. W. Sewell Landrum who read I John 2:7-17 and led in prayer. The evening offering amounted to \$193.82.

Wednesday evening's Bible message was by Rev. Mark E. Malles on the subject: "Awake to the Reality of World-ness in the Church." There were several who responded to the invitation following this fine message.

Dr. L. L. Grubb led in the Home-Mission Challenge Hour which followed.

Thursday Morning, August 22, 1957

"Wonderful Words of Life" was the song used to open the morning session. Following the singing of the second song, "Rock of Ages," Rev. Neil Beery led in prayer.

Dr. Stoll brought the third in his series of messages on the general theme: "Awake to Reality, using the subject: Awake to the Divine Call and the Desired Conduct: A Royal Priesthood."

Thursday Evening, August 22, 1957

Rev. James Sweeton led in the opening song service in the evening service. Rev. Dayton Cundiff had charge of the devotions, reading Romans 8:28-39 and leading in prayer.

The evening offering was received. Amounted to \$206.78.

God's messenger was Dr. Glenn Neal. His message was entitled: "Awake to the Reality of the All-Sufficiency of Christ."

Following the message by Dr. O'Neal, Dr. Paul R. Bauman led in the Grace Ministry Challenge Hour.

Friday Morning, August 23, 1957

The conference songleader directed the morning song service. Rev. James O. Young, pastor of the First Bethren Church, Sterling, Ohio, led in prayer.

Dr. Ralph Stoll brought another message in his national conference series using the subject: "Awake to the Divine Call and the Desired Conduct: An Holy Union." This message, with the others in the series, proved a real blessing to the conference group.

Friday Evening, August 23, 1957

The evening session was opened with the singing of "In the Sweet By and By." A program of special music was presented. Included in this program were numbers by the conference choir, a duet by Mr. and Mrs. John Page, and a solo by Jo Ann Adams.

For the devotions Rev. Gordon Bracker read Hebrews 4:1-13 and led us to the throne of grace.

The evening offering in the amount of \$183.36 was received.

Rev. Wesley Haller delivered the evening message on the subject: "Awake to the Reality of the Power of the Written Word."

After the closing prayer, Dr. R. D. Barnard led in the Foreign Mission Inspirational Hour program. A goodly number of missionaries participated in the program.

Saturday Morning, August 24, 1957

Again, Rev. James Sweeton led in the opening song service. Pastor Ronald Robinson, of Leon, Iowa, led in prayer.

Dr. Stoll brought the final message in his series, using the subject: "Awake to the Divine Call and the Desired Conduct: A Peculiar People." We were challenged as to our relationship to God.

Saturday Evening, August 24, 1957

The Saturday evening service was in the full charge of the Bethany Camp young people's group, with Mr. Ernest H. Beringer in charge.

A wide variety of special numbers was presented by the various young people, and reports of summer activities were given.

Winners in the essay and sermon contests were announced, and the winners gave their numbers.

A special offering to go to help support the youth work was received. This offering amounted to \$347.70.

Sunday Morning, August 25, 1957

The National Sunday School Board had charge of the Sunday school session.

The morning worship service was led by Moderator Dr. Bernard N. Schneider. The morning offering amounted to \$255.29.

A very wonderful service of dedication was held in this morning service. Rev. and Mrs. Tom Julien were set apart for missionary service in France.

Dr. Floyd W. Taber, missionary to Africa, brought the morning message. This was a stirring message on the subject: "Awake to the Reality of the Coming of the Lord Jesus."

Sunday Afternoon, August 25, 1957

This service was the occasion for the joint foreign-and home-mission rally. Dr. R. D. Barnard and Dr. L. L. Grubb jointly led in the rally, presenting missionaries and home-mission workers who gave stirring testimonies of the blessing of the Lord upon their work.

Sunday Evening, August 25, 1957

The concluding devotional session was opened with the singing of "My Sin Are Blotted Out I Know."

Miss Lois Ringler sang a beautiful solo number, followed by devotions by Pastor William E. Male, of Philadelphia, Pa.

The final offering amounted to \$73.40.

Pastor Dean Risser sang a solo number just before Rev. Nathan Meyer brought his message on the subject "Awake to the Reality of Eternity."

Retiring Moderator Dr. Bernard N. Schneider led in the closing prayer.

Conference very fittingly sang, "God Be With You 'Till We Meet Again" to close the 1957 national conference. This closing service and the closing musical number helped to seal to the hearts and minds of those attending conference the great blessings that God has showered upon us this year.

BUSINESS SESSIONS OF THE 68TH ANNUAL CONFERENCE

1st Business Session—

Tuesday Morning, August 20, 1957

The first business session of the 68th annual conference of the National Fellowship of Brethren Churches, meeting at Winona Lake, Ind., was officially called to order by the Moderator, Dr. Bernard N. Schneider.

The Membership Committee reported 44 lay and 167 ministerial delegates, for a first-day total of 511, as compared with a first-day total last year of 493. These delegates were seated.

The Gay Street Brethren Church, Hagerstown, Md., was received into the National Fellowship of Brethren Churches by vote of the conference.

The proposed agenda for the 1957 annual conference was read by the conference secretary. It was adopted by vote of the conference.

The Committee on Rules and Organization proceeded with the election of officers.

Statistician C. S. Zimmerman made his report.

REPORT OF THE STATISTICIAN

of the
National Fellowship of Brethren Churches

Year Ending December 31, 1956

Districts

	No. Churches		Membership	
	1955	1956	1955	1956
Leghenny	11	11	1,309	1,304
California	30	34	5,371	5,857
st	14	14	2,567	2,694
liana	14	16	1,462	1,562
va	7	6	794	790
chigan	5	5	424	435
d-Atlantic	8	9	1,686	1,728
dwest	8	8	514	530
rthern Atlantic	5	6	719	720
rthern Ohio	18	18	2,970	3,079
rthwest	8	8	819	816
rtheast	11	13	1,691	1,793
rthern Ohio	12	13	1,725	1,861
Totals	151	161	22,051	23,169

New Churches Reporting

	Church
istrict	Anaheim
California	Monte Vista
.....	Rialto
.....	San Jose
ndiana	Fort Wayne Grace
.....	Warsaw
Mid-Atlantic	Hagerstown Calvary
orthern Atlantic	Palmyra

Southeast	Virginia Beach
.....	Garden City
Southern Ohio	Sinking Springs
Iowa (Church closed)	Davenport

Membership

Total membership reported last year22,051

Added—	
By letter from other denomi-	
nations	100
By letter from Brethren churches	455
By baptism	1,619
By other	367

Total additions2,541

Lost—	
By letter to other denomi-	
nations	264
By letter to Brethren churches	349
By death	153
By dismissal	78
By roll revision	579
Total lost	1,423
Net Gain	1,118

Present Membership23,169

Male9,945

Female13,224

Note: 103 churches show gains; 47 churches show losses; 11 churches remain static; 1 church closed.

Average Attendances at Services

	1955	1956
Bible School	21,332	22,802
Morning Worship	17,026	18,445
Evening Worship	10,663	11,366
Midweek Prayer Service	5,747	6,030
Revival-Evangelistic	8,509	9,839
Bible Conference	4,357	3,769
Other	3,398	1,916
Communion Service	9,586	9,876
Number of conversions	2,673	2,701

Auxiliary Organizations

	Enrollment	
	1955	1956
The Bible School		
Nursery, 0-3 years	2,136	2,209
Beginners, 4-5 years	2,525	2,706
Primary, 6-8 years	3,999	4,187
Juniors, 9-11 years	3,675	4,192
Intermediates, 12-14 years	2,790	2,847
Seniors, 15-17 years	2,110	2,364
Young People, 18-24 years	1,887	1,861
Adults, 25 and up years	10,433	10,982

Total Enrollment29,555

	Avg.	Att.
	1955	1956
The Bible School	21,332	22,802
Cradle Roll Enrollment	1,423	1,264
Home Department Enrollment	414	500
Child Evangelism	2,708	2,365
Daily Vacation Bible School	11,972	12,141
Fellowship Societies	2,473	2,585
Women's and Girl's Organizations—		
Women's Missionary Council ..	2,886	2,985
Sister of Mary and Martha ..	1,975	2,061
Other	254	264
Men's and Boys' Organizations—		
Brotherhoods, or Magnify Clubs ..	1,171	1,209
Boys' Groups	727	752
Other	87	210

Balancing the Bible School—

Dept.	Actual Enrollment	Standard Percentage	Balanced Enrollment
Beginners	2,706	8	2,331
Primary	4,187	12	3,497
Juniors	4,192	12	3,497

Intermediates	2,847	12	3,497
Seniors	2,364	12	3,497
Young People	1,861	20	5,827
Adults	10,982	24	6,993
	<u>29,139</u>	<u>100</u>	<u>29,139</u>

Properties and Valuations

Church Buildings	\$7,594,097.94
Church Equipment	923,526.70
Parsonages	840,934.00
Other Property	1,154,342.91
Other Investments	203,485.10
Treasury Balances less National Offerings	<u>294,381.28</u>
Total Assets	<u>11,010,767.93</u>
Debts on Church Properties	<u>2,725,513.75</u>
Net Worth	<u>8,285,254.18</u>

Expenditures

Pastors' Salaries—	
Paid by local church ...	\$439,689.57
Paid by District Mission Board	6,469.00
Paid by Home Missions Council	57,055.48
Allowances (utilities, etc.) ..	6,144.01
Car Allowance	17,296.16
Estimated parsonage rent ..	<u>46,780.08</u>
Total paid to pastors	<u>\$573,434.30</u>
Other regular salaries paid	159,463.85
Current Expenses (utilities, supplies, etc.)	253,952.43
Building debt payments	465,376.62
Improvements and equipment	<u>238,271.87</u>
Evangelistic services and Bible conferences	45,115.31
Bible school literature	<u>77,093.40</u>
Foreign Missions—	
Brethren Foreign Missions ..	\$266,581.27
Others	<u>7,411.43</u>
	<u>273,992.70</u>
Home Missions—	
Brethren Home Missions, regular	181,870.52
Brethren Home Missions, Jewish	14,579.92
District Missions	22,145.72
Other Jewish Missions ..	3,502.23
Other	<u>9,001.99</u>
	<u>231,100.38</u>
Education—	
Grace Seminary and College	104,627.51
Other	<u>48,659.66</u>
	<u>153,287.17</u>
Publication—	
Brethren Missionary Herald Co.	18,624.42
Other	<u>1,707.92</u>
	<u>20,332.34</u>
Youth Fellowship—	
Brethren National Youth Council	2,299.40
Other	<u>4,876.80</u>
	<u>7,176.20</u>
National Sunday School Board	6,546.09
Other Expenditures	<u>188,632.00</u>
Total expenditures	<u>2,693,774.66</u>
Balance in treasuries	<u>244,420.88</u>

Percentages and Relationships

Financial—	
\$2,693,774.66—Total annual expenditures—per capita, \$116.27.	
2,015,062.07—Total spent for local use—per capita, \$86.97.	
273,992.70—Total spent for Foreign Missions—per capita, \$11.82.	

231,100.38—Total spent for Home Missions per capita, \$9.97.	
153,287.17—Total spent for Education—per capita, \$6.62.	
20,332.34—Total spent for Publications—per capita, \$0.88.	

Attendances—

18,445—Average Morning Worship attendance—80% of church membership.	
11,366—Average Evening Worship attendance—49% of church membership.	
6,030—Average Midweek Prayer Service attendance—26% of church membership.	
9,839—Average Revival-Evangelistic attendance—102 churches reporting with 16,961 membership—62% of church membership represented.	
3,769—Average Bible Conference attendance, churches reporting with 10,453 membership—36% of church membership represented.	
9,876—Average Communion Service attendance—144 churches reporting with 21,864 membership—45% of church membership represented.	
2,701—Conversions in 132 churches reported with 19,220 membership—14% of church membership represented, or 1 convert for each 7.1 members.	
1,118—Net gain in membership—5.07% of 19 membership (22,051).	
2,541—New members gained—11.5% of 19 membership (22,051).	
31,348—Enrollment in Bible School—135.3% church membership.	
22,802—Average Bible School attendance—73% Bible School enrollment.	
46,338—Should be enrolled in Bible School in best evangelistic field.	
69,507—Should be enrolled in Bible School in the churches to be reaching their constituency.	
98—Number of churches reporting a Crawl Roll department.	
33—Number of churches reporting a Home Department.	

Church Membership—

30 churches have membership of 1 to 49.	
48 churches have membership of 50 to 99.	
32 churches have membership of 100 to 149.	
23 churches have membership of 150 to 199.	
5 churches have membership of 200 to 249.	
8 churches have membership of 250 to 299.	
5 churches have memberships of 300 to 349.	
2 churches have membership of 350 to 399.	
3 churches have membership of 400 to 449.	
1 church has membership of 450 to 499.	
4 churches have membership above 500.	

Bible School Enrollment—

8 churches have enrollment of 1 to 49.	
29 churches have enrollment of 50 to 99.	
44 churches have enrollment of 100 to 149.	
22 churches have enrollment of 150 to 199.	
22 churches have enrollment of 200 to 249.	
12 churches have enrollment of 250 to 299.	
5 churches have enrollment of 300 to 349.	
7 churches have enrollment of 350 to 399.	
2 churches have enrollment of 400 to 449.	
3 churches have enrollment of 450 to 499.	
6 churches have enrollment above 500.	

Motion prevailed that the report adopted with thanks to Brother Zimmerman, and that the report be published the Brethren Missionary Herald.

Motion prevailed to adjourn.

Second Business Session—

Wednesday Morning, August 21, 1957

The Membership Committee reported eight additional lay and five additional ministerial delegates for a second-day total of 524 as compared to last year's second-day total of 502.

The minutes of the last meeting were read and approved.

The following persons were elected to the National Conference Executive Committee:

Allegheny Fellowship, R. Paul Miller, Jr., H. Leslie Moore, sec.; California District, George Peek, Charles Ashman, Jr., John Mayes; East Fellowship, Wm. Chaffner, Sheldon Snyder; Indiana Fellowship, Irvin Miller, Scott Weaver; Iowa District, R. H. Kettell; Michigan District, Homer Miller; Mid-Atlantic Fellowship, John Burns, James Dixon, chmn.; Midwest District, Carl Bates; Northern Atlantic Fellowship, William Hale; Northern Ohio District, Wesley Haller; Gene Witzky; Northwest Fellowship, Robert Griffith; Southeast Fellowship, Ralph Colburn, Ed Lewis; Southern Ohio District, Randall Rossman, True Hunt.

The Committee on Rules and Organization reported the following results of election: Sec., Clyde K. Landrum; Asst. Sec., Charles Turner; Treas., Roy Kinsey; Stat., C. S. Zimmerman; Committee on Committees, Charles Ashman, Jr., Richard P. DeArmey, William Steffer; Moderator: no election; Vice Moderator: no election.

Motion prevailed that the two persons receiving the largest number of votes for moderator and vice moderator be the nominees in the election today.

The Committee on Committees reported as follows:

We submit the following names in nomination, for the following committees, to the delegates of the sixty-eighth annual conference of the National Fellowship of Brethren Churches:

Membership Committee—John Aeby, chmn.; Harry Sturz, Vernon Harris, Lee

Crist, Russell Williams, Vernon Schrock, Maurice Hern.

Rules and Organization—Glenn O'Neal, chmn.; James Dixon, C. H. Ashman, Jr.

Moderator's Address—John Whitcomb, chmn.; Gene Witzky, Elias White.

Resolutions—Leon Myers, chmn.; Warren Tamkin, Lester Smitley.

Finance—Roy Kinsey, chmn.; Robert Ervin, Harry Shipley.

Conference Minutes—Clyde Landrum, chmn.; Arnold Kriegbaum, Ralph Gilbert.

Auditing Committee—Frank Poland, chmn.; Kenneth Moeller, Earl Cole.

Selective Service—Ord Gehman, chmn.; Miles Taber, Randall Rossman.

Christian Day Schools—C. W. Mayes, chmn.; Scott Weaver, Henry Rempel.

Respectfully submitted, Evan M. Adams, chmn.; Ward Miller.

Motion prevailed that these be elected.

Motion prevailed that the following resolution as read by Rev. Nelson Hall be accepted.

In view of the fact that for some time there has been a growing feeling that because of distance there should be a new district in northern and central California,

And whereas, there was an exploratory conference held last April with the five churches located in this area participating at which time a recommendation was passed that proper action be taken by the said churches to form a new district,

And whereas, I hold in my hand a letter from the churches of this area stating that this action has been cared for by each church, which churches are: Grace Brethren Church, Chico; La Loma Grace Brethren Church, Modesto; McHenry Avenue Grace Brethren Church, Modesto; The Brethren Church, San Jose; and The First Brethren Church, Tracy,

And whereas, this intent has been reported to the district conference which met in Long Beach in May, and they passed a motion indicating their best wishes in this action,

And whereas, a steering committee has been chosen for the planning of the first official conference of this new district,

I move that this sixty-eighth session of our National Conference recognize the fact that such a district is being formed, and that it be listed as The Northern California Fellowship of Brethren Churches in future listings of the districts.

Respectfully submitted,
Nelson E. Hall, acting sec.

The following persons were elected to a four-year term to the Brethren Youth Fellowship Board: Charles Ashman, Jr., Homer Kent, Jr.

An explanation was made by the Committee On the Expansion of the Message of the Brethren Ministry. Mo-

tion prevailed that the explanation be received and that the committee be discontinued.

The following report of the Committee on Conference Publicity was adopted.

The Publicity Committee presents the following report:

- 1. The committee's plans were limited by the amount of money we judged would be available for a publicity program. Several features were discussed but laid aside for this reason.
- 2. Our bulletin was printed and sent out to each Brethren church containing general information about the conference.
- 3. One brochure, containing much information relative to costs, rooms, facilities, et cetera, was sent in quantity to each church.
- 4. The Brethren Missionary Herald was used in a larger manner to publicize our conference.
- 5. The Brethren Missionary Herald Company has allotted a \$5 purchase for each pastor bringing a full quota of delegates to conference. If this amount exceeds \$250, it is understood that the conference will underwrite the balance.
- 6. Your committee recommends that a Publicity Committee be elected by this conference annually and that the Committee on Committees be instructed to bring in nominations for this committee.

Your Publicity Committee,
L. L. Grubb, chmn.
Arnold Kriegbaum
Bernard Schneider
Miles Taber
J. L. Gingrich

The Board on Ministerial Relief reported as follows:

FINANCIAL REPORT OF THE BOARD OF
MINISTERIAL RELIEF, INC.
July 1, 1956 to June 30, 1957

Assets—	
Cash balance brought forward	\$15,691.20
Receipts 7/1/56 to 6/30/57	9,992.28
Loans and Investments	28,500.00
Total	54,183.48
Disbursements	15,579.11
Total cash valuation 6/30/57	38,604.37
Liabilities—	
Minister's Accounts	
Cash in bank 7/1/56	3,564.26
Receipts 7/1/56 to 6/30/57	3,825.58
Total	7,389.84
Paid, Insurance premiums, with- drawals	3,553.73
Loan to B.I.F.	1,000
Total	4,553.73
Cash on hand, or in bank	2,836.11
Relief Account	
Cash in bank 7/1/56	2,148.00
Receipts 7/1/56 to 6/30/57	796.62
Total	2,944.62
Pro-rated operating expense	143.85
Loan to B.I.F.	1,000.00
Total	1,143.85
Cash on hand, or in bank	1,800.77
Retirement Fund—	
Cash in bank 7/1/56	9,023.79
Receipts 7/1/56 to 6/30/57	3,976.33
Repayment on loan	500.00
Interest on loans	1,848.90
Total	15,349.02
Disbursed: 7/1/56 to 6/30/57	
Retirement	2,450.00
Pro-rated exp.	431.53

Loan to B.I.F.	7,000
Total	9,833
Cash on hand, or in bank	5,467
Total cash on hand, or in bank	10,100
Total investments	28,500

Total Cash Value 6/30/57 38,604.37
Russell H. Weber, sec.-treas.

The following persons were elected three-year terms on the Board of Ministerial Relief: Melvin Fisher, William Schaffer, Richard Saunders.

The Committee on Rules and Organization reported the election of the following persons to complete the election: Moderator, Miles Taber; Vice Moderator, John Aeby.

The Committee on Denominational Interests reported as follows:

Your Denominational Interests Committee presents the following report:

- 1. In connection with the Leon, Iowa, trial the county judge handed down a favorable decision to the local congregation.
 - This decision was immediately appealed. Mr. George Ronk and the other plaintiffs has gone to the Supreme Court of the State.
 - 2. We are prepared to defend the case before the Supreme Court and probably will receive no final decision in this case until about January 1, 1958.
 - 3. Already an amount of \$4,000 has been expended in this trial. It is not possible to what further cost will be involved. \$2,500 been borrowed to finance this trial, and proper conference executives should be authorized to sign a note in this amount.
- Your Denominational Interests Committee
L. L. Grubb, chmn.
C. W. Mayes
W. A. Ogden
A. J. McClain
Cleve Miller
Paul R. Bauman
Arnold R. Kriegbaum
C. H. Ashman, Sr.
F. B. Miller

Motion prevailed that the report be adopted.

Conference adjourned at 12:00 noon due to stated order of the day.

Third Business Session—

Thursday Morning, August 22, 1957

The Membership Committee reported 11 additional lay and one additional ministerial delegate for a third day total of 536 as compared to third-day total last year of 508. The delegates were seated.

The minutes of the last meeting were read and approved as corrected.

The Committee on Committees reported as follows:

We submit the following names in nomination to the Committee on Conference Publicity: Harold Kriegbaum, chmn., Miles Taber, L. L. Webb, Clyde Landrum, W. A. Ogden.

We move that these names be elected in a group presented to form the Committee on Conference Publicity.

Respectfully submitted,
Committee on Committees
Evan M. Adams, chmn.
Ward Miller

Motion prevailed that these be elected.
The National Sunday School Board reported as follows:

NATIONAL SUNDAY SCHOOL BOARD REPORT
We rejoice in the fact that we have had the privilege of serving your National Sunday School Board as its director for another year and for the privilege of reporting the activities of the Board to this conference for the year August 1956 to July 31, 1957.

We rejoice likewise in the increases both in enrollment and in average attendances as indicated by our national statistician. His report covered until the end of 1956, and we are happy to report even larger gains since the first of January 1957. Our highest increase came in April 1957.

The major board activities for the year included: (a) Our annual convention held during conference 1956 and of course, the one just concluded this past week, which showed our highest attendances of any of the five held thus far. The annual contest of attendance with more than 100 of our churches participating. This contest runs for nine months each year and has brought much Christian competition and a real spirit of enthusiasm in many of our schools. We would like to encourage others of the schools that have not entered to join in this next year's contest. (c) The first annual "Superintendent of the Year" contest for the promotion of the local Sunday school was conducted and suitable awards were made to the winning school. Many fine pamphlets were entered in the contest. (d) Through the gift of the National Women's Missionary Council, a filmstrip library was established and filmstrips are now being rented to our Sunday schools for showing to the workers and laymen.

Our own activities, in addition to directing the various items, included traveling in our churches across the nation more than 35,000 miles, which included representation in 5 district conferences (Indiana, Northern Atlantic, Allegheny, West, and Southeast); 74 churches (see list attached), participation in a citywide Sunday School convention in Washington, D. C., and a statewide convention in Fort Wayne, Ind., for the State of Indiana. In addition to these, it was our privilege to represent our board in the National Convention in Chicago, Ill., with about 25 people of our Fellowship being present and likewise, at the Sunday-school section of the National Association of Evangelicals, held in Buffalo, N. Y. We were also the secretary of the National Directors' Fellowship in planning for the annual convention of NSSA and spent four happy days in Chicago planning for the work of Sunday schools for the year 1957-58. Much help is derived from the planning committee and exchange.

Two new features were introduced during the year to our churches—(1) The Sunday School Enlargement Campaign held during October through November; and (2) The Loyalty Campaign conducted during the six weeks following Easter Sunday. From the reports of pastors and superintendents we are encouraged to believe that these will grow in days ahead.

The Promoter—A monthly bulletin of helps for teachers—continued each month through the year with a monthly mailing of 3,500. A new feature of helps was begun this year with the introduction of "Super-Scoops for Super-intendents"—

a double page of helps monthly to our superintendents.

Four textbooks are now available in our Christian Worker's Training Course, with a fifth to be ready by the 15th of October of this present year. The course when finished will embrace every phase of Sunday-school work.

Again this year we were privileged to teach in two Home Mission Workshops and likewise the incoming class of students of Grace Theological Seminary in a special lecture series on Sunday-school work.

Looking toward the future our emphasis this year will be upon "Visitation" which we believe will build any school that will make the effort to grow. Helps of many kinds will go forth from the office in this phase of the work.

A new program of about 10-12 weeks effort will be introduced in conjunction with the home- and foreign-mission offices to encourage our pupils to be regular in attendance through the summer months and likewise to visit the mission fields of our church. Full details of this campaign will be sent to the churches early in the spring of 1958.

Already the 1958 National Sunday School Convention is in the planning stages and we are looking forward to an even greater convention, if the Lord delays His coming.

The financial picture of our Board will be given by our treasurer, C. S. Zimmerman.

We would like again to encourage this conference through its delegates to encourage the churches of our Fellowship to support the work of the National Sunday School Board in the gift of at least 50 cents per member per year. This would bring gifts totaling more than \$15,000 which would enable us to do a better job of helping your local Sunday school. Last year these gifts approximated a little more than \$8,000 as the report of the treasurer will show.

In conclusion let me, on behalf of our board, thank all who have shared in making the gains possible, all who have contributed to the work in any way.

Let me urge that since we as Brethren have "The Bible, the Whole Bible, and Nothing but the Bible" as our motto, that we become increasingly obedient to the great commission and carry the Gospel to our neighbors at home, as well as to strange cities and foreign lands. The Sunday school can and ought to be our first line of defense against the evil forces all about us.

We need to pray, plan, promote and persevere to make our neighborhoods conscious of the fact that there is a Brethren Sunday school in the community. We need to present Christ to America's boys and girls and their mothers and dads.

60,000 by 1960 dare not be just a slogan but must become a passion with every Brethren pastor and layman.

We stand ready and willing to give every bit of assistance and help possible to every Sunday school of our fellowship.

Our ambition is to help you, to help us in winning 60,000 by 1960 and then to go on to new heights of victory for Christ until He comes.

We would ask you to keep before you always the fivefold commission to our work; namely, Reaching all the people we can; Teaching all the people we reach; Winning all the people we teach; Training all the people we win; Enlisting all the people we train.

Respectfully submitted, National
Sunday School Board,
Harold H. Etling, director

Motion prevailed that the report be received.

Motion prevailed that the following financial report by the National Sunday School Board be adopted.

Statement of Assets and Liabilities
of
The National Sunday School Board
June 30, 1957

Assets—	
Cash	\$1,010.94
Accounts receivable	1,443.33
Office equipment	3,225.50
Less Equity and depreciation	1,155.05
Balance	2,070.45
Inventory	900.00
Total Assets	5,424.72
Liabilities and Net Worth—	
Accounts payable	845.86
Amounts due H. H. Etling ...	292.50
Total liabilities	1,138.36
Net Worth	4,286.36

Total liabilities and net worth 5,424.72

Statement of Operation
Fiscal year Ending June 30, 1957

Income—	
Supplies sales—materials	8,012.35
Sales—service	935.98
Total	8,948.33
Less Cost	7,108.42
Balance	1,839.91
Church offerings	8,741.52
Church rallies offerings	30.80
Conferences and conventions offerings ..	1,203.07
Honoraria	176.36
WMC Gift	751.02
Total income	12,742.68

Expenses—	
Director's salary	4,750.00
Office salaries	2,526.15
Traveling	1,654.34
Office postage	254.73
Office supplies	676.05
Administrative expenses	418.14
Rent	300.00
Telephone and telegraph	121.35
Social Security	268.50
National S. S. convention exp.	116.80
Promotion	77.28
Office expense	285.56
Depreciation	230.05
Total	11,678.95

Income over Expenses 1,083.73

The following additional report by the National Sunday School Board was made:

To the National Fellowship of Brethren Churches—

The National Sunday School Board presents the following names to be placed in nomination for election to the National Sunday School Board for a term of three years—Harold H. Etling, Lyle W. Marvin, John J. Burns, C. S. Zimmerman.

Respectfully submitted,
C. S. Zimmerman, sec.-treas.

Motion prevailed that these persons be elected.

The following motion made by L. L. Grubb prevailed:

"That this conference authorize the payment of \$2,500 to the Brethren Investment Foundation in connection with the Leon trial and that this conference also authorize further payments as necessary and as the money is available."

The following report was made to the Board of Evangelism:

REPORT OF THE BOARD OF EVANGELISM
Team number one consisting of Dean Fethoff and Truymond Haddix held 22 meetings during the year 1956-1957. A form was used to report each meeting from November 11 through July 26, of which 154 nightly meetings were held with the following decisions: 70 1st-time conversions (average 6 per meeting); 218 rededications; 3 Christian service; 3 baptism; 5 assurance of salvation; 107 offerings were received. Of the 22 meetings, only two fully paid for themselves. The others were all subsidized by the laymen's offerings.

The lowest offering received in any single two-week's meeting was \$72.40, and for any one week meeting \$40.07. The cost of a week's meetings is \$165. This, however, is the very purpose of the Board of Evangelism.

The Team held children's meetings where possible.

Visitation has been a key to the success of our meetings.

The Team has a full schedule until August 19. The Board of Evangelism is expecting to add a second team in the field very soon, also, to expand its tract ministry and to promote evangelism in any way possible.

An offering will be taken for the work of Evangelism Sunday, the last Sunday of February.

Respectfully submitted,
Scott Weaver, chmn.

Motion prevailed that the report be adopted.

The following financial report was made by the Board of Evangelism:

FINANCIAL STATEMENT

of

BRETHREN BOARD OF EVANGELISM

Receipts—	
Balance on hand 8/10/56	\$828.07
Contributions from evangelistic campaigns	5,923.16
Contributions from laymen (Evangelism Sunday)	2,827.18
All other receipts	1,173.00

Total receipts	10,751.41
Disbursements—	
Salaries	8,630.00
Traveling expenses	1,069.26
Sound system (purchased from Truymond Haddix)	100.00
Secretarial services	31.50
Misc. disbursements	438.06

Total disbursements	10,268.82
Balance on hand 8/19/57	482.59

Respectfully submitted,
Herman J. Schumacher, treas.

Motion prevailed that the report be accepted.

The following persons were elected to the Board of Evangelism for three-year terms: Eugene Schoettler, Glenn O'Neil, Bernard N. Schneider, Scott Weaver.

Motion prevailed that the following report by the Committee on Christian Day Schools be adopted:

Report of the Christian Day School Committee to the 1957 Conference.

Preamble—

Whereas the present public school set-up is part and parcel of this world's system, and
Whereas, the public schools, in the main tend

ward a materialistic, atheistic, and evolution- philosophy in its educational program, and not only so, but is, in many instances opposed Christian education, and, Whereas, the Christian Day School movement helping the church to meet the Biblical addition in training up a child in the way he should go, We, your committee recommend the following—

1. That, because the common conception of Christian education is that of merely adding a 20-minute Bible message to the regular public school curriculum and is therefore grossly one-sided, we recommend to pastor and people alike that the field of Christian education be studied to properly evaluate the integration of the Christian philosophy into all facets of elementary and secondary education.

2. That we encourage each congregation of the Fellowship to survey its own situation. A school, small in student body, or small in grade range, using existing facilities may satisfactorily meet the present need. An elaborate, expensive beginning is not a prerequisite to a program of Christian education.

3. That our young people should be encouraged to recognize the field of Christian education as a missionary opportunity in its calling and worthy life dedication.

4. That our denominational educational institutions recognize the international scope and tremendous increase of Christian education and that they include in their curriculum courses that will prepare qualified teachers in the field of Christian education.

5. That Brethren may earnestly for the Christian Day School movement, since much wisdom and spiritual discernment is needed in the sponsoring of such schools.

6. That this conference allow this committee ample time at next year's conference to present an inspirational report by means of still and moving pictures.

7. That conference instruct the Day School committee to provide each church having a day school, with a questionnaire covering information, such as enrollment, grades, number of teachers, tuition and transportation charges, et cetera, and after the tabulation of these figures summation be sent to our national statisticians for inclusion in his report to conference.

Respectfully submitted,
Henry Rempel
Lyle Marvin
Howard Vulgamore

The Committee on Conference Location reported as follows, which report was adopted: "That we recommend to conference that we continue the plan that, in the event of an invitation is received by the Executive Committee for 10 years before the time of the proposed conference, Conference may be moved to some suitable location other than Winona Lake, Indiana, each fifth year."

Motion prevailed that the following invitation be accepted:

"The Denver Grace Brethren Church and the Midwest District Conference of Brethren Churches extend a cordial invitation for the National Conference of the National Fellowship of Brethren

Churches to convene in Colorado in 1960."

Conference was adjourned due to stated order of the day.

Fourth Business Session—

Friday Morning, August 23, 1957

The Membership Committee reported one (1) additional lay delegate for a fourth-day total of 537, as compared to a fourth-day total last year of 508.

The minutes of the last meeting were read and approved as corrected.

The Committee on the Christian Ministry reported as follows:

REPORT OF THE COMMITTEE ON THE CHRISTIAN MINISTRY

No specific problems were referred to this committee for consideration during the past year, so our report consists of outlining some of the subjects and areas where we feel we can be of service to the pastor and churches represented by this conference in the future.

Here are some of the matters that we feel should be studied and presented to this conference in the coming years:

I: THE CHURCH'S RESPONSIBILITY TO THE PASTOR.

1. The Call of the Pastor

a. Should the churches consider more than one man at a time? That is, should they be writing letters to more than one man at a time? Should a number of men be asked to candidate and then let the best man win?

b. What should be the roll of the present pastor in helping the church find a new pastor?

c. Should there be a written agreement between the church and the pastor to eliminate problems in the future? If so, of what should it consist?

2. The Salary of the Pastor

a. What financial obligations does the church have to its pastor? Should the church pay him just what it thinks he needs to get along on, or should his salary be based on what he is worth in relation to ability, time, effort and energy expended, and the results accomplished?

b. What portion of the minister's operating expense should the church assume? For example: office equipment, traveling expense, et cetera, which are normally cared for in comparable business positions.

c. Is it better for a pastor to accept a call to another church rather than to frankly discuss his financial needs with his present church and thus save a move, if conditions improve?

d. What should the church do relative to social security, health and accident, and retirement benefits for pastors?

3. Ethical Responsibilities

a. What degree of respect should the church hold for the office of the pastor, regardless of its attitude toward the man involved?

b. What should the minister be called—Pastor, Brother, Reverend, Mr., or by his first name?

II. THE PASTOR'S RESPONSIBILITY TO THE CHURCH.

1. The Call given the Pastor

a. How far should a minister go in making himself available to pastorless churches?

b. What should be considered a reasonable length of time for a man to answer a church's inquiry? Unnecessary delay puts the church at a disadvantage in calling other men.

c. What should constitute a legitimate request for moving expense?

2. The Salary Given the Pastor

a. What degree of financial security should a minister expect?

b. Is a minister justified in letting the salary offered by a church be the deciding factor to make him refuse the call?

3. Ethical Responsibilities

a. What moral and ethical responsibilities does the minister owe to his church?

b. How much work, time, effort, and energy should the church rightfully expect from its pastor?

III. RELATIONSHIPS BETWEEN PASTORS.

1. What should be the minister's relationship with his fellow-pastors in the district?

2. What should be the minister's relationship to the people of former pastorates?

Note: The perplexing subject of divorce and remarriage was thoroughly aired last year and copies of the papers read were mailed to all the ministers to help guide them and their churches on this matter.

We will welcome suggestions on this or any other subject, problem, or difficulty which might be considered to help our churches function more effectively.

Respectfully submitted,

John Aebly, chmn.

Vernon Harris

Glenn O'Neal

Lee Meyers

Adam Rager

Motion prevailed that the report be accepted.

Motion prevailed that a committee on the Christian Ministry be continued.

Motion prevailed that we accept the dates of August 18-24, 1958, for our next annual conference, and that we understand that our financial agreement be \$500 to the Winona Lake Christian Assembly.

The Resolutions Committee reported as follows:

The members of the resolutions committee present for your consideration the following resolutions:

WHEREAS, God has so graciously blessed the testimony of our National Fellowship of Brethren Churches throughout the past year, and granted us the high privilege of assembling and fellowshiping in this annual conference at Winona Lake, Ind., during the week of August 18 to 25, 1957:

THEREFORE, BE IT RESOLVED that we give praise and thanksgiving to God, our Heavenly Father, and to the Lord Jesus Christ, our Saviour, and to the blessed Holy Spirit, whom we believe has led us into the experiencing of spiritual joys and blessings and challenges prepared and provided for us in and through the planning and program built around the theme, alerting us to "Awake to Reality." Also that we express the gratitude of our hearts to Him for the many answers to the prayers of our hearts and for the fulfillment of His purpose for us in Christ, particularly the progress He has made possible toward the accomplishment of goals expressed in our conference last year. We rejoice in (1) the pronounced increase in the number of souls won to Christ; (2) the increased interest, enthusiasm and benefits of the Sunday-school Convention and consecrated efforts of the Sunday School Board; (3) the accomplishments of The Brethren Missionary Herald Co. in the field of Brethren literature; (4) the results in the lives of our young people through the camp programs and through the ministry of our Brethren Youth Council and youth director; (5) the en-

larging ministry of our seminary and college and the progress being seen in the construction of the new college buildings; (6) the establishing of new churches, new districts and increasing subsidiary organizations throughout our Brotherhood across this nation and in other lands; and (7) the increase in giving of funds and consecrated lives in view of the great challenge with which the Lord has faced us through the agencies of our Brotherhood.

FURTHERMORE, BE IT RESOLVED that we reaffirm (1) our belief in the fundamental doctrines of the Christian faith as revealed in the Word of God, which is our only creed as set forth in part in the "Message of the Brethren Ministry"; (2) our position of complete separation from the National Council of Churches and all other apostate organizations which have departed from the faith dear to our hearts; (3) our belief in the historic position of The Brethren Church with regard to separation from the world, worldly agencies and tendencies, including our historic stand with relation to war; namely, that

"The Brethren Church from her origin has been utterly opposed to the use of violence or any physical forces as a means to an end, on the part of the children of God. We regard the governments of this world system as being yet unregenerate, and their methods of violence contrary to the methods God has authorized for children in the present age to use. We reaffirm that while war as a possible method for the attainment of justice, or the securing and maintenance of human liberty may at times be deemed necessary among the unregenerate of this world system; yet, according to the teaching of our common Lord and Master, we, as His disciples, do not belong to this world's system and its methods are not our own. We are in the world and not of it as our Master taught (John 17:14), and we maintain our pilgrim character (Heb. 11:8-16). We recognize and appreciate the protection of the flag of the United States. To the nation that God has ordained (Rom. 13:1-7) to afford protection we gladly offer our service, time, money, and life itself if necessary, to bind up wounds, or to heal its sorrows, by any means. We approve the methods our Lord Jesus Christ has approved for the use of those who follow Him.

ALSO, BE IT RESOLVED that we (1) encourage and engage in more earnest, consecrated and persistent prayer to God; (2) devote and devote time and effort to personal study of God's Word; (3) press toward the goal of total personal devotion to Christ; (4) increase our effort and enlist others in the work of witnessing; (5) express grave concern relative to the tremendous increased wave of crimes, flood of undesirable literature and prevalence of juvenile and parental delinquency, and commend our governmental and church agencies for every effort in combating these evils, and the threat of their effects in our nation, especially with regard to the hearts and lives of children within and outside our churches; (6) urge prayer for the solution of problems confronting our Brethren church, for the overcoming of obstacles and removal of hindrances that we might live soberly and righteously in this present evil world presenting the Gospel of Christ as the power of God unto salvation to all who believe and obey; (7) pray for one another that the God of all comfort and love might be glorified in us and that the powers of evil might be rebuked and restrained and that the Word of God might be presented in power and demonstration of the Holy Spirit.

Respectfully submitted,

Ralph C. Hall

W. Wayne Baker

C. J. Lamon

Motion prevailed that the report be adopted and that the portion dealing

th our historic position on war be
ed with the Secretary of State.

The Committee on the Moderator's
Address reported as follows:

We, the committee on the moderator's address
th to thank our retiring moderator, Dr. Ber-
rd N. Schneider, for the Spirit-indicated chal-
ge he has brought to us on the theme, "*Awake
Reality*." Our hearts were warmed and stirred
h the Scripture-packed meditation from the
og Book of the Early Church, "the Book of
s, as he, under the unction of the Holy Spirit
ught us face to face with reality in a
ly church and those of our churches today.

We express our appreciation for our moderator's
ught-provoking analysis of the vexing prob-
s that beset our churches and hold back the
gress of the Gospel in our time.

We therefore recommend to this conference
t we all *Awake to Reality* and determine to
ry back to our local congregations this chal-
ge: "That every believer has a divine mis-
n from God; that each Christian is an am-
sador for Christ," and under the direction
the Holy Spirit seek to lead the members of
g congregations in an all-out "every member
ness" to the lost about us.

That we *Awake to Reality* and humbly submit
selves anew to the sovereign Lordship of
us Christ in a devotion that will promote a
eping revival of faithfulness to the Lord Jesus
rist and His cause.

That we *Awake to Reality* and ask the Holy
rit to instill in us personally such a spirit of
rice, that whatever the cost, whatever the
fering that may be involved, we shall de-
nne to put Christ first, considering that our
s, our homes, our work, our time, our all
but God-given means placed in our hands
be used as a sacred trust for the promotion
he cause of Jesus Christ, testifying with Paul
ther count I my life dear unto myself, so
I might finish my course with joy, and the
istry, which I have received of the Lord
us, to testify the gospel of the grace of God."

We finally recommend that the address of the
erator be published in the Brethren Mission-
Herald Annual so that it will be made avail-
e to the entire Brotherhood.

Respectfully submitted,

Jesse Hall, chmn.

Motion prevailed that the report be
opted.

Motion prevailed that the Committee
Selective Service be continued.

The Finance Committee reported in-
ally as follows:

TREASURER'S REPORT

Receipts—	
Aug. 25, 1956—Balance on hand	\$2,271.66
Aug. 25, 1956—Saturday eve. offering ..	80.40
Aug. 25, 1956—Sunday morn. offering	246.75
Aug. 25, 1956—Sunday eve. offering	69.04
Aug. 1, 1956—Delegate fees	10.30
Aug. 15, 1956—Delegate fees	12.10
Aug. 15, 1956—Delegate fees	7.50
Aug. 19, 1957—Monday eve. offering	200.10
Aug. 20, 1957—Tuesday eve. offering	209.24
Aug. 21, 1957—Wednesday eve. offering ..	193.82
Aug. 22, 1957—Thursday eve. offering ..	206.78
Aug. 22, 1957—Delegate fees	2,146.31
	<hr/>
	5,654.00
Expenditures—	
Aug. 25, 1956—Telegram	2.75
Aug. 19, 1956—Leonard Bosgraf, Atty. ..	500.00
Aug. 17, 1956—Corporation fee	2.00
Aug. 29, 1956—Ballots	5.00
Aug. 8, 1956—Brethren Annual space ..	1,013.88
Aug. 22, 1956—Leon Trial Expense	500.00

Jan. 13, 1957—Leon Trial Expense	505.95
June 22, 1957—Secretarial Work	6.25
Aug. 23, 1957—Brethren Missionary Herald	264.17
Aug. 23, 1957—Card Holders	52.00
Aug. 23, 1957—Delegate Cards	8.29
Aug. 23, 1957—Printing and Postage	31.00
Aug. 23, 1957—Secretarial Work	30.10
Aug. 23, 1957—Dr. Ralph Stoll, expense ..	30.00
Aug. 23, 1957—Dr. Ralph Stoll, Hon.	150.00
Aug. 23, 1957—Conard Sandy, Exec.	40.99
Aug. 23, 1957—Clyde K. Landrum, supplies	18.77
Aug. 23, 1957—Clyde K. Landrum, Hon. ..	50.00
Aug. 23, 1957—Conard Sandy, Hon.	50.00
Aug. 23, 1957—C. S. Zimmerman, Hon. ..	50.00
Aug. 23, 1957—James Sweeton, Hon.	20.00
Aug. 23, 1957—Donald Ogden, Hon.	20.00
Aug. 23, 1957—Beverly Kent	20.00
Aug. 23, 1957—Winona Lake Christian Assembly, Rent	500.00

Total Disbursements	3,871.15
Aug. 23, 1957—Balance on Hand	1,782.85

Respectfully submitted,
Roy H. Kinsey, treas.

Motion prevailed to accept the re-
port of the Finance Committee.

The Committee on Committees re-
ported the following members for the
Committee on the Christian Ministry:
Bernard Schneider, chmn.; Mark Malles,
Clair Brickel, Harold Bolesky, Harry
Sturz, Walter McPheeters.

Motion prevailed that the report be
adopted.

Motion prevailed that a committee of
three be appointed to investigate in-
surance plan for insuring persons at-
tending national conference.

Motion prevailed to adjourn.

Fifth Business Session—

Saturday Morning, August 24, 1957

The minutes of the last meeting were
read and approved.

The Finance Committe reported
finally as follows:

Receipts—	
Aug. 23, 1957—Balance on hand	\$1,782.85
Aug. 23, 1957—Friday eve. offering	183.36
	<hr/>
	1,966.21
Expenditures—	
Aug. 23, 1957—Brethren Investment Foundation, Inc. Payment on Principal	501.57
Aug. 23, 1957—Interest to Sept. 1, 1957 ..	80.29
	<hr/>
	581.86

Aug. 24, 1957—Balance on hand	1,384.35
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Respectfully Submitted,
Roy H. Kinsey

New note will be signed in the amount of
\$2,000.00.

Motion prevailed to accept the report.

Motion prevailed that a vote of thanks

be given our treasurer, Brother Roy Kinsey.

The Auditing Committee reported as follows:

The financial records of the National Fellowship of Brethren Churches, the National Sunday School Board, the National Brethren Youth Fellowship, the National Youth Council, and the Brethren Boys Club, have been audited and found to be correct.

Elmer Tamkin
Maurice Hearn

Motion prevailed that the report be adopted.

The Committee on Committees reported the following nominees for the Conference Travel Insurance Committee: Clyde K. Landrum, chmn., Earl Virts, Jesse Deloe.

Motion prevailed that these men be elected to this committee.

Motion prevailed that the name of Rev. Nelson Hall be placed on the National Conference Executive Committee as the representative of the new Northern California District.

The following recommendation was presented by Rev. Henry Rempel:

Since it is believed by many of us that our denomination is in need of a Brethren hymnbook, it is hereby recommended that this conference appoint a committee to study the practicability and economy of producing such a hymnbook and that this committee bring a report to the next conference.

Motion prevailed that the recommendation be adopted.

The Brethren Youth Council reported as follows:

The Brethren Youth Council, representing BYF, SMM, and BBC, plus its new King's Men division, has been seeking to do the jobs assigned it by this conference. For over two years, although without a national youth director, we sought to carry out the programs already developed, and make new advances for greater efficiency and service to our Lord and The Brethren Church. At the assignment of conference, the King's Men program, for teen-aged boys, was developed. Nearly \$1,500 has been invested in the development of this program, almost none of which has yet been recovered, financially.

A new youth director has been secured, and since last March, Ernest Bearinger has been devoting time, energy, and enthusiasm to the task of reaching, helping, and keeping Brethren Youth for Christ and the church.

We have sought to do the best job of which we were capable, without much financial implementation from conference or the churches of our fellowship, and now would ask again that the churches of our fellowship enable us to be of the assistance we want to be, and should be, through your prayers, your cooperation, and your financial support.

Ralph J. Colburn, chmn.,
Brethren Youth Council

FINANCIAL REPORT

BRETHREN YOUTH COUNCIL—

Balance, Aug. 1, 1956 \$299
Receipts—Aug. 1, 1956—July 31, 1957 .. 8,680

Total Receipts 8,980
Expenditures—
Salary, director 1,327
Travel 26
Rent 200
Postage 296
Telephone and Telegraph 47
Camp 3,744
Miscellaneous 586
Mimeo and supplies 50
Office salaries 349
Supplies 932
Summer teams 254
Salaries and Board expense 718

Balance 8,534
BRETHREN YOUTH FELLOWSHIP—

Balance, Aug. 1, 1956 1,147
Receipts to July 31, 1957 441

Total 1,588
Expenditures—
Honorarium, BYF teams 325
Program writers 45
Missionary Herald Co., Annual 8

Balance 378

BRETHREN BOYS CLUB—

Balance, Aug. 1, 1956 222
Receipts to July 31, 1957 352

Total 574
Expenses—
Salaries 747
Travel 121
Mimeo (direct) 65
Postage and supplies 25
Supplies 485
Miscellaneous 10

Balance (Deficit) 1,465

Respectfully submitted,
Homer A. Kent, Jr., treas.

Motion prevailed that the reports received.

The Brethren Youth Fellowship board made the following motion:

"That we request conference to support the National Youth work to the extent of \$1,000 annually."

Motion prevailed to refer the motion to the Executive Committee for a recommendation to next year's conference.

Motion prevailed that the 1957 Saturday evening offering be given to the National Youth Council.

The following greetings from our Brethren in Denmark were presented by R. D. Barnard:

Revelation 3:11

I Corinthians 9:24

Henning Bojesensvej 7, Gentofte

Pastor E. J. P. Hansen

Romans 16:16!

Beloved Brethren of The Brethren Church and beloved Brother Russell D. Barnard

God's eternal Peace!

We the Assemblies of Christ in Denmark and all Scandinavia greet you most heartily to your yearly conference and pray for you that the Lord may richly bless you all of you on this occasion. We are very thankful to our beloved Lord that He has led you and us together, and that we have learned something to know from each others through the visit at our conference of the brethren who came from France representing you. They have given us a very good impression of you, but still we hope that we may in the coming time come into deeper contact with you.

We pray very much for you that the Lord may fulfill His work among us and you till the coming of Christ. We must go the way of prayer in all things as our truly brethren, and then there shall be no occasion of stumbling for us, and we shall all receive the full revelation of the Lord's will of our Lord.

We should be very glad to receive your church paper regularly and other literature which may help us to follow you more and to know more about you. As you will have heard from Brother Ogden, the Lord blesses our work in missions and in the assembly, so that still non-converted are added to the assembly. But yet it is a hard time, and we experience the apostacy, and many children of God seem more to like an easier way to reach salvation, but very few

will walk on the narrow way following the Lamb in everything. Oh, might this spirit be in us, that we walk the narrow path, whatever it may cost, to reach the crown of life to His honour. Many have lost this hope of being victorious at the coming of Christ, but let us not be kept back through anything, but run that we may obtain the prize. I think that we shall be found worthy today, and let us therefore endeavour to be established in His eternal grace and found faithful in all things, also in the communion with each other, that the Lord may find a willing people which He can bless in a certain way. May the grace be your power and confidence in all!

Accept the dearest brother-greetings from us all in the Assembly of Christ and convey it to all the saints of The Brethren Church.

The most heartily greetings from
Yours in Christ Jesus,
Brother E. J. P. Hansen

Motion prevailed that the greetings be received and recorded in the minutes.

Motion prevailed that the moderator and secretary form a letter of greetings to the Brethren in Denmark.

Motion prevailed that the following persons constitute a committee for a Brethren hymnal: Donald Ogden, chairman, Herman A. Hoyt, Russell Ward, James Sweeton.

The minutes of the final session were read and approved.

An installation service for the new national conference officers was held.

Motion to adjourn prevailed.

DISTRICT CONFERENCE ORGANIZATIONS

Allegheny Fellowship of Brethren Churches

Next annual conference: May 6-8, 1958. Place to be decided by exec. com.

Executive Committee

Mod.—Victor S. Rogers

Vice Mod.—H. Leslie Moore

Sec.—Arthur F. Collins

Asst. Sec.—R. Paul Miller, Jr.

Treas.—C. J. Larmon

802 W. Main St., Somerset, Pa.

Stat.—Wendell Coffin

R. R. 2, Sycamore Tree, Uniontown, Pa.

Members at Large—Lee J. Crist, Walter M. Fike

NFBC Executive Committee

R. Paul Miller, Jr., H. Leslie Moore

Committee on Committees

L. Ellis Rogers

W. Wayne Baker

Jesse Chapman

Credentials

Arthur F. Collins

R. Paul Miller, Jr.

Clyde J. Caes

Resolutions

Russell E. Konves

Wendell Coffin

Walter M. Fike

Rules and Organization

W. Wayne Baker

H. Leslie Moore

L. Ellis Rogers

Auditing

Richard Placeway

Lee J. Crist

Wendell Coffin

Youth

H. Leslie Moore, 1 yr.

Lee Collier, 2 yrs.

Victor S. Rogers, 2 yrs.

Walter M. Fike, 3 yrs.

R. Paul Miller, Jr., 3 yrs.

Allegheny (continued)—

Moderator's Address

W. Wayne Baker

Clyde J. Caes

James W. Kimmel

District Mission Board

Chmn.—W. Wayne Baker

Vice Chmn.—L. Ellis Rogers

Sec.-Treas.—Russell E. Konves

All active pastors and the following laymen:

Kenneth Keller

Rex Ullom

James Lunden

Vinton Flasher

Ira Blough

James Hoffmeyer

Billy F. Yoder

John Walker

Carl L. Rice, Sr.

Cecil Boal

R. Wayne Hoover

District Ministerium

Pres.—Russell E. Konves

Vice Pres.—H. Leslie Moore

Sec.-Treas.—W. Wayne Baker

Asst. Sec.-Treas.—R. Paul Miller, Jr.

Laymen's Fellowship

Pres.—Stenson Edenfield

R. R. 2, Box 258B, Uniontown, Pa.

Vice Pres.—Jesse Chapman

Sec.-Treas.—C. James Lunden

Women's Missionary Council

Pres.—Mrs. John Hottle

R. R. 1, Friedens, Pa.

Vice. Pres.—

Sec.—Mrs. C. J. Larmon

802 W. Main St., Somerset, Pa.

Asst. Sec.—Mrs. Russell Yoder

Treas.—Mrs. Arthur F. Collins

Asst. Treas.—Mrs. Ella Dennis

Program Chmn.—Mrs. Esther Cale

Prayer Chmn.—Mrs. Richard Placeway

Sisterhood of Mary and Martha

Pres.—Penny Rae Edenfield

R. R. 2, Box 258B, Uniontown, Pa.

Vice Pres.—Judy Williams

Leghenny (continued)—

Sec.-Treas.—Joyce Baker
 Endowment Sec.—Audrey Coughenhour
 R. R. 3, Box 110, Uniontown, Pa.
 Senior Rep.—Ruth Rogers
 Patroness—Mrs. Russell E. Konves
 Junior Patroness—Mrs. Victor S. Rogers
 Literature Sec.—Sandra Chapman

Ministerial Examining Board

Leslie Moore
 Paul Miller, Jr.
 Victor S. Rogers

Cooperating Churches

Uniontown, Md.—First Grace Brethren
 Uniontown, Pa.—Aleppo Brethren
 Uniontown, W. Va.—First Brethren
 Uniontown, Pa.—Jenners Brethren
 Uniontown, Pa.—Meyersdale Brethren
 Uniontown, Pa.—Summit Mills Brethren
 Uniontown, W. Va.—Grace Brethren
 Uniontown, Pa.—Reading Brethren
 Uniontown, Pa.—First Brethren
 Uniontown, Pa.—Grace Brethren

California District Conference of Brethren Churches

Executive Committee

Chairman.—Glenn O'Neal
 Vice Mod.—Lyle W. Marvin
 Sec.—Dallas Martin
 Treas.—Harry Sturz
 Asst. Sec.—Arthur Schwab
 Asst. Treas.—P. A. Yerian

NFBC Executive Committee

Chairman.—Ward Miller
 Vice Chairman.—George Peek
 Secretary.—Glenn O'Neal
 Alternates—
 Charles Mayes
 Charles Ashman, Sr.

Committee on Committees

Chairman.—Charles Ashman, Sr.
 Secretary.—Harry Sturz
 Treasurer.—Gerald Polman

California (continued)—

Board of Trustees

John Richardson ('58)
 Arthur Adams ('59)
 Walter McPheeters ('60)
 Robert Culp ('61)
 Ed Hastings ('62)

District Mission Board

Pastors—

Pres.—Lyle Marvin ('58)
 Vice Pres.—Henry Rempel ('58)
 Sec.—Robert McCormick ('59)
 Treas.—Gerald Polman ('60)
 Adam Rager ('59)
 Dennis Holliday ('58)
 Harry Sturz ('59)
 Forrest Lance ('60)

Laymen—

Clifford Yocky ('58)
 Richard Kelly ('58)
 William Garber ('59)
 Ed Hastings ('59)
 E. L. Culp ('60)
 Walter McPheeters ('60)
 Al Wedin ('60)

Ministerial Examining Board

Chairman.—Glenn O'Neal
 Charles Mayes
 George Peek
 Lewis Hohenstein
 Lyle Marvin
 Charles Ashman, Sr.
 Gerald Polman

Youth

David Morsey ('58)
 Richard McNeely ('58)
 Robert McCormick ('59)
 James McClellan ('60)
 Robert Kliever ('60)
 Barbara Mitchell ('60)
 Mina Coon ('59)
 Cecil McQuire ('58)
 Sisterhood Patroness

Leadership Training Study

David Morsey
 J. Paul Miller
 Raymond Thompson
 Lewis Hohenstein

California (continued)—**Nominating**

Chmn.—Lewis Hohenstein
 John Mayes
 Arthur Carey
 Chester McCall
 Henry McNeely

Resolutions

Chmn.—Elias White
 Robert McCormick
 Clifford Yocky

Moderator's Address

Chmn.—P. A. Yerian
 Wayne Flory
 Dennis Holliday

Rules and Order

Chmn.—Jerry Yerian
 Henry Rempel
 Robert Kliewer

District Laymen's Movement

Chmn.—Al Wedin
 P. A. Yerian
 Dick Kelly
 Vernon Stanfield
 Waymond Richards

Women's Missionary Council

Pres.—Mrs. Gerald Polman
 Vice Pres.—
 Sec.—Mrs. Jayne Reuter
 Asst. Sec.—Mrs. Phyllis Didriksen
 Treas.—Mrs. Martha Booher
 4145 E. 14th St., Long Beach 4, Calif.

East Fellowship of Brethren Churches**Executive Committee**

Mod.—Homer Lingenfelter
 Vice Mod.—Richard Grant
 Sec.—Fred Wm. Walter
 Asst. Sec.—Mrs. Ida Mae Anthony
 Treas.—Sheldon Snyder
 Stat.—J. L. Gingrich
 Members at Large—Clair Gartland,
 Bruce Baker

NFBC Executive Committee

Wm. H. Schaffer
 Sheldon Snyder

East (continued)—**Committee on Committees**

Wm. H. Schaffer
 Kenneth Wilt
 Ralph Burns

Credential

Kenneth Wilt
 Bruce Baker
 Mr. Blair Dick

Resolutions

Mrs. Wm. H. Schaffer
 Mrs. Richard Grant
 George Hildebrand

Rules and Organization

J. L. Gingrich
 Stanley F. Hauser
 Ralph Burns

Auditing

Kenneth Wilt
 Don Rager
 Carl Uphouse

Youth

J. Ward Tressler ('58)
 Bruce Baker ('58)
 Ralph Burns ('59)
 Clair Gartland ('59)
 Kenneth Wilt ('60)

Ministerial Examining Board

Ralph Burns ('58)
 J. L. Gingrich ('59)
 Wm. H. Schaffer ('60)

Moderator's address

Mrs. Kenneth Wilt
 Walter Nowag
 Mrs. Ida Mae Anthony

District Mission Board

Chmn.—Ward Tressler
 Vice Chmn.—Bruce Baker
 Sec.-Treas.—Wm. H. Schaffer
 Asst. Sec.-Treas.—J. L. Gingrich

The Board is composed of all the
 tive pastors and one layman from
 congregation.
 Iyre M. Hoyt
 Robert Gates

t (continued)—

W. Nowag
n. Lint
milton Bowser
ward Bowser
rry Replogle
over Snyder

District Ministerium

nn.—Richard Grant
e Chmn.—Stanley F. Hauser
-Treas.—Kenneth Wilt
t. Sec.—Treas.—Fred Wm. Walter

District Laymen

s.—Roy Glass
e Pres.—Mr. Christopher
vising Pastors—Richard Grant,
Ralph Burns

Sisterhood of Mary and Martha

s.—Judy Rager
358 Linden Ave., Johnstown, Pa.
e Pres.—Carol Wallace
-Treas.—Wilda Bentz
nist—Sandra Rose
ior Rep.—Darlene Auker
rature Sec.—Sandra Harbaugh
dage Sec.—Barbara Moore
t. R. 1, Mineral Point, Pa.
oness—Mrs. Ralph Burns
t. Patroness—Mrs. Clair Gartland

Women's Missionary Council

—Mrs. William Schaffer
e Pres.—Mrs. Ida Mae Anthony
-Treas.—Mrs. Bernard Imler
Box 303, Hollidaysburg, Pa.
is—Mrs. Ward Tressler

Cooperating Churches

ona, Pa.—First Brethren
ona, Pa.—(Juniata) Grace Brethren
emaugh, Pa.—Conemaugh Brethren
emaugh, Pa.—Pike Brethren
emaugh, Pa.—Singer Hill Grace
rethren
ett, Pa.—First Brethren
idaysburg, Pa.—Vicksburg Breth-
n
ewell, Pa.—Grace Brethren
stown, Pa.—First Brethren

Johnstown, Pa.—Riverside Brethren
Kittanning, Pa. First Brethren
Kittanning, Pa.—North Buffalo Brethren
Leamersville, Pa.—Leamersville Breth-
ren
Martinsburg, Pa.—First Brethren

Indiana Fellowship of Brethren Churches

Next annual conference: Grace Breth-
ren Church, Fort Wayne, Ind., April
14-17, 1958.

Executive Committee

Mod.—Nathan M. Meyer
Vice Mod.—Mark Malles
Sec.—Mrs. Edward Byrne, Jr.
4872 Mamie Dr., Fort Wayne, Ind.
Asst. Sec.—Mrs. Jessie Deloe
Treas.—Frank Poland
Stat.—Lowell Hoyt
Members at Large—Irvin B. Miller,
Scott Weaver

NFBC Executive Committee

Scott Weaver
Irvin Miller

Committee on Committees

R. Paul Miller
Clyde Landrum
John Evans

Rules and Organization

Lowell Hoyt
Edward Bowman
Tom Julien

Auditing

Bryson Feters
Earl Virts
Chalmer Smitley

Resolutions

Harold Etling
Gene Schoettler
Mrs. Melvin Fisher

Moderator's Address

Everett Caes
Robert Cover
Oren Taylor

Indiana (continued)—**Youth**

Irvin Miller

John Evans

Ministerial Examining Board

All ordained pastors of the fellowship.

Chmn.—Lowell Hoyt

Asst. Chmn.—R. Paul Miller

Sec.—Nathan Meyer

District Ministerium

Chmn.—Tom Julien

Asst. Chmn.—John Evans

Sec.—Irvin Miller

District Mission Board

All pastors and 3 elected laymen

Chmn.—Mark Malles

Asst. Chmn.—Scott Weaver

Sec.—Frank Poland

Treas.—Robert Ervin

Women's Missionary Council

Pres.—Mrs. Homer Hanna

Bringinghurst, Ind.

Vice. Pres.—Mrs. Scott Weaver

Sec.—Mrs. Edward Byrne

4872 Mamie Dr., Fort Wayne, Ind.

Asst. Sec.—Mrs. Lester Fife

Treas.—Mrs. John Whitcomb

Winona Lake, Ind.

Asst. Treas.—Mrs. Oren Taylor

Prayer Chmn.—Mrs. Fred Sellers

Sisterhood of Mary and Martha

Pres.—Judy Boyer

Vice. Pres.—Peggy Malles

Sec.—Nancy Johnson

Asst. Sec.—Marna Secor

Treas.—Linda Weaver

Asst. Treas.—Robert Lamey

Bandage Sec.—Una Leighty

Literature Sec.—Linda Kidder

Junior Rep.—Sally Boyer

Cooperating Churches

Berne, Ind.—Bethel Brethren

Clay City, Ind.—First Brethren

Elkhart, Ind.—Grace Brethren

Flora, Ind.—Grace Brethren

Fort Wayne, Ind.—First Grethren

Fort Wayne, Ind.—Grace Brethren

Goshen, Ind.—Grace Brethren

Leesburg, Ind.—Leesburg Brethren

Indiana (cont.)—

Osceola, Ind.—Bethel Brethren

Peru, Ind.—Peru Brethren

Sharpsville, Ind.—Grace Brethren

Sidney, Ind.—Sidney Brethren

South Bend, Ind.—Ireland Road Brethren

Warsaw, Ind.—Warsaw Community Brethren Church

Wheaton, Ill.—Grace Brethren

Winona Lake, Ind.—Winona Lake Brethren

Iowa District Conference of Brethren

Next annual conference: First Brethren Church, Dallas Center.

Executive Committee

Mod.—Vernon Schrock

Vice Mod.—Glen Welborn

Sec.—Robert Clouse

Treas.—Erwin Loritz

Stat.—L. E. Deits

Camp director—Glen Welborn

NFBC Executive Committee

R. H. Kettell

District Mission Board

Chmn.—John Aebly

Sec.—Treas.—Robert Clouse

Ralph Morgan ('58)

Ray Andrews ('58)

Douglas Rogers ('58)

Elmer Hocken ('59)

William Faas ('59)

Active pastors of the district

Ministerial Examining Board

Chmn.—R. Ronald Robinson

Vice Chmn.—Raymond Kettell

Sec.—Glen Welborn

Women's Missionary Council

Pres.—Mrs. Clem Thompson

Vice Pres.—Mrs. Wilma Meyers

Sec.—Mrs. Virgil Judge

Treas.—Mrs. Lee Dice

Prayer—Mrs. Raymond Kettell

a (continued)—

—Mrs. Dwight Erteld
M Patroness—Mrs. Lloyd Wenger

Moderator's Address

bert Clouse
s. Raymond Kettell
s. Ray Andrews

Resolutions

n Welborn
s. Hoover

Auditing

Andrews
s. Ronald Robinson
n White

Cooperating Churches

ar Rapids—Grace Brethren
as Center—First Brethren
win—Carlton Brethren
n—Leon Brethren
th English—Pleasant Grove Breth-
en
erloo—Grace Brethren

Michigan District Conference of
Brethren Churches

ext annual conference: Grace
hren Church, Lansing, Mich.

Executive Committee

l.—Richard Sellers
Mod.—Earl Funderburg
—Homer Miller
s.—Loren Gray
s. Mrs. Violet Shipley
bers at Large—William Johnson,
Gilbert Hawkins

NFBC Executive Committee

er Miller

Ministerial Examining Board

n.—Earl Funderburg
—Richard Jackson, Jr.

District Ministerium

n.—Earl Funderburg
—Homer Miller

Michigan (continued)—

Youth

Earl Funderburg ('59)
Richard Jackson, Jr. ('58)
Homer Miller ('60)

District Mission Board

Chmn.—Richard Sellers
Sec.—Homer Miller
Treas.—Gilbert Hawkins

Women's Missionary Council

Pres.—Mrs. Earl Funderburg
1st Vice Pres.—Mrs. Donald Thompson
2d Vice Pres.—Mrs. Gilbert Hawkins
Sec.-Treas.—Mrs. Freeman Huffman
R. R., Alto, Mich.
Prayer Chmn.—Mrs. Violet Shipley
SMM Patroness—Mrs. Homer Miller
Asst. Patroness—Mrs. Donald Thomp-
son

Sisterhood of Mary and Martha

Pres.—Marcia Hulliberger
R. R., Lake Odessa, Mich.
Sec.—Suzanne Huffman
Junior Rep.—Nancy Personette

Cooperating Churches

Alto—Calvary Brethren
Berrien Springs—Grace Brethren
Lake Odessa—Grace Brethren
Lansing—Grace Brethren
New Troy—New Troy Brethren
Ozark—Grace Brethren

Mid-Atlantic Fellowship of Brethren
Churches

Next annual conference: First Breth-
ren Church, Washington, D. C., May
12-14, 1958.

Executive Committee

Mod.—John J. Burns
Vice Mod.—Jack K. Peters
Sec.—J. Edw. Cordell, Jr.
Wayne Bldg., Waynesboro, Pa.
Asst. Sec.—John F. Davis
Treas.—John M. Stillman, Sr.
2122 Minnesota Ave., S.E., Washington 20,
D. C.
Stat.—Earle E. Peer

Mid-Atlantic (continued)—**NFBC Executive Committee**

John J. Burns
James G. Dixon

Committee on Committees

Earle E. Peer
John W. Ritchey
William Gray

Credentials

Jack K. Peters
John M. Stillwell, Sr.
Franklin F. Gregory

Resolutions

John W. Ritchey
Mrs. Paul E. Dick
Richard T. Saunders

Moderator's Address

William Gray
Earle E. Peer
Frank H. Gardner

Youth

James G. Dixon
Earle E. Peer
Paul E. Dick

Ministerial Examining Board

All regular ordained pastors of the district

District Ministerium

Pres.—James G. Dixon
Vice Pres.—Paul E. Dick
Sec.-Treas.—John J. Burns

District Mission Board

Pres.—Paul E. Dick
Vice Pres.—William Gray
Sec.—Jack K. Peters
Treas.—Franklin F. Gregory
M. R. Box 35, Martinsburg, W. Va.

Laymen's Fellowship

Pres.—Kenneth M. Heefner
259 Ringgold St., Waynesboro, Pa.
Vice Pres.—Floyd W. Hartman
Cor. Sec.—Richard T. Saunders
3619 Austin St., S. E., Washington 20, D. C.
Rec. Sec.—Richard Trenary
Asst. Rec. Sec.—Robert L. Triggs
Treas.—Roy Lowery
118 W. Patomac St., Williamsport, Md.
Asst. Treas.—Frank H. Gardner

Mid-Atlantic (continued)—**Women's Missionary Council**

Pres.—Mrs. Jack Peters
1st Vice Pres. and Project Chmn.—
2d Vice Pres. and Program Chmn.
Mrs. Jesse M. Ash
Sec.—Mrs. Paul B. Miller
11 W. North St., Waynesboro, Pa.
Asst. Sec.—Mrs. Harry Dunham
Treas.—Mrs. Marjorie Creighton
400 Kern St., Winchester, Va.
Asst. Treas.—Mrs. Roy Lowery
Prayer Chmn.—Mrs. Earle E. Peer
SMM Patroness—Mrs. John J. Burns
Asst. SMM Patroness—Mrs. Jack Peters

Sisterhood of Mary and Martha

Pres.—Jean Bell
R. R. 2, Williamsport, Md.
Vice. Pres.—Rosalie Pryor
Sec.—Mildred Ash
Treas.—June Brown
945 Orchard Rd., Winchester, Va.
Bandage Sec.—Barbara Yost
Stephenson, Va.
Literature Sec.—Dreama Duncan

Cooperating Churches

Alexandria, Va.—Commonwealth A
nue Brethren
Hagerstown, Md.—Calvary Brethren
Hagerstown, Md.—Gay Street Breth
Chapel
Hagerstown, Md.—Grace Brethren
Martinsburg, W. Va.—Rosemont Bre
ren
Chambersburg, Pa. (Pond Bank
Grace Brethren
Seven Fountains, Va.—Trinity Bre
ren
Washington, D. C.—First Brethren
Waynesboro, Pa.—First Brethren
Winchester, Va.—First Brethren

Midwest District of Brethren Church

Next annual conference: Camp
ra-ha-je, Pine, Colo., June 6-8, 195

Executive Committee

Mod.—Carl Bates
1115 S. Dale, Denver, Colo.

Midwest (continued)—

ce Mod.—Florimel Maestas

c.—Celina Mares

Box 383, Taos, N. Mex.

reas.—Harold Inman

Stamford, Nebr.

it.—Mrs. Hazel West

3004 S. Colorado Blvd., Denver, Colo.

NFBC Executive Committee

m Inman

District Mission Board

mn.—Sam Horney

reas.—Harold Inman

issell West

Ministerial Examining Board

m Horney

issell Williams

m Inman

District Ministerium

mn.—Sam Horney

c.—Tom Inman

Women's Missionary Council

s.—Mrs. Carl Bates

1115 S. Dale, Denver, Colo.

ce Pres.—Nina Turner

ce Pres.—Mary Davis

IM Patroness—Mrs. Sam Horney

st. Patroness—Celina Mares

ild Evangelism Chmn.—Mrs. John

Harper

ayer Chmn.—Mrs. Esther Wolf

Sister of Mary and Martha

s.—Helen Martinez

Taos, N. Mex.

ce Pres.—Marjorie Turner

-Treas.—Susan Horney

idage Sec.—Connie Stewart

Portis, Kans.

. Sec.—Kay Hall

3675 S. Pearl, Englewood, Colo.

Laymen's Fellowship

s.—James Olive

ce/o Russell Williams, Cheyenne, Wyo.

ce Pres.—Dean Hokins

-Treas.—Amarante Romero

Box 71, Ranchos de Taos, N. Mex.

Cooperating Churches

Albuquerque, N. Mex.—Albuquerque

Grace Brethren

Midwest (continued)—

Arroyo Hondo, N. Mex.—Arroyo

Hondo Brethren

Beaver City, Nebr.—Grace Brethren

Cheyenne, Wyo.—First Brethren

Ranchos de Taos, N. Mex.—Cordillera

Brethren

Denver, Colo.—Grace Brethren

Portis, Kans.—First Brethren

Taos, N. Mex.—Canon Brethren

Northern Atlantic Fellowship of Brethren Churches

Next annual conference: First Brethren Church, Philadelphia, Pa., May 6-9, 1958.

Executive Committee

Mod.—William Male

Vice Mod.—Herman Koontz

Sec.—Conard Sandy

Asst. Sec.—Mrs. Ruby Grubb

Treas.—John Kauffman

R. R. 1, Box 405, Harrisburg, Pa.

Stat.—John Neely

NFBC Executive Committee

William Male

Committee on Committees

Conard Sandy

Lester Smitley

Robert Markley

Credentials

Robert Crees

Carl Seitz

Mrs. Evard Schuder

Constitution

William Male

Robert Crees

Lester Smitley

Moderator's Address

John Neely

Thomas Kyler

Miss Pauline Seitz

Resolutions

John Line

Miss Rena Bauer

Lewis Kolb

Northern Atlantic (continued)—**Youth**

Conard Sandy
Herman Koontz
Robert Markley

District Mission Board

Pres.—Robert D. Crees
Vice Pres.—William Male
Sec.—John H. Line
3220 Larry Dr., Harrisburg, Pa.

District Ministerium and Examining Board

Pres.—Herman Koontz
Vice Pres.—Robert Markley
Sec.-Treas.—Conard Sandy

Laymen's Fellowship

Pres.—Kenneth R. Kohler, Sr.
1912 E. Pacific St., Philadelphia 34, Pa.
Vice Pres.—Lloyd Herr
Cor. Sec.—Fred Kalesse
9610 Cowden St., Philadelphia, Pa.
Rec. Sec.—William Schulze
Asst. Rec. Sec.—Paul Shore
Treas.—Allen Zook
806 E. Chocolate Ave., Hershey, Pa.
Asst. Treas.—Leroy Siegfried

Women's Missionary Council

Pres.—Mrs. Robert Markley
Vice Pres. (Program)—Mrs. Lester Smit-
ley
Vice Pres. (Project)—Mrs. Margaret
Engle
Sec.—Miss Rena Bauer
Treas.—Miss Pauline Seitz
980 E. Godfrey Ave., Philadelphia 24, Pa.
Prayer Chmn.—Mrs. Herman Koontz

Sisterhood of Mary and Martha

Pres.—Roberta Crees
Vice Pres.—Patsy Engle
Sec.—Judy Beers
Asst. Sec.-Treas.—Judy Engle
Lit. Sec.—Karen Grubb
Bandage Sec.—Gloria Floria
R: R. 1, Harrisburg, Pa.
Patroness—Mrs. John Neely
Asst. Patroness—Mrs. Conard Sandy

Cooperating Churches

Allentown, Pa.—First Brethren
Harrisburg, Pa.—Melrose Gardens
Brethren

Northern Atlantic (continued)—

Hatboro, Pa.—Suburban Brethren
Palmyra, Pa.—Grace Brethren
Philadelphia, Pa.—First Brethren
Philadelphia, Pa.—Third Brethren
York, Pa.—Grace Brethren

Northern California Fellowship Brethren Churches

Next annual conference: La L
Grace Brethren Church, Modesto, C
April 2-3, 1958.

Steering Committee

Chmn.—Phillip J. Simmons
Sec.—Nelson Hall

Ministerium

Chmn.—J. Paul Miller
Sec.—Nelson Hall

Cooperating Churches

Chico—Grace Brethren
Modesto—McHenry Avenue G
Brethren
Modesto—La Loma Grace Brethre
San Jose—The Brethren Church
Tracy—First Brethren

Northern Ohio District Fellowship Brethren Churches**Executive Committee**

Mod.—Edwin Cashman
Vice Mod.—Charles Turner
Sec.-Treas.—W. Russell Ogden
Asst. Sec.-Treas.—Gerald Teeter
Stat.—Kenneth Ashman
Asst. Stat.—Neil Beery

NFBC Executive Committee

Gene Witzky
Wesley Haller

Committee on Committees

Gordon Bracker
Robert Holmes
James Cook

Northern Ohio (continued)—

Credentials

Charles Turner
 Wesley Kriemes
 Len Lingenfelter

Youth

Lenhart
 R. Ogden
 Wesley Haller
 Edwin Cashman
 Robert Holmes

Resolutions

Harold Schneider
 Ed Witzky
 Brubaker

Rules and Organizations

Edvin Cashman
 Russell Ogden
 Harold Burch

Moderator's Address

Len Lingenfelter
 Harold Teeter

Trustee

Frank Lindower

District Mission Board

pastors, and one additional representative from each church.
 nn.—Bernard Schneider
 e Chmn.—M. L. Myers
 -Treas.—Robert Holmes

Ministerial Examining Board

active ordained pastors of the district. Officers are the same as the ministerium.

District Ministerium

nn.—Galen Lingenfelter
 e Chmn.—Gerald Teeter
 -Treas.—Wesley Haller
 t. Sec.—Treas.—John Dilling

District Laymen

ns.—Don Miller
 1008 Wick Ave., Ashland, Ohio
 e Pres.—Paul Castor
 -Treas.—Neil Carey
 332 Stull Ave., Akron-12, Ohio

Northern Ohio (continued)—

Boys Club Advisor—Herb Houts
 Pastoral Advisor—Edwin Cashman

Women's Missionary Council.

Pres. Mrs. Frank Lindower
 R. R. 1, Uniontown, Ohio
 1st Vice Pres.—Mrs. Wesley Haller
 2d Vice Pres.—Mrs. R. B. Smith
 Sec.—Mrs. George Ripple
 Asst. Sec.—Mrs. Herb Brickle
 Treas.—Mrs. Helen Smith
 2183 Streetsborough, Hudson, Ohio
 Asst. Treas.—Mrs. John Brown
 Prayer Chmn.—Mrs. Robert Holmes
 Asst. Prayer Chmn.—Mrs. Russell Ogden

Sisterhood of Mary and Martha

Pres.—Phyllis Davenport
 1410 Schneider Rd. N.E., Canton 20, Ohio
 Vice Pres.—Jean Shankel
 Sec.—Treas.—Carol Ann Ashman
 205 Thrig Ave., Wooster, Ohio
 Asst. Sec.—Treas.—Judy Kreimes
 Literature Sec.—Charlotte Henning
 Asst. Lit. Sec.—Kay Smith
 Bandage Sec.—Sara Jane Quartz
 511 Lamont, Akron 5, Ohio
 Junior Rep.—Sharon Witzky
 Patroness—Mrs. Gerson Laubender
 R. R. 2, Box 220, East Canton 30, Ohio
 Asst. Patroness—Mrs. Charles Turner

Cooperating Churches

Akron—First Brethren
 Ankenytown—First Brethren
 Ashland—Grace Brethren
 Canton—First Brethren
 Cleveland—First Brethren
 Cuyahoga Falls—Grace Brethren
 Danville—Danville Brethren
 Elyria—Grace Brethren
 Findlay—Findlay Brethren
 Fremont—Grace Brethren
 Fremont—Brethren Chapel (Colored)
 Homerville—West Homer Brethren
 Mansfield—Grace Brethren
 Mansfield—Woodville Grace Brethren
 Middlebranch—First Brethren
 Rittman—First Brethren
 Sterling—First Brethren
 Wooster—First Brethren

Northwest Fellowship of Brethren Churches

Next annual conference: First Brethren Church, Spokane, Wash., June 24-27, 1958.

Executive Committee

Mod.—Robert Griffith
Vice Mod.—Thomas Hammers
Sec.—Edward Peters
Treas.—Ernest Morrell
R. R. 3, Wapato, Wash.
Stat.—Mrs. Francis Wattenbarger
Mabton, Wash.

The Executive Committee includes all pastors of the district.

NFBC Executive Committee

Harold D. Painter

Credential

Thomas E. Hammers, chmn.

District Mission Board

All pastors of the district and one representative from each church.

Ministerial Examining Board

All pastors of the district and two representatives from the church of which the applicant is a member.

Women's Missionary Council

Pres.—Mrs. Harold Painter
1st Vice Pres.—Mrs. Donald Farner
2d Vice Pres.—Mrs. Jesse Hall
Sec.—Mrs. Clarence Garrison
Asst. Sec.—Mrs. Jesse Hall
Treas.—Mrs. Francis Wattenbarger
SMM Patroness—Mrs. Robert Griffith
Asst. Patroness—Mrs. Ivan Barlow
Prayer Chmn.—Mrs. Edward Peters

Cooperating Churches

Albany, Oreg.—Grace Brethren
Grandview, Wash.—Grace Brethren
Harrah, Wash.—Harrah Brethren
Portland, Oreg.—Grace Brethren
Seattle, Wash.—View Ridge Brethren
Spokane, Wash.—First Brethren
Sunnyside, Wash.—Grace Brethren
Yakima, Wash.—Grace Brethren

Southeast Fellowship of Brethren Churches

Next annual conference: Patterson Memorial Church, Hollins, Va., June 23-25, 1958.

Executive Committee

Mod.—Ralph J. Colburn
Vice Mod.—Kenneth Teague
Sec.—Frank W. Campbell
425 Parkdale Dr., Salem, Va.
Asst. Sec.—Mrs. S. H. Henry
Treas.—Thomas Craghead
Stat.—B. H. Conner
4131 Vermont Ave., N. W., Roanoke, Va.
Host Pastor—William Byers

NFBC Executive Committee

Ralph Colburn
Edward Lewis

Committee on Committees

Vernon J. Harris, chmn.
S. M. Coffee
Henry Radford

District Trustees

B. H. Conner ('58)
S. M. Coffee ('59)
James Michael ('60)

Moderator's Address

Edward Lewis, chmn.
G. W. Minnix
Mrs. Marie Brown

Resolutions

Kenneth Teague, chmn.
Mrs. Ina Westerman
Grover Sink

Credentials

Dean Risser, chmn.
Mrs. Troy Hall
Mrs. Virginia Likens

Youth

Kenneth Teague, chmn.
Vernon Harris
William Howard
Edward Lewis
Henry Radford

Constitution

Vernon J. Harris, chmn.

Southeast (continued)—

E. Richardson
M. Coffey

District Insurance Chairman
E. Richardson

District Ministerium
mn.—Dean Risser
ce Chmn.—K. E. Richardson
c.—Vernon J. Harris
st. Sec.—Edward Lewis

District Mission Board
mn.—Vernon J. Harris
ce Chmn.—Kenneth Teague
c.—Treas.—B. H. Conner
st. Sec.—Treas.—S. M. Coffey

y members:
oward Camper
rl Key
A. Moore
arlie Hall
R. Armentrout
B. Ratcliffe
J. Richardson
orge Donahue
e Smith
M. Coffey
H. Conner
is Allen

Youth
es.—Donald Gilmer
2220 East Gate Ave., N. E., Roanoke, Va.
ce Pres.—Richard Hall
c.—Patricia Catron
630 Arbutus Ave., S. E., Roanoke, Va.
eas.—Robert Johnson
3128 Richard Ave., Bratton Lawn, Vinton, Va.
visors—William Byers, Kenneth
Teague

Sisterhood of Mary and Martha
es.—Patricia Catron
630 Arbutus Ave., S. E., Roanoke, Va.
ce Pres.—Wanda Light
c.—Treas.—Nancy Hall
317 Wentworth Ave., N. E., Roanoke, Va.
st. Sec.—Treas.—Cora Bell Farley
ndage Sec.—Margaret Lyles
R. R. 2, Boones Mill, Va.
c. Sec.—Jeraldine Taylor
atroness—Mrs. James Keith
2719 Mountainfre Ave., N. W., Roanoke, Va.

Southeast (continued)—

Asst. Patroness—Mrs. Vernon J. Harris

Women's Missionary Council
Pres.—Mrs. B. V. Craghead
R. R. 6, Covington, Va.
Vice Pres.—Mrs. Edward Lewis
Fin. Sec.—Mrs. Ralph Armentrout
Rec. Sec.—Mrs. J. Harold Putt
Asst. Rec. Sec.—Mrs. S. H. Henry

Laymen
President—G. W. Hall
R. R. 2, Boones Mill, Va.
Vice Pres.—W. K. Jefferson
Sec.—Treas.—Joe C. Smith
1210 Ray Rd., S. E., Roanoke, Va.
Asst. Sec.—Treas.—James Michael

Cooperating Churches
Buena Vista, Va.—First Brethren
Covington, Va.—First Brethren
Fort Lauderdale, Fla.—Grace Brethren
Hollins, Va.—Patterson Memorial
Johnson City, Tenn.—Johnson City
Brethren
Limestone, Tenn.—Vernon Brethren
Radford, Va.—Fairlawn Brethren
Riner, Va.—Grace Brethren
Roanoke, Va. Clearbrook Brethren
Roanoke, Va.—Ghent Brethren
Roanoke, Va.—Garden City Brethren
Roanoke, Va.—Boones Chapel
Roanoke, Va.—Washington Heights
Brethren
Virginia Beach, Va.—Grace Brethren

Southern Ohio District Conference of
Brethren Churches

Next annual conference: To be de-
termined.

Executive Committee
Mod.—Randall Maycumber
Vice Mod.—True Hunt
Sec.—
Asst. Sec.—Russell Ward
Treas.—Roy Kinsey
Stat.—Caleb Zimmerman
Members at Large—Dorothy Shipley,
Lon Karns

Southern Ohio (continued)—**NFBC Executive Committee**

Randall Rossman
True Hunt

Committee on Committees

Charles Flowers
Evelyn Fuqua
Lon Karns

District Ministerium

Chmn.—Randall Rossman
Vice Chmn.—True Hunt
Sec.—
Asst. Sec.—Charles Gantt

Ministerial Examining Board

The Ministerial Examining Board shall be composed of all regularly ordained elders in good standing who are pastors of Brethren churches within the district.

Chmn.—Caleb Zimmerman
Sec.—William Steffler

District Mission Board

Chmn.—Russell Ward
Vice Chmn.—True Hunt
Sec.-Treas.—

The board is composed of all active pastors in the district, together with three elected laymen:

Roy Kinsey
LeRoy Hodson
Herbert Edwards

Youth

Chmn.—
Vice Chmn.—Randall Maycumber
Sec.-Treas.—Caleb Zimmerman

Southern Ohio (continued)—**Women's Missionary Council**

Pres.—Mrs. George Smith
4617 Prescott Ave., Dayton 6, Ohio
Vice Pres.—Mrs. Orrville Rike
Sec.—

Asst. Sec.—Miss Blanche Garger
13 North Mulberry St., Troy, Ohio
Treas.—Mrs. Mary Wysong
4375 Free Pike, Dayton, Ohio
Asst. Treas.—Mrs. Robert Mitchel
Prayer Chmn.—Mrs. Dale Goode

Sisterhood of Mary and Martha

Pres.—Carolyn Peters
Vice Pres.—Gloria Ellis
Sec.—Sherry Hyre
Treas.—Nancy Alley
Lit. Sec.—Barbara Craig
Bandage Sec.—Bonnie Wise
Junior Rep.—Judy Stoudt
Patroness—Mrs. Gerald Towner
1640 Wesleyan Rd., Dayton 6, Ohio
Asst. Patroness—Mrs. Warren Craig

Cooperating Churches

Camden—First Brethren
Clayhole, Ky.—Clayhole Brethren
Clayton—First Brethren
Covington—First Brethren
Dayton—First Brethren
Dayton—Grace Brethren
Dayton—North Riverdale Brethren
Dayton—Patterson Park Brethren
Dryhill, Ky.—Brethren Chapel
Englewood—Englewood Grace Brethren
Sinking Springs—Grace Brethren
Troy—Grace Brethren
West Alexandria—Sampleville Brethren

NATIONAL ORGANIZATIONS

he Foreign Missionary Society of the Brethren Church

Winona Lake, Indiana

Officers

President—Rev. Charles W. Mayes, 1925 E. Fifth St., Long Beach 12, Calif.

Vice President—Rev. Bernard N. Schneider, 534 Forest St., Mansfield, Ohio.

General Secretary and Editor—Rev. Russell D. Barnard, Winona Lake, Ind.

Treasurer—Rev. Homer A. Kent, Sr., Winona Lake, Ind.

Recording Secretary—Rev. Kenneth B. Ashman, 205 Ihrig Ave., Wooster, Ohio.

Assistant to the General Secretary—Rev. Clyde K. Landrum, Winona Lake, Ind.

Financial Secretary—Mr. Kenneth G. Moeller, Winona Lake, Ind.

Office Secretary—Miss Marcia Lowe, Winona Lake, Ind.

Assistant Office Secretary—Miss Evelyn Schumacher, Winona Lake, Ind.

Board of Trustees

(Term Ending 1958)

Rev. Charles W. Mayes, 1925 E. Fifth St., Long Beach 12, Calif.

Rev. Alva J. McClain, Winona Lake, Ind.

Rev. Glenn F. O'Neal, 2400 W. 85th St., Inglewood, Calif.

(Term Ending 1959)

Rev. Kenneth B. Ashman, 205 Ihrig Ave., Wooster, Ohio.

Rev. Herman W. Koontz, 1408 Dartmouth Rd., York, Pa.

Rev. Ward A. Miller, 8101 S. Vicki Dr., Whittier, Calif.

Foreign Missionary Society (cont.)—

(Term Ending 1960)

Rev. Homer A. Kent, Sr., Winona Lake, Ind.

Rev. W. A. Ogden, Winona Lake, Ind.

Rev. Bernard N. Schneider, 534 Forest St., Mansfield, Ohio.

Foreign Missionary Directory

Africa—

Beaver, Rev. and Mrs. S. Wayne, Bozoum, via Bangui, French Equatorial Africa.

Bickel, Miss Florence, Mission a Bellevue, Bossangoa via Bangui, French Equatorial Africa.

Byron, Miss Grace, Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.

Cochran, Miss Rosella, Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.

Cone, Rev. and Mrs. George E., Bossembele via Bangui, French Equatorial Africa.

Cripe, Miss Mary, Bozoum via Bangui, French Equatorial Africa.

Dunning, Rev. and Mrs. Harold L., Bozoum via Bangui, French Equatorial Africa.

Emmert, Miss Mary, Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.

Garber, Rev. and Mrs. Martin M., Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.

Geske, Miss Edith, Mission a Bellevue, Bossangoa via Bangui, French Equatorial Africa.

Goodman, Rev. and Mrs. Marvin L., Jr., Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.

Habegger, Miss Mary Ann, Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.

Foreign Missionary Society (cont.)—

Hill, Rev. and Mrs. Robert W., Bossembele via Bangui, French Equatorial Africa.

Hocking, Rev. and Mrs. Donald G., Bozoum via Bangui, French Equatorial Africa.

Jobson, Dr. and Mrs. Orville D., B. P. 240, Bangui, French Equatorial Africa.

Jones, Miss Gail, B. P. 36, Bossangoa via Bangui, French Equatorial Africa.

Kennedy, Rev. and Mrs. Lester W., M'Baiki via Bangui, French Equatorial Africa.

Kennedy, Mrs. Minnie, Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.

Kent, Miss Ruth, Bozoum via Bangui, French Equatorial Africa.

Kliever, Rev. and Mrs. J. P., B. P. 240, Bangui, French Equatorial Africa.

Mason, Dr. and Mrs. Harold A., B. P. 36, Bossangoa via Bangui, French Equatorial Africa.

Miller, Rev. and Mrs. Donald F., Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.

Mishler, Miss Marie, Bouca via Bangui, French Equatorial Africa.

Samarin, Rev. and Mrs. William J., Mission a Bellevue, Bossangoa via Bangui, French Equatorial Africa.

Schwartz, Miss Clara, Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Sheldon, Rev. and Mrs. C. B., Bossangoa via Bangui, French Equatorial Africa.

Snyder, Rev. and Mrs. Roy B., Bouca via Bangui, French Equatorial Africa.

Spangler, Mr. and Mrs. Donald A., Bozoum via Bangui, French Equatorial Africa.

Sumey, Rev. and Mrs. Charles R., Bozoum via Bangui, French Equatorial Africa.

Taber, Rev. and Mrs. Charles R., Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Thurston, Miss Marian, Mission a

Foreign Missionary Society (cont.)—

Nzoro, Bocaranga via Bangui, French Equatorial Africa.

Tyson, Miss Elizabeth, Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Williams, Rev. and Mrs. Robert Batangafo via Bangui, French Equatorial Africa.

Argentina—

Abel, Miss Bertha, Rivadavia 433, 1^o Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

Bishop, Rev. and Mrs. Donald E., 1^o Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

Churchill, Rev. and Mrs. Jack, Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.

Dowdy, Rev. and Mrs. J. Paul, Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

Maconaghay, Rev. and Mrs. Hill, Bdo. Irigoyen 564, Jose Marron, F.C.N.G.R., Argentina, S. A.

Marshall, Rev. and Mrs. James B., Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

Rottler, Rev. and Mrs. Carson E., Foglio 71, Laboulaye, F.N.G.S.I., Prov. Cordoba, Argentina, S. A.

Sickel, Mrs. Loree, Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.

Brazil—

Altig, Rev. and Mrs. J. Keith, Cap. Postal 861, Belem, Para, Brazil.

Miller, Rev. and Mrs. Edward D., Marapa, Terr. Federal do Amapa, Brazil.

Zielasko, Rev. and Mrs. John W., 16 Sebastiao Freitas, Capanema, Para, Brazil.

France—

Fogle, Rev. and Mrs. P. Frederick, Chemin de Vassieux, Caluire, Cuire, Rhone, France.

Foreign Missionary Society (cont.)—

Hawaii—

Misses, Rev. and Mrs. Foster R., 335
Manae Street, Kailua, Hawaii.

Mexico—

Ministon, Rev. and Mrs. Sibley M.,
Lista de Correos, Leon, Guanajuato,
Mexico.

Mag, Rev. and Mrs. Walter E., 439
Sunset Lane, San Ysidro, Calif.,
U.S.A.

Moward, Rev. and Mrs. A. L., 406 Mary
Ave., Calexico, Calif., U.S.A.

Binson, Miss Dorothy, 439 Sunset
Lane, San Ysidro, Calif., U.S.A.

Missionaries in the United States—

Merzer, Mr. and Mrs. Albert W., c/o
Henry C. Kersting, 8415 Fenwick St.,
Sanland, Calif.

McK, Rev. and Mrs. Bill A., 11259
Pope Ave., Lynwood, Calif.

Merter, Mrs. Rose, 5337 N. Front St.,
Philadelphia 20, Pa.

Myt, Rev. and Mrs. Solon W., c/o
Rev. Norman Hirschy, Evans City,
Pa.

Melsen, Miss Johanna, 1819 Pine Ave.,
Long Beach 6, Calif.

Mock, Rev. and Mrs. Lynn D.,
210½ Hammond Ave., Waterloo,
Iowa.

Mcnder, Miss Ruth, 211 Second St.,
Donemaugh, Pa.

Mcber, Dr. and Mrs. Floyd W., P. O.
Box 588, Winona Lake, Ind.

Note: As changes of address occur,
they will be noted in the News Briefs,
found in the Foreign Missionary Directory,
which is printed at intervals.)

FINANCIAL STATEMENT

January 1, 1956 to December 31, 1956

BALANCE SHEET

Assets—
Cash on hand and in banks \$8,633.35

Foreign Missionary Society (cont.)—

Cash in banks for Field Accounts	2,600.00
Notes Receivable—General Fund	14,766.91
Notes Receivable—Annuity Fund	59,994.98
Notes Receivable—Annuity Reserve Fund	36,655.74

General Fund Properties—	
Missionary Residence, Winona Lake ..	15,000.00
Missionary Residence, Calexico, Calif.	8,500.00
Annuity Fund Properties*	99,707.48
Scriptures and Books Inventory	2,422.90
Equipment for Office and Deputation Work	6,948.61

Total	246,229.97
*This Annuity Fund property was acquired prior to 1956 but, at the suggestion of our audi- tor, it was entered on our books during 1956.	

Liabilities and Net Worth—	
SMM funds for investment	2,500.00
SMM funds for higher education of missionary children	1,220.29
Withholding Taxes	97.70
Collected for Others	2,190.50
Mortgage on Annuity Property	31,446.93
Annuities in Force	119,255.53
Net worth of funds	89,519.02

Totals	246,229.97
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INCOME AND EXPENSE STATEMENT

INCOME—	
Gift total for 1956	265,941.58
Interest on Annuity Investments	4,946.94
Other Interest	597.07

Total	271,485.59
-------------	------------

EXPENSES—

Administrational—	
Office Salaries	17,609.31
Telephone, telegraph, cables, postage and taxes	2,823.99
Rent	3,169.27
Office stationery and supplies	1,125.36
Board meeting expenses	568.01
Appropriations	50.00
Maintenance on office equipment	117.97
Interest	605.52
Audit	325.00
Moving to new office quarters	158.50
Miscellaneous	67.45

Total	26,620.38
-------------	-----------

Promotional—	
Foreign Missions issue of Brethren Missionary Herald	7,666.29
Easter Offering publicity (bulletins, etc.)	3,613.38
Cuts, engravings, and photography	1,735.41
Travel expenses in USA—missionaries and office personnel	9,108.66

Total	22,123.74
-------------	-----------

Missionary and Field Expenses—	
Missionary Residence, Winona Lake, Ind.	1,605.07
Field expenditures	81,498.31
Furlough travel	20,968.75
Missionary personnel	138,139.16

Total	242,211.29
-------------	------------

Other—	
Annuity Interest Expense	4,354.24
Total Expenses	295,309.65
Excess of expenses over income for 1956	23,824.06
Books audited by Longfellow and Public Accountants.	Ramsey.

The Brethren Home Missions Council, Incorporated

Winona Lake, Indiana

Officiary

President—Rev. Paul R. Bauman, Winona Lake, Ind.

Vice President—Rev. John M. Aeby, 604 Hammond Ave., Waterloo, Iowa.

Secretary—Rev. Luther L. Grubb, Winona Lake, Ind.

Treasurer—Mr. Chester McCall, 4580 Don Felipe Drive, Los Angeles 8, Calif.

* * *

Assistant Field Secretary—Rev. Lester E. Pifer, Winona Lake, Ind.

Office Manager—Mr. Frank J. Poland, Winona Lake, Ind.

Office Secretary—Mrs. Cashel Taylor, R. R. 3, Warsaw, Ind.

Assistant Office Secretary—Miss Florence Moeller, Winona Lake, Ind.

Bookkeeper—Miss Louise Blankenship, Winona Lake, Ind.

Architectual Engineer—Mr. Robert E. Foltz, Winona Lake, Ind.

Board of Directors

Rev. John M. Aeby, 604 Hammond Ave., Waterloo, Iowa.

Rev. Paul R. Bauman, Winona Lake, Ind.

Rev. Gordon W. Bracker, 1011 Birdseye Blvd., Fremont, Ohio.

Mr. Harold Bolesky, 689 Sloane Ave., Mansfield, Ohio.

Mr. Orlyn L. Culp, 4453 S. Lexington Road, Pico, Calif.

Rev. Paul E. Dick, 649 Berryville Ave., Winchester, Va.

Rev. Luther L. Grubb, Winona Lake, Ind.

Rev. Jesse Hall, W. 612 Euclid Ave., Spokane, Wash.

Rev. L. C. Hohenstein, 11472 Mines Blvd., Whittier, Calif.

Mr. Roy H. Kinsey, 1634 Pinecrest Drive, Dayton 4, Ohio.

Mr. Chester McCall, 4580 Don Felipe Drive, Los Angeles 8, Calif.

Home Missions Council (cont.)—

Mr. Foye B. Miller, Winona Lake, Ind.
Mr. Harry Shipley, 60 W. Oak St.
West Alexandria, Ohio.

Mr. Edison K. Yoder, 1276 S. E. 14 St., Pompano Beach, Fla.

FINANCIAL STATEMENT

June 30, 1957

Assets—	
Cash, Checking Account	\$23,733
Cash, Savings Account	2,323
Petty Cash	25
Loans Receivable	18,787
U. S. War Bonds	300
Annuity Funds Invested	79,831
Advances Receivable	3,946
Deferred Charges for Contingent Notes Payable	137,016
Deferred Hospital Insurance	70
Airplanes on Hand	24,500.00
Less Depreciation	1,116.67
	<u>23,383</u>
Basement Rooms	2,130.92
Less Depreciation	159.82
	<u>1,971</u>
Total	291,389
Liabilities—	
Notes Payable	17,762
Contingent Notes Payable	137,016
Accrued Withholding Tax	126
Accrued Social Security Tax	53
Deferred Credit to Brethren Investment Foundation	50
Accountabilities—	
Annuities	93,300
Net Worth—	
Surplus Account	43,079
	<u>43,079</u>
Total	291,389

BRETHREN INVESTMENT FOUNDATION INCORPORATED

The Brethren Investment Foundation has the same officary as The Brethren Home Missions Council, Inc., Winona Lake, Ind.
Financial Secretary—Mr. Elmer Tamkin, Winona Lake, Ind.

FINANCIAL STATEMENT

June 30, 1957

Assets—	
Cash in Lake City Bank, Checking Account	\$41,126.
Cash in Savings Account, Federal Savings & Loan of Overland	10,080
Notes Receivable	971,872.
Office Equipment	3,146.70
Less Reserve for Depreciation	298.67
	<u>2,848.</u>
Total Assets	1,025,927.
Liabilities—	
Loans Payable	995,726.
Savings Accounts	28,804.
Accrued Withholding Tax	22.
	<u>1,024,553.</u>
Total Liabilities	1,024,553.
Net Worth—	
Surplus	1,374.
Total Liabilities and Net Worth	1,025,927.

Home Mission Directory

Anaheim, Calif.—Grace Brethren Community Church. Pastor, Rev. Fore

Home Missions Council (cont.)—

F. Lance, 1321 Chevy Chase Drive, Anaheim, Calif.

Barbee Lake, Ind.—Barbee Brethren Church. Pastor, Rev. George Cripe, Winona Lake, Ind.

Bell, Calif.—Bell Brethren Church. Pastor, Rev. Emlyn Jones, 6709½ Wilcox Ave., Bell, Calif.

Berrien Springs, Mich.—Grace Brethren Church. Pastor, Rev. Gilbert Hawkins, R.R. 2, Box 288, Berrien Springs, Mich.

Boston, Mass.—Sunday School. Superintendent, Mr. Russel Dunlap, 7 Ardmore St., Needham Heights, Mass.

Cheyenne, Wyo.—First Brethren Church. Pastor, Rev. Russell L. Williams, 3450 Dover Road, Cheyenne, Wyo.

Clayhole, Ky.—Clayhole Brethren Church. Pastor, Rev. Sewell S. Landrum, Clayhole, Ky.

Cleveland, Ohio—First Brethren Church. Pastor, Rev. Clair E. Brickel, 1099 Irene Road, Cleveland 24, Ohio.

Columbus, Ohio—No pastor.

El Paso, N. Mex.—Brethren Navajo Mission. Missionaries, Rev. and Mrs. Evan Adams, Miss Angie Garber, Mr. and Mrs. Howard Vulgamore, Mrs. Mary Baer, Miss Lois Garverich, Mr. Joseph VanderMolen, Mr. Lee Trujillo.

Dayton, Ohio—Grace Brethren Church. Pastor, Rev. Randall Maycumber, 4588 Natchez, Dayton, Ohio.

Denver, Colo.—Grace Brethren Church. Pastor, Rev. Thomas Inman, 590 S. Dale Ct., Denver, Colo.

Dryhill, Ky.—Brethren Chapel. Missionary, Miss Evelyn Fuqua, Dryhill, Ky.

Elyria, Ohio—Grace Brethren Church. Pastor, Rev. Galen M. Lingenfelter, 338 Tenth St., Elyria, Ohio.

Findlay, Ohio—Findlay Brethren Church. Pastor, Rev. Gerald Teeter, 1404 Bernard Ave., Findlay, Ohio.

Home Missions Council (cont.)—

Fort Lauderdale, Fla.—Grace Brethren Church. Pastor, Rev. Ralph J. Colburn, 1118 N. W. 18th Ct., Fort Lauderdale, Fla.

Fort Wayne, Ind.—Grace Brethren Church. Pastor, Rev. Thomas Julien, 193 Bade Drive, New Haven, Ind.

Fremont, Ohio—Brethren Chapel. Pastor, Rev. Granville Tucker, 501 Bidwell Ave., Fremont, Ohio.

Goshen, Ind.—Grace Brethren Church. Pastor, R. Paul Miller, Sr., 1801 W. Clinton St., Goshen, Ind.

Grandview, Wash.—First Brethren Church. Pastor, Rev. Robert Griffith, 907 W. Fifth St., Grandview, Wash.

Hatboro, Pa.—Suburban Brethren Church. Pastor, Rev. Lester O. Smitley, 537 Revere Terrace, Centennial Hill, Hatboro, Pa.

Johnson City, Tenn.—Johnson City Brethren Church. Pastor, Rev. Dean Risser, 200 E. Chilhowie, Johnson City, Tenn.

Johnstown, Pa.—Riverside Brethren Church. Pastor, Rev. Bruce Baker, 2309 Franklin St., Johnstown, Pa.

Kokomo, Ind.—Indian Heights Brethren Church. Pastor, Rev. William Kolb, 300 S. 43d East, Kokomo, Ind.

Lansing, Mich.—Grace Brethren Church. Pastor, Rev. Richard Sellers, 1129 Glenn St., Lansing, Mich.

Leon, Iowa—Leon Brethren Church. Pastor, Rev. Ronald Robinson, 408 W. Fifth St., Leon, Iowa.

Long Beach, Calif.—Los Altos Brethren Church. Pastor, Rev. Wayne S. Flory, 4257 Nelsonbark, Lakewood 8, Calif.

Los Angeles, Calif.—Brethren Messianic Testimony. Missionaries, Rev. and Mrs. Bruce L. Button, 469 N. Kings Rd., Los Angeles 48, Calif., and Miss Isobel Fraser, 943¼ N. La Jolla, Los Angeles 46, Calif.

Mansfield, Ohio—Woodville Grace Brethren Church. Pastor, Rev. M. L. Myers, 319 Vennum Ave., Mansfield, Ohio.

Home Missions Council (cont.)—

Monte Vista, Calif.—Community Brethren Church. Pastor, Rev. Harold D. Painter, 9497 Del Mar, Ontario, Calif.

Palmyra, Pa.—Grace Brethren Church. Pastor, Rev. Robert Wm. Markley, 237 W. Cherry St., Palmyra, Pa.

Paramount, Calif.—Paramount Brethren Church. Pastor, Rev. John Mayes, 6290 Lemon, Long Beach, Calif.

Parkersburg, W. Va.—Grace Brethren Church. Pastor, Rev. Richard Placeway, 2427 Valley Rd., R.R. 3, Parkersburg, W. Va.

Phoenix, Ariz.—Grace Brethren Church. Pastor, Rev. Charles H. Ashman, Jr., 2727 W. Rovey Ave., Phoenix, Ariz.

Pine Glen, Pa.—No pastor.

Portland, Oreg.—Grace Brethren Church.—No Pastor.

Roanoke, Va.—Washington Heights Brethren Church. Pastor, Rev. Vernon J. Harris, 1220 Lafayette Blvd., N. W., Roanoke, Va.

San Bernardino, Calif.—Grace Brethren Church. Pastor, Rev. Lyle W. Marvin, 3160 Sierra Way, San Bernardino, Calif.

San Diego, Calif.—Grace Brethren Church. Pastor, Rev. F. Archer Baum, 4476 New Jersey St., San Diego 16, Calif.

San Jose, Calif.—The Brethren Church. Pastor, Rev. J. C. McKillen, 1954 Foxworthy Ave., San Jose, Calif.

Seattle, Wash.—View Ridge Brethren Church. Pastor, Rev. Thomas Hammers, 6242 30th Ave., N.E., Seattle 15, Wash.

South Bend, Ind.—Ireland Road Brethren Church. Pastor, Rev. Gene Witzky, 1310 Catherwood Dr., South Bend, Ind.

Taos, N. Mex.—Spanish-American Missions. Albuquerque — Grace Brethren Church. Arroyo Hondo — Arroyo Hondo Brethren Church. Ranchos de Taos — Cordillera Brethren Church. Taos — Canon Brethren

Home Missions Council (cont.)—

Church. Rev. Sam I. Horney, superintendent, Rev. Victor Myers, assistant, Miss Celina Mares, missionary Toppenish, Wash.—Bible Class Teacher, Rev. Donald Farner, Harrah, Wash.

Troy, Ohio—Grace Brethren Church. Pastor, Rev. Herman H. Hein, Jr., 632 Glendale Drive, Troy, Ohio.

Virginia Beach, Va.—Grace Brethren Church. Pastor, Rev. Harold Arrington, 109 Stephen Lane, Hilltop Manor, Virginia Beach, Va.

West Covina, Calif.—West Covina Brethren Church. Pastor, Dr. Charles H. Ashman, Sr., 803 S. Lolita St., West Covina, Calif.

Winona, Minn.—Grace Brethren Church. Pastor, Rev. Glen Welborn, 4160 Ninth St., Winona, Minn.

York, Pa.—Grace Brethren Church. Pastor, Dr. Herman W. Koontz, 1408 Dartmouth Rd., York, Pa.

Grace Theological Seminary

Winona Lake, Indiana

President of the Seminary—Rev. Alvin J. McClain

Executive Vice President—Rev. W. A. Ogden

Dean—Rev. Herman A. Hoyt

Vice President in Charge of Public Relations—Rev. Paul R. Bauman.

Registrar—Rev. Homer A. Kent, Sr.
President of the Board and Corporation—Rev. Paul Dick

Vice President—Rev. Kenneth B. Ashman

Secretary—Rev. Lester Pifer

Treasurer—Mr. F. B. Miller

Financial Secretary—Rev. James L. Boyer

Administrative Committee of the Faculty

Rev. W. A. Ogden (chmn.)

Rev. Herman A. Hoyt

Rev. Homer A. Kent, Sr.

Rev. Paul R. Bauman

Grace Seminary (cont.)—

Rev. James L. Boyer (sec.)
 Rev. Alva J. McClain (ex officio)

Executive Committee of the Board

Rev. Paul Dick, 649 Berryville Ave.,
 Winchester, Va.
 Rev. Kenneth B. Ashman, 205 Ihrig
 Ave., Wooster, Ohio
 Rev. Lester E. Pifer, Winona Lake, Ind.
 Mr. F. B. Miller, Winona Lake, Ind.
 Mr. Cleve Miller, 505 Hammond Ave.,
 Waterloo, Iowa
 Rev. William Steffler, 1444 Kumler,
 Dayton, Ohio
 Rev. Alva J. McClain, ex officio, Wi-
 nona Lake, Ind.

Board of Trustees

(Term Ending 1958)

Mr. Harold Bolesky, 689 Sloan Ave.,
 Mansfield, Ohio
 Rev. Paul Dick, 649 Berryville Ave.,
 Winchester, Va.
 Mr. O. E. Hacker, 1621 Benson Dr.,
 Dayton 6, Ohio
 Rev. Lowell Hoyt, R.R. 3, Goshen, Ind.
 Rev. Clyde K. Landrum, Winona Lake,
 Ind.
 Rev. A. L. Lynn, The Castle Green
 Apts., 99 S. Raymond St., Pasadena,
 Calif.
 Rev. Lester E. Pifer, Winona Lake, Ind.
 Mr. F. E. Simmons, 5100 Chevy Chase
 Parkway, N. W., Washington, D. C.
 Rev. Miles Taber, 314 Dorchester, Ash-
 land, Ohio

(Term Ending 1959)

Mr. Paul Arnold, West Salem, Ohio
 Rev. C. H. Ashman, Sr., 803 S. Lolita
 St., West Covina, Calif.
 Rev. Kenneth B. Ashman, 205 Ihrig
 Ave., Wooster, Ohio
 Rev. Sam Horney, Box 1531, Taos, N.
 Mex.
 Mr. James Michael, R.R. 2, Box 299,
 Roanoke, Va.
 Mr. Carl Seitz, 980 E. Godfrey Ave.,
 Philadelphia 24, Pa.
 Rev. Phillip J. Simmons, 1435 Arbutus
 Ave., Chico, Calif.

Grace Seminary (cont.)—

Rev. Russell Weber, 500 State St.,
 Johnstown, Pa.

Rev. Russell Williams, 3450 Dover
 Road, Cheyenne, Wyo.

(Term Ending 1960)

Rev. James G. Dixon, 3712 Carpenter
 St., S.E., Washington 20, D. C.
 Rev. Richard DeArmey, Winona Lake,
 Ind.
 Rev. Lewis C. Hohenstein, 11472 E.
 Mines Blvd., Whittier, Calif.
 Rev. F. Thomas Inman, 590 S. Dale
 Court, Denver 19, Colo.
 Rev. Charles Mayes, 1925 E. Fifth St.,
 Long Beach 12, Calif.
 Mr. Cleve Miller, 505 Hammond Ave.,
 Waterloo, Iowa
 Mr. F. B. Miller, Winona Lake, Ind.
 Rev. William H. Schaffer, 215 Arthur
 St., Kittanning, Pa.
 Rev. William Steffler, 1444 Kumler,
 Dayton, Ohio

Alumni Association

President—Rev. Richard DeArmey
 Vice President—Rev. Nathan Meyer
 Treasurer—Rev. Blaine Snyder
 Alumni Secretary—Rev. John C. Whit-
 comb

BALANCE SHEET—August 31, 1957

Assets—	
Cash in banks and on hand	\$48,168.28
Investments	39,165.33
School Property	404,463.16
Other Assets	71,952.49
Total Assets	563,749.26
Liabilities	
Accountabilities	87,382.17
Accountabilities	65,592.19
Total Liabilities and Accountabilities	152,974.36
Net Worth Surplus	410,774.90
Total Liabilities, Accountabilities and Net Worth	563,749.26

In my opinion, the attached Balance Sheet and
 Income and Expense Statement fairly presents
 your financial condition at July 31, 1957 and
 your Income and Expenses for the period start-
 ing August 1, 1956 and ending July 31, 1957.

Claude Longfellow,
 Public Accountant

The Brethren Missionary Herald Company, Incorporated

Winona Lake, Indiana

Board of Trustees

President—Rev. Robert D. Crees ('60),
112 Godfrey Ave., Philadelphia 20,
Pa.

Vice President—Rev. Herman A. Hoyt
('60), Winona Lake, Ind.

Secretary—Rev. William Schaffer ('59),
215 Arthur St., Kittanning, Pa.

Assistant Secretary—Rev. True L. Hunt
('59).

Treasurer—Rev. Ord Gehman ('59),
Windsor Rd., R.R. 15, Fort Wayne,
Ind.

Member of Executive Committee—Bry-
son Feters ('59), Berne, Ind.

Rev. Mark Malles ('58), 3326 S. Cal-
houn St., Fort Wayne, Ind.

Rev. Robert E. A. Miller ('58) 10101
54th Ave. North, St. Petersburg, Fla.

Rev. Thomas Hammers ('58), 6242 30th
Ave. N.E., Seattle 15, Wash.

Rev. William Male ('60), 6534 Oxford
Ave., Philadelphia 11, Pa.

Rev. Arnold R. Kriegbaum, ex officio,
Winona Lake, Ind.

Minutes

The annual meeting of the Brethren Missionary Herald Company, Inc., was called to order by Rev. R. D. Crees, president. Prayer was offered by Ord Gehman. The financial statement with membership lists were distributed. The secretary read the additional names of members not printed on the list. The motion prevailed that the names as listed and read from the rostrum be voted members of this corporation with the privilege to vote in the business sessions, provided they are members of The Brethren Church.

The secretary reported on the bal-
lot election which resulted as follows:
R. D. Crees, H. A. Hoyt, and William
E. Male. These were elected for a term
of three years on the board of trustees.

Special recognition was given S. W.

Missionary Herald (cont.)—

Link for his 15 years of faithful serv-
ice as a member of the board of trustees.
A new Bible was presented to him by
the president.

The secretary presented names
for nomination for membership to the board
of trustees for a three-year term ending
in 1961 as follows:

Thomas Hammers	George Peck
Mark Malles	Russell Ogden
Robert Miller	Earle Peer
Robert Sackett	Wilbur Snively

The newly elected corporation of
members for the coming year were announced
as follows: R. D. Crees, president; H.
A. Hoyt, vice president; W.
Schaffer, secretary; Ord Gehman, treas-
urer; B. C. Feters, member at large.

The motion prevailed that the finan-
cial report for the fourteen-month pe-
riod, as read by the business manager,
be received.

The members of the Missionary
Herald staff were then presented and
an invitation was extended for all to visit
the bookstore in the Missionary Herald
Building.

The minutes were read and approved.
Motion prevailed to adjourn.

Wm. H. Schaffer, secretary

FINANCIAL STATEMENT

May 1, 1956 to June 30, 1957

ASSETS

Current Assets—	
Cash in register	\$ 50.00
Petty Cash	20.00
Cash in Bank	4,737.01
Accounts receivable	14,765.00
Merchandise inventory	22,175.00
Supplies on hand	1,450.00
Inventory—job printing supplies	2,375.00
Postage on hand	425.00

Total current assets

Non-Current Assets—

Real estate and building ..	143,196.32	
Reserve for depreciation ..	2,783.93	
Furniture and fixtures	9,214.13	140,412.35
Reserve for depreciation ..	8,180.33	
Shop equipment	10,820.12	1,033.00
Reserve for depreciation ..	8,558.59	
Shop equipment—offset press	3,500.00	2,261.00
Reserve for depreciation ..	1,050.00	
		2,450.00

Missionary Herald (cont.)—

Jillys Truck	1,673.27	
Reserve for depreciation ..	1,673.27	
		0.00
total non-current assets		146,157.72
total current assets (above)		46,010.34
Total Assets		192,168.06

LIABILITIES AND NET WORTH

Current Liabilities—		
accounts payable	6,443.75	
hospital insurance fund ...	13.42	
Total current liabilities		6,457.17
Non-Current Liabilities		
loan payable—S. W. Link ...	1,000.00	
notes payable—		
First National Bank	26,923.74	
Lincoln National Bank ..	26,923.74	
Brethren Home Missions		
Council	10,000.00	
Total non-current liabilities		64,847.48
Annuities		
owman annuity	1,000.00	
et worth	119,863.41	
Total liabilities and net worth		192,168.06

CONDENSED PROFIT AND LOSS STATEMENT

Brethren Missionary Herald Magazine—		
Income—		
subscriptions	23,562.38	
operating boards	19,037.85	
		42,600.23
Cost—		
outside work	19,599.91	
salaries	15,640.21	
operating expense	9,438.72	
depreciation	1,336.44	
Total		46,015.28
Net loss		3,415.05
Merchandise Sales—		
Income—		
total sales	104,701.94	
Cost—		
urchases	70,014.62	
salaries	17,461.33	
operating expenses	8,987.73	
depreciation	1,963.98	
total cost	98,427.66	
Net gain		6,274.28
Publication offering—		
receipts in gifts	18,756.52	
ess: Traveling exp., postage,		
envelopes, etc.	1,646.46	
		17,110.06
ental income (net)		1,126.22
isc. income		84.05
Net gain		21,179.56
total cost of real estate and building .	143,196.32	
quity from former property and pay-		
ments to date	79,348.84	
alance of building debt	63,847.48	
incipal paid—current period	15,098.14	
interest paid—current period	4,161.27	
		19,259.41

Missionary Herald (cont.)—

Note—The books of the Herald Company are open for inspection by any member of the Corporation.

The Board on Ministerial Relief, Inc.

Officiary

- President—Rev. C. H. Ashman, Sr. ('58), West Covina, Calif.
- Vice President—Rev. Phillip J. Simmons ('58), Chico, Calif.
- Secretary-Treasurer—Rev. Russell H. Weber ('59), 500 State Street, Johnstown, Pa.

Board Members

- Mr. Richard Saunders ('60).
- Mr. Melvin Fisher ('60).
- Rev. W. H. Schaffer ('60).
- Rev. Homer A. Kent, Jr. ('58)
- Rev. Conard Sandy ('59).
- Mr. Roy H. Lowery ('59).
- Note: For financial report see page 18.

The Brethren Women's Missionary

Council

Theme for 1957-58—"We Are the Lord's" (Rom. 14:8).

WMC Officiary

- President—Mrs. Paul Dick, 649 Berryville Ave., Winchester, Va.
- First Vice President (project chairman) —Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio
- Second Vice President (program chairman)—Mrs. Thomas Hammers, 6242 30th Ave., N. E., Seattle 15, Wash.
- Recording Secretary—Mrs. Lester E. Pifer, Box 195, Winona Lake, Ind.
- Assistant Secretary—Mrs. Scott Weaver, R.R. 3, Box 309, Osceola, Ind.
- Financial Secretary-Treasurer — Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles, Calif.
- Literature Secretary—Mrs. Jesse Deloe, 2728 Pittsburgh, Fort Wayne, Ind.

WMC (cont.)—

Editor—Mrs. Dayton Cundiff, Beaver City, Nebr.

Prayer Chairman—Mrs. Rose A. Foster, 5337 N. Front St., Philadelphia 20, Pa.

Patroness of SMM—Mrs. H. Leslie Moore, 719 Franklin St., Sunnyside, Wash.

District WMC Presidents

Allegheny—Mrs. John Hottle, R.R. 1, Friedens, Pa.

California—Mrs. Gerald Polman, 517 Glenwood Rd., Glendale 2, Calif.

East—Mrs. W. H. Schaffer, 215 Arthur St., Kittanning, Pa.

Indiana—Mrs. Homer Hanna, Bringhurst, Ind.

Iowa—Mrs. Clem Thompson, R.R. 2, Marshalltown, Iowa

Michigan—Mrs. Earl Funderburg, Box 7, Ozark, Mich.

Mid-Atlantic—Mrs. Jack Peters, 241 Bryan Pl., Hagerstown, Md.

Midwest—Mrs. Carl Bates, 1165 S. Dale, Denver, Colo.

Northern Atlantic—Mrs. Robert Markley, 237 W. Cherry St., Palmyra, Pa.

Northern Ohio—Mrs. Frank Lindower, 3490 Heckman Rd., R.R. 1, Uniontown, Ohio

Northwest—Mrs. Don Farner, Harrah, Wash.

Southeast—Mrs. B. V. Craghead, R.R. 6, Covington, Va.

Southern Ohio—Mrs. George Smith, 4617 Prescott Ave., Dayton 6, Ohio

Number of councils reporting—191.

Number of members—4,207.

Honorary councils in Foreign Mission Fields—approximately 20.

FINANCIAL REPORT FOR 1956-57

Balance, July 20, 1956\$6,457.68

Receipts—

General Conference Offering—1956	402.00
Credential Offering—1956	272.61
Sisterhood of Mary and Martha	500.00
General and Publication Offering	2,556.88
Home Mission Offering	3,330.72
Christian Education Offering	3,047.92
Foreign Mission Offering	3,210.18
Thank Offering	6,236.70
Missionary Birthday Offering	2,716.28

WMC (cont.)—

Missionary Residence Offering	1,118.
Home Mission Special Offering	443.
Foreign Mission Special Offering	572.
Grace Seminary Special Offering	184.

Total Receipts24,591.

Disbursements—

General Expense	2,891.
Home Missions	3,330.
Christian Education	3,047.
Foreign Missions	3,210.
Thank Offering	6,236.
Missionary Birthday	3,600.
Missionary Residence	1,368.
Home Mission Special	443.
Foreign Mission Special	572.
Grace Seminary Special	184.

Total Disbursements24,885.

Cash Balance, July 20, 19576,163.

NATIONAL WMC OBJECTIVES FOR
LOCAL COUNCILS 1957-58

1. DAILY BIBLE READING AND STUDY:

First Choice: The entire Bible in 1957-58 (three chapters a day, five on Sunday). Each district is urged to honor those reading the Bible through by presentation of an award.

Second Choice: Romans, I John, Galatians, Philippians, Colossians, Philemon, James, Psalms 95-119, Genesis, John, Proverbs, Hebrews, II Corinthians, I Corinthians, Joshua, Ephesians, Malachi, I Timothy, II Timothy, Job, I and II Thessalonians, I and II Peter, II and III John, Jude.

Third Choice: Bible reading of your own choosing.

2. FAMILY WORSHIP:

We recommend the establishment of daily family devotions in every home with the use of a daily devotional booklet, and if the local church does not provide such a booklet, we suggest the use of SEEK, published by The Good News Publishers, 99th and Roosevelt Rd., Westchester, Ill., priced at \$1 per year.

We also recommend that the local prayer chairman be responsible for the family worship emphasis in the local councils.

3. PRAYER WARRIORS:

Each council enlist prayer warriors from the congregation, using the five-year Prayer Covenant Cards, adding a star each year at the consecration service. We urge a special observance of the 15th of the month, using prayer helps provided by the various boards of The Brethren Church and the prayer pointers in the Brethren Missionary Herald.

4. SOUL-WINNING:

Our goal—every lady a witness and soul-winner. Each WMC meeting should be used as another opportunity to invite the unchurched and unsaved. A systematic visitation and tract distribution program is urged, with the local tract chairman keeping a record of tracts used and souls saved through the effort of your council.

5. MONTHLY MEETINGS:

A minimum of 12 devotional meetings URGING the use of the Brethren WMC packets.

6. DISTRICT PROJECTS AND RALLIES: Each council taking part in the district projects and stressing attendance at the rallies as a means of promoting individual growth and enthusiasm for WMC work.

7. MAJOR OFFERINGS:

(1) September, October, November—Home Missions, \$3,000, send before December 10.

'MC (cont.)—

Three year project, minimum goal of \$3,000 per year. Purchase of land and the construction of a Youth Building for the Spanish-American work in Taos, N. Mex.

(2) December, January, February—Christian Education Offering, \$3,000, send before March 10, one half, Grace Seminary to purchase library table and chair units; one half equally divided, Sunday School and Youth Boards. For the Sunday School Board \$300 to purchase filmstrips and remaining offering to purchase office equipment and mimeograph supplies. For the Youth Board \$600 designated for office rental and \$150 youth packets.

(3) March, April, May—Foreign Missions, \$3,000, send before June 10. Continuing the five-year project of building a missionary residence at Winona Lake.

(4) June, July, August—General and publication fund, \$3,000, send before September 10.

(5) Thank Offering for Brethren Jewish Missions, taken throughout the year and to be sent to the national financial secretary-treasurer by June 10. We urge the use of the synagogue banks for the penny-a-day-per-member offering. (Secure banks from the Home Missions Council.)

(6) Birthday Offering to be received during the year for the support of WMC missionaries on a foreign field. Send this offering to the national financial secretary-treasurer by July 10. Birthday missionaries for 1957-58 are Mrs. Rose Foster, Miss Grace Byron, and Miss Florence Bickel.

DISTRICT WMC OBJECTIVES (1957-58)

1. Every district represented on the national board at National Conference by the president or alternate, suggesting that expenses, wholly or in part, be paid by the district.

2. A four-minute achievement report to be given at national-board meeting and again on the conference floor. The retiring president to be responsible for a written report which will be read by the present presiding officer.

3. Each district to provide interesting material representing the work done in the past year for display at National Conference. The award will be presented to the district having the most outstanding display.

4. Each district to select a prayer chairman who will cooperate with our national prayer chairman and encourage the prayer life of the women, the use of the five-year Prayer Covenant Cards, and stimulate Bible study, as well as the establishing of family worship.

5. The district president promoting the organization of a WMC in every Brethren church in her district.

6. Each district sponsor at least one project—said project to be cleared through the national vice president to avoid duplication. Each district has the privilege of keeping the project within the district.

7. Each district contribute an annual freewill offering to be used toward the furnishing and repair of the Foreign Missionary Residence. This offering to be sent to the national financial secretary-treasurer by July 10 and to be used as the committee in charge sees the need.

8. Each district president to receive the local annual statistical reports and to compile the district statistical report from these and send to the national recording secretary by July 31.

9. Each district president to stress the importance of using the Brethren WMC program packets and promotional liter-

WMC (Cont.)—

ature, such as Pen Pointers, in the local councils to foster unity among us.

10. SMM to be represented on the district WMC conference program. Each district president encouraging the establishment of SMM in any church not having an SMM. That each district WMC give financial assistance to their district SMM patroness or president to attend National Conference, if possible.

NATIONAL WMC RECOMMENDATIONS, 1957-58

1. That a membership consecration service be held annually in each local council, using the original covenant card and star system; suggesting that this service be the feature of the October meeting to which prospects for membership are invited.

2. Each local president endeavoring to attend district meetings and National Fellowship; her council aiding in expense if at all possible.

3. That we send good usable clothing to Taos, N. Mex. (Rev. S. I. Horney, parcel post, or via express to Santa Fe, N. Mex.), and children's clothing only (up to 15 years of age) to Indian Mission (Rev. Evan Adams, Brethren Navaho Mission located at Counselor Post, or Star Route, Cuba, N. Mex.), and that each council be responsible for their entire expense.

4. That officers in the local councils be elected in June, installed in July, and take office at the August meeting and have statistical reports compiled by the retiring president in the hands of the district president by July 15.

5. That each council promote the evangelization of children, urging each individual woman to assist in Sunday school, vacation Bible school, children's Bible classes, et cetera.

6. That the women in each council continue to show an increased interest in the Sisterhood in all possible ways, such as prayer, work projects, financial help (purchasing reading books and pennants), and a willingness to serve in an advisory capacity.

7. We continue to urge that all local and district councils show loyalty to their denomination by using Brethren talent and supporting Brethren works.

8. That a birthday remembrance be sent to foreign missionaries and their children.

9. (a) That each council review or read Dr. O. D. Jobson's book, *Conquering Oubangui-Chari for Christ* (\$1.50) during the Foreign Mission Offering period—March, April, and May.

BOOK REVIEW: *Conquering Oubangui-Chari for Christ*

Here is a book, brief but concise, about our missionaries and our mission work in Africa.

We read of the many trials, the problems, and difficult times of those who pioneered this work, and of those who are now contributing to its growth under God.

Truly the Lord has blessed in marvelous ways, and we are now getting the medical work there better established.

This book should be in every Brethren home and every woman should put it on her "must read it" list.

(b) That each council purchase one of the following books or use a book of your own choosing to be given as a book review, if desired. Books may be purchased from the Brethren Missionary Herald Co., Winona Lake, Ind.

BOOK REVIEW: *Not Alone* (Eunice V. Pike \$2.25)

WMC (Cont.)—

BOOK REVIEW: *Malla Moe* (Marla Nilsen & Paul H. Sheetz—\$3.00)

BOOK REVIEW: *Early Will I Seek Thee* (Eugenia Price—\$2.50)

Sisterhood of Mary and Martha

Theme—"Hands and Hearts for Jesus."

Theme Verse—Psalm 24:4-5

Motto—"Do God's Will."

Colors—Green stands for service and represents Martha. White stands for worship and represents Mary.

Aim—To develop every girl to be a living testimony for her Master; to give to girls of dimly lighted regions an opportunity to know Jesus Christ as their personal Saviour.

SMM National Officers

President—Marie Sackett, Westminster Hotel, Winona Lake, Ind. (Home: 1010 Randolph St., Waterloo, Iowa.)

Vice President—Penny Rae Edenfield, R.R. 2, Box 258-B, Uniontown, Pa.

General Secretary—Rachel Smithwick, Winona Lake, Ind. (Home: R.R. 1, Harrah, Wash.)

Treasurer—Florence Moeller, Winona Lake, Ind.

Bandage Secretary—Joyce Ashman, Winona Lake, Ind.

Editor—Jeanette Turner, Winona Lake, Ind. (Home: Portis, Kans.)

Patroness—Mrs. H. Leslie Moore, 719 Franklin St., Sunnyside, Wash.

Assistant Patroness—Mrs. Wendell Kent, Box 656, Beaumont, Calif.

SMM District Presidents

Allegheny—Penny Rae Edenfield, R.R. 2, Box 258-B, Uniontown, Pa.

California—Linda Baker, 7703 Isis Ave., Los Angeles, Calif.

East—Judy Rager, 658 Linden Ave., Johnstown, Pa.

Indiana—Judy Boyer, 1214 Park Ave., Fort Wayne, Ind.

Iowa—Nancy Sackett, 1010 Randolph St., Waterloo, Iowa

Michigan—Marcia Hulliberger, R.R. 3, Lake Odessa, Mich.

SMM (cont.)—

Mid-Atlantic—Jean Bell, R.R. 2, Williamsport, Md.

Midwest—Helen Martinez, General Delivery, c/o Jose Garcia, Taos, N. Mex.

Northern Atlantic—Karen Grubb, R.R. 2, Hummelstown, Pa. (Sec.)

Northern Ohio—Phyllis Davenport, 1410 Schneider Rd., N.E., Canton 20 Ohio

Northwest—Dianna Garrison, Cemetery Rd., Sunnyside, Wash.

Southeast—Patricia Ann Catron, 630 Arbutus Ave., Roanoke, Va.

Southern Ohio—Carolyn Peters, R.R. 1, Box 73, Covington, Ohio.

FOR JUNIOR GIRLS:

Mary Goals

*1. Attend at least 10 devotional meetings unless excused by the patroness using SMM material in the WMC Missionary Herald.

*2. Memorize the required Bible verses for each devotional lesson.

*3. Attend all church services possible.

*4. Well-prepared participation in your devotional program at least once.

*5. Try to observe quiet time each day including Bible reading and prayer.

*6. Read a Christian book, preferably missionary, approved by your patroness.

*7. Required Bible Reading: Psalms 1-50, James, I & II Peter.

*8. Give out at least five tracts during the year.

Mary Goals

*1. Be responsible for a minimum of 12 bandages.

*2. Participation in the monthly offering for the national funds.

*3. Take part in Christian service.

*4. Enlist a new girl for SMM.

*5. Have a part in planning or presenting a public program in the interest of SMM, presenting its aims and projects.

*6. Provide supplies to mission points or missionaries' and pastors' families.

*7. Write a letter to a foreign missionary child.

Junior Emerald, Diamond, and Ruby Awards

Emerald—All the starred goals

Diamond—All the starred goals and two unstarred

Ruby—All the goals and eight extra bandages (20 bandages used in one day).

FOR MIDDLEL AND SENIOR GOALS:

*Mary Achievements**The SMM Girl*

*1. Personal quiet time observed each day, including Bible reading and prayer.

*2. Memorize the required Bible verses for each devotional lesson.

*3. Suggested Bible reading: Psalms 1, 8, 19, 62, 100, 119, 121, 139, Ruth, John, Acts, Romans 12-16, James.

*4. A personal testimony in SMM meeting as to witnessing to someone about the Lord.

*5. Read three Christian books approved by the patroness (for Middlers). Seniors: Read a missionary book approved by the patroness.

The SMM Girl and the Church

*6. Attend at least 10 devotional meetings.

SMM (cont.)—

- *7. Attend all church services possible.
- *8. Have a well-prepared participation in at least one devotional meeting.

Martha Achievements

- *1. Have a part in rolling at least 20 bandages.

- *2. Participate in one phase of Christian service.

- *3. Invite at least three girls to attend SMM.

- *4. Have a part in planning or presenting a public program in the interest of SMM.

- *5. Participate in the monthly offering for the national funds.

- *6. Have a part in providing supplies to mission points, the needy, missionaries, or pastor's families.

Middler and Senior Emerald, Diamond and Ruby Awards

Emerald—All the starred goals.

Diamond—All the starred goals and two unstarred.

Ruby—All the goals.

PROJECTS—

National: Provide a car or station wagon for Miss Evelyn Fuqua in Kentucky. Goal \$1,700.

Birthday—The higher education of missionaries' children. Goal \$700.

Personal: Learn the Book of Philipplans. Award \$7.50 toward Bethany Camp. \$7.50 of material from Missionary Herald Co., SMM green or white sweater, or SMM key necklace.

Seniors only: Read the whole Bible through. Award—"S" letter.

All SMM girls: A key necklace will be awarded the individual SMM girl who rolls the most bandages. The minimum amount is 100 bandages.

Write a 4-stanza poem or 300-word skit or story concerning SMM. Award—SMM stationery or SMM scarf. Requirements are as follows:

A. 4-stanza poem:

1. Equal margins both at the top and bottom and sides of the paper.

2. Each poem typed on standard-sized typing paper.

3. Titles capitalized and the rest as grammatically required.

4. Double spaces between lines and triple spaces between stanzas.

5. At the bottom of the last page give the following information:

a. Name of the selection

b. Name of the girl and her address.

c. Age and school grade, and name of the local church and SMM group

6. If more than one page, securely staple them together.

7. Send to the national patroness by May 31.

B. 300 Word Skit or Play

1. Equal margins both at the top and bottom and sides of the paper.

2. Typed on standard-sized typing paper.

3. Title capitalized and the rest as grammatically required.

4. Double spaces between lines and four spaces between paragraphs.

5. If more than one page, securely staple them together.

6. Title page should have the following information on it:

a. Name of the selection

b. Name of the girl and her address.

c. Age and school grade, and name of the local church and SMM group

7. Send to the national patroness by May 31.

Juniors and Middlers: Memorize all the foreign missionaries' names and their respective fields; Award—SMM stationery or SMM scarf.

Local Organization Goals:

(Dates must be postmarked no later than

SMM (cont.)—

the specified date)

1. At least one cabinet meeting in the fall and one in the spring.

2. Bandages for Africa be sent to the Brethren Missionary Residence, Winona Lake, Ind., anytime during the year.

3. A report of the bandages sent to Residence be sent to the district bandage secretary by July 15.

4. At least one post-card item sent to the national editor.

5. Fifty percent of the girls earn a jewel based on membership at beginning of year.

6. Statistical blanks sent to the district secretary and district president before June 30.

7. September-October—National General Fund—goal, \$750. Due November 10. (This includes Missionary Herald printing expense, Youth Council expense, et cetera.)

November-February—National Project—Goal, \$1,700. Due March 10.

March—National Officers' Conference Expense—Goal, \$400. Due April 10.

April—Birthday Offering—Goal, \$700. Due May 10. (Higher education of missionaries' children.)

May-June—National General Fund—Goal, \$750. Due July 10.

(All societies meeting all local organization goals will be recognized as an honor society)

District Organization Goals:

1. A report of the district bandage secretary to the national bandage secretary before July 31.

2. A district project.

3. A display or unique presentation of some activity carried out through the year to be presented at National Conference.

4. District secretary send compiled statistical report to national general secretary before July 15.

5. District help their president or girl representative in coming to early board meetings. \$10 is the minimum amount.

Recommendations:

1. That Florence Moeller be appointed national treasurer for 1957-58.

2. That Rachael Smithwick be appointed general secretary for 1957-58, and a letter of thanks be written to Janet Weber for her work this past year.

3. That Jeanette Turner be appointed editor for 1957-58.

4. That Mrs. Harold Etling be appointed to help Jeanette Turner in national editor duties.

5. That Joyce Ashman be appointed national bandage secretary for 1957-58.

6. That we cooperate with the Youth Council for 1957-58 with five members of the executive committee—president, vice president, general secretary, treasurer, and assistant patroness.

7. That all the districts meeting all district goals be recognized as honor districts.

8. The honor district having the highest per capita giving will receive honor award.

9. That a gift of \$20 be given to all national officers attending conference for expenses plus mileage expense of 4c per mile.

10. That the president, secretary, treasurer and editor receive a love gift of \$10 from the SMM General Fund.

11. That the program committee for 1957-58 be made up of the district patroness and four members at large of the Allegheny Fellowship of Brethren Churches.

12. That our personal project be to learn the Book of Philipplans and that the deadline for reporting be June 30.

13. That the national board meet previous to conference 1958 and that each member receive \$5 per working day present.

SMM (cont.)—

14. That the SMM give the WMC \$200 in October toward Missionary Herald expenses and \$200 in June and have the general secretary write a letter of thanks to them.

15. That we give \$100 to the National Youth Council in October.

16. That each local SMM group ask the local WMC to provide an extra lady besides the assistant patroness to train for patroness. This lady to be approved by the girls.

17. That girls be encouraged to do craft-work and/or discussion using suggested books in the Missionary Herald and that Senior groups have discussion monthly on Christian girls problems led by patroness.

18. That district patroness contact newly organized churches that they might receive the SMM materials which will help them organize their groups.

19. That all SMM materials be sent out from the National Youth Council office, Box 365, Winona Lake.

20. That anything over our \$700 goal for the higher education of missionaries children be put into the national project offering.

21. That part of our National Project Offering be turned over to the Home Missions Council sometime in the winter when suitable amount has been received.

22. That the project books be discontinued.

23. That SMM materials be taken to district camps and that some be sold in the camp stores.

24. That district SMM officers contact youth committee of district early in year and ask for cooperation in camp program with SMM meetings; letter be sent to national youth council and ask that in new camp curricula, room be made for SMM meetings.

25. That Mrs. E. Bearinger be made an official representative for SMM unification in the brotherhood as she works and travels with her husband, national youth director.

26. That a vote of thanks be given to the Northern Ohio District Fellowship of Brethren Churches for work on this year's programs and that a letter of thanks be sent to Mrs. Coast.

27. That a letter of thanks be sent to Mrs. E. Smitley for writing the skit which will be presented to WMC at conference.

28. That a letter of thanks be sent to Miss Isobel Fraser, Mrs. Harold Etling, and Mrs. Dorothea Harmonson for their work in revising and suggesting the goals this past year.

29. That the office of national literature secretary be discontinued (in view of Rec. 18).

30. That the Book of Ruth be used as an alternate book if the girl has already memorized the Book of Philipians.

The National Fellowship of Brethren Ministers

Minutes

Tuesday, August 20, 1957

The National Fellowship of Brethren Ministers convened for the first regular session of 1957 in the seminary auditorium, Winona Lake, Ind. Chairman

Ministers (cont.)—

George Peek presiding. Devotions were led by Richard Grant, speaking on the subject of the "Purpose and Program of God" for us from the Book of Colossians. This was followed by a season of prayer.

Report of the program committee was brought by Chairman Leslie Moore and unanimously adopted by the ministerium.

The following men were introduced to the group: Dr. Austin Robbins, Tom Mallimaire, Wendell Kent, Richard Placeway, Forrest Jackson, Lee Burris, John Durey, Randall Maycumber, Warren Tamkin, Art Pekarek.

The report of the nominating committee was read by Brother James Dixon and received by the ministerium. Election of officers then followed the reading of the nominations. Memorials were presented by Dr. Charles Ashman with the reading of II Timothy 4:5-8. Memorials were heard for W. E. Thomas. Those who spoke on behalf of Brother Thomas were Arnold Kriegbaum, Raymond Kettell, and Dr. Russell Barnard. Also on behalf of Rev. George Richardson. Those who spoke on behalf of Rev. George Richardson were: Dr. Gler O'Neal, Dr. Charles Mayes, Ralph Ceburn. Memorials were closed by the singing of the hymn "Redeemed," Brother Richardson's testimony.

Various announcements were made.

The report of the election results in the following men being elected: President: Gordon Bracker. Vice President: Clair Brickel. Secretary: Leslie Moore. Assistant Secretary: William Howard. Treasurer: R. Paul Miller, Jr. Financial Secretary: Glen Welborn.

A paper on "Preparation for Worship" was read by Kenneth Ashman. The chairman commended Bro. Ashman for his excellent presentation of the subject.

Various announcements were given.

The meeting was adjourned in prayer by Russell Ogden.

Ministers (cont.)—

Wednesday, August 21, 1957

Chairman George Peek presided. Devotions were led by Nelson Hall, speaking from Matthew 13. The group engaged in a season of prayer.

The minutes of August 20 were read and approved.

Dr. W. A. Ogden and Dr. Paul Bauan gave a report on Grace Seminary and College.

Dr. R. D. Barnard gave a report on reign missions.

The following men were introduced to the group: Dr. Floyd Taber, Lynn Schrock, Solon Hoyt, Henry Radford, Orville Hoover, Orville Lorenz.

A paper was read by Pastor Mark Mayes on the subject "Prayers in Our Worship."

A partial report was given by our membership committee.

A committee to bring back a report on a recommendation from the seminary and college pertaining to direct mail appeal was appointed by Chairman George Peek to report back tomorrow. The committee: C. W. Mayes, William Schaffer, Tom Hammers.

Various announcements were made.

R. D. Crees adjourned the meeting with prayer.

Thursday, August 22, 1957

Chairman George Peek presided.

Devotions were led by Wayne Baker who read and commented from Hebrews 1:8-13. The group engaged in a season of prayer.

The minutes were read and approved and corrected.

The following men were introduced to the group: Robert Clouse, Clarence Mackey, Ron Jurke, and Dr. Ralph Holl.

A report on the work of the Brethren home missions was given by Dr. L. Grubb.

A report was given by Brother Russell Weber on the work of ministerial

Ministers (cont.)—

relief—especially as it relates to the insurance program.

Brother Rollin Sandy and Pastor Steffler gave a report on the work of the Brethren laymen's organization.

A paper was read by Nathan Meyer on the subject of "Order in Our Worship." Appreciation again was expressed by our chairman for the fine work of these men.

An additional report of the membership committee was given and approved by the Ministerium. Gordon Bracker, the new chairman, appointed the following committees: Program Committee—Russell Ward, Earle Peer, Tom Inman. Nominating Committee—Warren Tamkin, chmn., Homer Miller, James Young.

C. W. Mayes brought the following report which was unanimously adopted by the ministers.

In view of the fact that Christian institutions other than our own are now making direct mail contact with the constituency of our churches—to the exclusion of those fostered by the Brethren churches—

Be it resolved therefore that we recommend—
1. For a period of one year from this date, that Grace Seminary and College, as well as our other cooperating boards, shall have the privilege of direct mail contact with our constituency for appeal for funds, limiting their mailings to four a year, above those already authorized.

2. That no letters be sent into the church families where the pastor enters a protest.

3. That in each case where the church membership of a donor can be determined, said church shall receive due credit in the annual report.

Committee—C. W. Mayes, W. H. Schaffer, Thomas E. Hammers

Various announcements were made. An offering was received for the expenses of the National Ministerium.

Lynn Schrock adjourned the meeting with prayer.

Friday, August 23, 1957

Chairman George Peek presided.

Devotions were led by Homer Lingenfelter who read and commented on I Peter 5:1-6. The group then spent a season in prayer.

The minutes were then read and approved.

The following men were introduced: Clarence Snyder, Emllyn Jones, Don Bonebrake, George Johnson.

Ministers (cont.)—

Harold Etling brought a report of the National Sunday School Board and the Youth Council.

Arnold Kriegbaum brought a report of the Brethren Missionary Herald Company.

A paper was presented by Professor Donald Ogden on the subject "Music in Our Worship."

Don Bonebrake gave an announcement concerning the Grace Sounding Board.

Gerald Polman distributed on behalf of the WMC two different pamphlets to each pastor entitled, "Pen Pointers."

Brother Grubb introduced Mr. Shanebeck who gave us some information of Brotherhood Mutual Insurance.

Brother Homer Kent, Jr. brought a report from the Committee on Pastorless Churches and Available Men.

A motion prevailed to elect Nathan Meyer as the chairman of the Committee of Pastorless Churches and Available Men.

Brother John Aeby and Vernon Harris brought a report on the Committee on Christian the Ministry.

A motion was made and seconded that this report (Committee on the Christian Ministry) be placed in the hands of the program committee for their consideration for next year's ministerium. Motion carried.

A motion prevailed that the time be extended five minutes.

A motion was made and seconded that the motion passed yesterday be reconsidered on the subject of direct mail appeals by the various cooperating boards directly to our churches.

A motion prevailed to table the motion until tomorrow's meeting.

Pastor Richardson adjourned the meeting with prayer.

Saturday, August 24, 1957

Secretary John Dilling presided in the absence of both the chairman and vice chairman.

Ministers (cont.)—

Devotions were led by Pastor William Male who spoke and commented from II Timothy 1.

A season of prayer followed.

The minutes of the previous session were read and approved.

A motion was made and carried that the treasurer be instructed to pay George Cone twenty dollars for services for each year.

Brother Zimmerman made an appeal for swifter and more accurate handling of the statistical blanks.

The assistant secretary read the treasurer's report in absence of the treasurer Ralph Gilbert. The report was accepted. (Complete report follows.)

A motion prevailed to take the matter from the table concerning direct appeal for funds to our churches from cooperating boards.

A point of order was discussed concerning whether the motion of yesterday was in order for according to form the one making it had to vote for the motion originally and it is established that they didn't.

Brother Jackson made the motion that the original motion to reconsider be voided and moved to reconsider it. Motion carried.

Brother Robinson moved that we reaffirm the motion passed Thursday concerning direct mails by cooperating boards to our churches. Motion carried.

Announcements were made.

Minutes were read and approved a read.

A motion was made to adjourn.

Dr. Herman A. Hoyt closed in prayer
John R. Dilling, Sec.

TREASURER'S REPORT

Balance on hand August 26, 1956	\$250.14
Receipts, offering August 22, 1957	84.25
Total	334.39

Disbursements—	
Christian Cards—Membership cards	9.75
Brethren Missionary Herald Co.—	
Space in Annual	62.48
National S. S. Board—Mimeographing	60.48
National S. S. Board—Mimeographing (Ballots)	2.10

Ministers (cont.)—

Wyersdale Brethren Church—	
Telephone calls	8.50
Total	143.31
Balance on hand August 24, 1957	191.09
Ralph W. Gilbert, Treas.	

National Sunday School Board Winona Lake, Ind.

National Director—Rev. Harold H. Etling ('60), Box 365, Winona Lake, Ind.

President—Rev. James G. Dixon, Jr., ('59), 3712 Carpenter St., S.E., Washington 20, D. C.

Vice President—Rev. Miles Taber ('58), 314 Dorchester St., Ashland, Ohio

Secretary-Treasurer—Rev. C. S. Zimmerman ('60), 2942 Dwight Ave., Dayton 10, Ohio

Rev. Galen Lingenfelter, Elyria, Ohio ('58)

Rev. Glenn Miller, Whittier, Calif. ('58)

Rev. Edwin Schrock, Waterloo, Iowa ('58)

Rev. Vernon J. Harris, Roanoke, Va. ('59)

Rev. William E. Male, Philadelphia, Pa. ('59)

Rev. Henry G. Rempel, Norwalk, Calif. ('59)

Rev. John J. Burns, Alexandria, Va. ('60)

Rev. Lyle W. Marvin, San Bernardino, Calif. ('60)

All correspondence relating to Sunday-school work should be addressed to The National Sunday School Office, Rev. Harold H. Etling, director, Box 365, Winona Lake, Ind. Telephone—Warsaw AMherst 7-6622.

The National Fellowship of Brethren Laymen

President—Mr. A. Rollin Sandy, Winona Lake, Ind.

Vice President—Mr. G. W. Hall, R.R. 3, Box 173, Boonemill, Va.

Secretary—Mr. Richard C. Beach, 223 East First Ave., Altoona, Pa.

Treasurer—Mr. Earle Cole, 2753 Elmwood St., Cuyahoga Falls, Ohio

Laymen (cont.)—

Laymen's Page Editor—Mr. Roy Lowery, 118 West Potomac St., Williamsport, Md.

Student Aid Committee—I. Wesley Miller (chmn.), Frank Poland, Rev. Don Ogden, Rev. Richard DeArmey (advisor); also one student representative to be chosen by the committee.

Under the guidance of the Holy Spirit this organization seeks to:

1. Stimulate worship of Almighty God through our Lord Jesus Christ, His only begotten Son and our Saviour, in accordance with the whole Bible;

2. Promote Christian fellowship among the laymen of The Brethren Church; and

3. Effect an organization of the Brethren laymen which may offer its assistance to local churches, through local laymen's affiliates where possible, as an aid to the ministry in the salvation of souls, through the person and work of our Lord Jesus Christ, and other proper activities in which laymen can serve.

Goals

1. Daily Bible reading.
2. A family altar in every home.
3. Laymen united for soul-winning through personal visitation, evangelistic rallies, and tract distribution.

4. Give our local support to our local pastor and his work.

5. Help build our Sunday schools through the national and local Sunday-school boards.

6. Start new local and district laymen's groups in churches and areas where they do not exist.

7. Start and sponsor local Boys Clubs.

8. Every layman a sacrificial giver to the National Fellowship of Brethren Laymen.

Projects

1. Board of Evangelism Crusade, \$2,500.

2. Grace Seminary and College,

Laymen (cont.)—

NATIONAL FELLOWSHIP OF BRETHREN LAYMEN FINANCIAL REPORT

Receipts by Districts for 1956-1957

	Board of Evang.	General Expense	Student Aid	Boys Clubs	Total
National Conference Sessions		\$162.88			\$162.88
Allegheny District					111.49
Aleppo, Pa.	11.50				
Grafton, W. Va.		1.00			
Jenners, Pa.	21.76				
Stoystown, Pa.	6.75				
Uniontown, Pa.	26.45	20.60	23.43		
California District					69.41
Inglewood	30.00				
La Verne	7.00				
Norwalk	26.81				
South Pasadena	5.60				
East District					279.22
Laymen			26.50		
Altoona, Pa. (First)	34.45				
Alexander Mack Fellowship	18.00	12.00	20.00		
Everett, Pa.	5.50	4.50			
Johnstown, Pa. (First)	97.51			10.00	
Johnstown, Pa. (Riverside)	25.76				
Kittanning, Pa. (First)	10.00	5.00	5.00	5.00	
Indiana District					338.70
Osceola	141.55		2.00		
South Bend	47.00				
Warsaw	36.00				
Winona Lake	112.15				
Iowa District					31.00
Dallas Center laymen	20.00				
Garwin	11.00				
Michigan District					12.00
Alto	12.00				
Mid-Atlantic District					211.75
Laymen	30.00				
Alexandria, Va.	13.00				
Hagerstown, Md. (Grace)	13.00				
Hagerstown, Md.	25.75		50.00		
Martinsburg, W. Va.	80.00				
Midwest District					9.62
Laymen	9.62				
Northern Atlantic District					223.06
Laymen	32.01				
Allentown, Pa.	21.05				
Palmyra, Pa.	54.00				
Philadelphia, Pa. (Third)	116.00				
Northern Ohio District					292.42
Akron	200.00				
Cuyahoga Falls	71.42				
Homerville	10.00				
Sterling		11.00			
Northwest District					25.20
Harrah, Wash.	25.20				
Southeast District					110.51
Laymen	29.41			45.85	
Limestone, Tenn.	16.00				
Roanoke, (Va. (Ghent)		7.25			
Roanoke, Va. (Washington Hts.)	3.00	3.00	3.00	3.00	
Southern Ohio District					843.27
Dayton, Ohio (First)	162.50		10.00		
Team 2 at First	641.35				
Dayton, Ohio (North Riverdale)	29.42				
Total receipts for 1956-1957	2,289.52	227.23	139.93	63.85	2,720.53

Disbursements for 1956-1957

	Board of Evang.	General Expense	Student Aid	Boys Clubs	Total
Gift to Westminster Hotel		\$25.00			
Missionary Herald Co. Gift		50.00			
Missionary Herald Co. cuts		12.18			
Missionary Herald Co. Annual space		41.18			
Stationery and envelopes		44.00			
Student Aid (1)			50.00		
Board of Evangelism	2,289.52				
Bank service charge35			
Good News Printery, Altoona, Pa. (folders)		15.00			
Brethren Youth Council (Boys Clubs)				66.45	
Total disbursements 1956-1957	2,289.52	187.71	50.00	66.45	2,593.68

Laymen (cont.)—

Accounts Summary, August 1, 1956 to July 31, 1957

	Laymen's Director	Board of Evang.	General Expense	Student Aid	Boys Clubs	Total
August 1, 1956 balances	\$36.00		\$19.48	\$192.27*	\$2.60	\$250.35*
1956-1957 Project Goals		6,000.00	600.00	1,000.00	1,000.00	8,604.44
1956-1957 Receipts		2,289.52	227.23	139.93	63.85	2,720.53
1956-1957 Expenses		2,289.52	187.71	50.00	66.45	2,593.68
1956-1957 Year Balance			39.52	89.93	2.60	126.85
Grand balances August 1, 1957	36.00		59.00	282.20*		377.20*
Checking account balance, August 1, 1957						327.20
I. Wesley Miller, chairman Student Aid Committee has						50.00
						377.20

BM electric typewriter, \$500. Grace Theological Seminary and Grace College Student Aid (1) Scholarship, \$300 (or \$100 scholarships). (2) Self help*, \$100. (3) Gifts, \$100. (4) Loans, \$200. Monies given to seminary for work around school for needy students.

3. Foreign Missions, full support of Donald A. Spangler, \$900.

4. Home Missions, Navaho Mission Student Center, \$1,000.

5. Brethren Youth Council, Support of Youth Director, \$500. Total of Projects, \$6,400.

This Navaho Mission Student Center will cost between \$15,000 to \$18,000. The amount of \$1,000 has been chosen for this year with the hope that perhaps next year this amount could be doubled or tripled. This project would extend over a period of years.

1957 Conference Notes

Sessions 91 through 95 were held in the Rainbow Room of Westminster Hotel at Winona Lake, Ind. August 20-25.

This year's meetings were very well attended from the beginning, with an average attendance of 74 men.

The men enjoyed the fine messages and challenges of our speakers. Representing foreign missions was Rev. Clyde Landrum; Dr. Grubb for home missions; Dr. Hoyt for Grace Seminary and College; Rev. Scott Weaver reported on the work of the Board of Evangelism; and Rev. Conard Sandy spoke at our last session and installed the officers.

We feel that progress was made to-

ward strengthening the Laymen's organization on a national level.

Board of Evangelism

President—Rev. Scott Weaver, 130 N. Oregon Ave., Osceola, Ind.

Vice President—Rev. Bernard Schneider, 534 Forest St., Mansfield, Ohio

Secretary—Mr. Owen Hacker, 1621 Benson Dr., Dayton 6, Ohio

Assistant Secretary—Mr. L. Joseph Dombek, Winona Lake, Ind.

Treasurer—Mr. Herman Schumacher, R.R. 3, Elkhart, Ind.

Rev. Clyde K. Landrum

Mr. Bryson Fettes

Rev. Glenn O'Neal

Rev. Arnold R. Kriegbaum

Rev. R. Paul Miller, Sr.

Mr. William C. Fisher

Mr. Eugene Schoettler

Brethren Youth Fellowship
Winona Lake, Indiana

Officers and Board

President—Rev. Ralph Colburn, 1118 N.W. 18th Ct., Fort Lauderdale, Fla.

Vice President—Rev. William Smith, 117 Wondsor Rd., Alexandria, Va.

Secretary—Rev. John J. Burns, 6 East Luray Ave., Alexandria, Va.

Treasurer—Rev. Homer A. Kent, Jr., Winona Lake, Ind.

Rev. Kenneth Ashman, 205 Ihrig Ave., Wooster, Ohio

Rev. Clair Gartland, R.R. 1, Cone-maugh, Pa.

Rev. Gerald Polman, 517 Glenwood Rd., Glendale 3, Calif.

Brethren Youth Council

Officers

President—Rev. Ralph Colburn, 1118

N.W., 18th Ct., Fort Lauderdale, Fla.

Vice President—Mr. James Custer, Winona Lake, Ind.

Vice President—Miss Marie Sackett, Winona Lake, Ind.

Treasurer—Rev. Homer A. Kent, Jr., Winona Lake, Ind.

Secretary—Office secretary

Council Members

BYF—Rev. Ralph Colburn, Rev. E

Smith, Rev. Kenneth Ashman, R

Homer Kent, Jr., Rev. John Burns

SMM—Misses Rachel Smithwich, Ma

Sackett, Penny Edenfield; Mrs. We
dell Kent.

BBC—Messrs. Carl Key, James Cust

Charles Bearinger, Carey Engle.

DIRECTORY OF DULY RECOGNIZED BRETHREN CHURCHES

Of The National Fellowship of Brethren Churches

Listed by States; Giving City, Pastor's Name, Church Name, Membership, Address, and Telephone Number; and Name and Address of Secretary or Clerk

Arizona

IOENIX (Charles H. Ashman, Jr.)
First Brethren Church (76)
2940 W. Bethany Home Rd. (Tel. CR 7-2886)
Mrs. Mary Zoah, church address

California

NAHEIM (Forest F. Lance)
Grace Brethren Community Church (15)
1546 E. La Palma St.

ATESIA (Adam H. Rager)
Carson Avenue Brethren Church (81)
12138 E. Carson Ave. (Corner of Norwalk Blvd. and Carson Ave.) (Tel. GARfield 5-4808)
Mrs. Alice Rust, 22310 S. Devlin St.

BAUMONT (Wendell Kent)
Cherry Valley Brethren Church (96)
R.R. 1, Box 543 (church at Vineland and Beaumont Aves.)
Three miles north of Highways 60 and 70 (Tel. Victor 5-2643)
Mrs. Carl Hitsch, Box 606, Beaumont, Calif.

ELL (Emlyn Jones)
Bell Brethren Church (58)
6830 Wilcox Ave. (Tel. LU 2-7033)
Florence Bowhall, 5887 Converse St., Los Angeles 1, Calif.

ELLFLOWER (Harry Sturz)
First Brethren Church (128)
9405 E. Flower St. (Clark and Flower Sts.) (mailing address, Box 306) (Tel. TOrey 7-6132)
Mrs. Lloyd Lockwood, 9245 E. Maple Ave.

CHERRY VALLEY—See Beaumont

HICO (Phillip Simmons)
Grace Brethren Church (103)
1505 Arbutus Ave. (Arbutus and E. 5th Ave.) (Tel. FI 2-8642)
Mrs. D. L. Yeater, 1178 E. 8th St.

COMPTON (Dennis I. Holliday)
First Brethren Church (147)
1005 Rose St., (Cor. Rose and Rosecrans Aves.) (Tel. NEWmark 1-1898)
Mrs. Elda Powell, 801 N. Wilmington Ave., Compton, Calif.

FILLMORE (Maxwell Brenneman)
First Brethren Church (80)
422 Central Ave. (Tel. 532-J)
Harold Robinson, 630 Saratoga St.

GLENDALE (Gerald Polman)
First Brethren Church (141)
632 W. Stocker St., zone 2 (1 block south of Hoover High School) (Tel. CITrus 2-1808)
James Martin, 809 Burchett St., Glendale, Calif.

INGLEWOOD (Glenn O'Neal)
First Brethren Church (410)
2400 W. 85th St. (Manchester at Van Ness, zone 4) (Tel. PL 1-2505)
Lester Cook, 1558 W. 160th St., Gardena, Calif.

LA CRESCENTA (David Morsey)
Mountain Brethren Church (30)
2723 Orange Ave. (Tel. Churchill 8-1135)
Robert Culp, 1607 Del Oro Dr., La Canada, Calif.

LA VERNE (Elias D. White)
First Brethren Church (159)
Third and E Sts., P.O. Box 217 (Tel. LYcoming 3-1204)
Mrs. Elizabeth Clark, 2235 5th St.

LONG BEACH (Charles W. Mayes; Min. of Youth, Richard I. McNeely; Min. of Visitation, Charles Beatty)
First Brethren Church (1487)
1925 E. Fifth St., Zone 12 (Tel. HE 2-5384)
Miss Geraldine Judd, 1925 E. 5th St.

LONG BEACH (Wayne S. Flory)
 Los Altos Brethren Church (103)
 6565 Stearns St., Zone 15 (Tel. HE
 4-5814)
 Joseph Zahn, church address

LONG BEACH (George O. Peek; asst.
 Robert Kliewer)
 North Long Beach Church (740)
 5945 Orange Ave. (Tel. GARfield 2-
 3605)
 Marvin Jepson, 2813 Deerford St.,
 Lakewood, Calif.

LOS ANGELES (Robert McCormick)
 Community Brethren Church (103)
 5839 Whittier Blvd., zone 22 (Tel.
 PA 1-5972)
 Mrs. John Peed, 321 E. Markland,
 Monterey Park, Calif.

MODESTO (Charles Koontz)
 McHenry Avenue Grace Brethren
 Church (73)
 R.R. 2, Box 898-A, Modesto (Tel.
 LA 4-0340) (7 miles north of Mo-
 desto on McHenry Ave.)
 Mrs. Ruth Holgate, 1215 La Loma
 Dr.

MODESTO (J. Paul Miller)
 La Loma Grace Brethren Church
 (165)
 1315 La Loma Ave. (Tel. LA 3-3738)
 Mrs. Jerry Bohn, 931 Burke

MONTE VISTA (Harold Painter)
 Community Brethren Church (19)
 9520 Benson Ave., Monte Vista,
 Calif., (Mailing address: P.O. Box
 1188, Ontario, Calif.)
 Mrs. Eva Pryor, 2225 S. Palomares,
 Pomona, Calif.

NORWALK (Henry G. Rempel)
 Norwalk Brethren Church (175)
 1105 Foster Rd. (N. E. corner of
 Studebaker Rd. and Foster Rd.)
 (Tel. University 3-7322)
 Pauline Robison, 9620 Senwood St.,
 Bellflower, Calif.

PARAMOUNT (John W. Mayes)
 Paramount Brethren Church (91)
 15733 S. Orange Ave. (in the Bret-
 ren High School building) (Tel.
 METcalf 3-9007)
 Mrs. Betty Cushman, Box 506, Par-
 amount, Calif.

RIALTO (Arthur Carey)
 Rialto Brethren Church (20)
 Etimanda at Cactus Sts.
 Alberta Guertner, 249 W. Victoria

SAN BERNARDINO (Lyle W. Marvi)
 Grace Brethren Church (128)
 25800 Pacific Ave. (Tel. GLEnvie
 8-8252).
 Mrs. Phanetta Nowka, 409 E. Tre-
 ton

SAN DIEGO (F. Archer Baum)
 Grace Brethren Church (67)
 Mrs. Helen Lee, 4565 Orchard Av

SAN JOSE (J. C. McKillen)
 The Brethren Church (26)
 1954 Foxworthy Ave., Zone 24 (Tel.
 FRanklin 8-7576)
 Mrs. John Maehrlein, 78 Cherry Lan-
 Campbell, Calif.

SEAL BEACH (Jerry A. Yerian)
 Seal Beach Brethren Church (94)
 Eighth St. and Central Ave. (Tel.
 HEMlock 9-9180)
 Mrs. Jane Ennenga, 119 Corinthia
 Walk, Long Beach, Calif.

SOUTH GATE (Arthur L. Pekarek)
 First Brethren Church (141)
 Sequoia Dr. and Montara Ave. (ju-
 east of Gen. Motors) (Tel. LORain
 6-6433)
 Mrs. Maxine Pennington, 9223 H-
 dreth Ave.

SOUTH PASADENA (James McCl-
 lan)
 Fremont Avenue Brethren Church
 (110)
 Corner Fremont Ave. and El Cent-
 St. (mailing address 920 Fremont
 Ave.) (Tel. SYcamore 9-6081)
 Ted Van Dorn, 1151 S. Broadwa-
 Los Angeles

TEMPLE CITY (Dale Henry)
Temple City Brethren Church (57)
5537 Temple City Blvd. (Tel. AT-lantic 6-6342)
Mrs. M. Ellis Kirsch, 5560 N. Burton Ave., San Gabriel, Calif.

TRACY (Nelson E. Hall)
First Brethren Church (70)
1480 Parker Ave. (Parker and Beverly)
Mrs. C. A. Wampler, 239 E. Highland Ave.

WEST COVINA (Charles H. Ashman, Sr.)
West Covina Brethren Church (57)
710 N. Lark Ellen (Tel. ED 2-0682)
(Cor. Puente and Lark Ellen Sts.)
Mrs. Lester Phiefer, church address

WITTIER (Ward A. Miller)
Community Brethren Church (126)
3101 S. Vicki Dr. (corner of Washington Blvd. at Vicki Dr.) (Tel. OX 9-5913)
Howard Snively, 9209 Laurel Ave.

WITTIER (Lewis C. Hohenstein)
First Brethren Church (375)
Milton and Bailey, Box 174. (Tel. OXford 42-1106)
Lloyd Bolen, 1647 Rideout Way

Colorado

DENVER (F. Thomas Inman)
Grace Brethren Church (53)
700 S. Federal Blvd. Zone 19 (Federal Blvd. and Exposition) (Tel. WE 2-7876)
Mrs. Mary Davis, 2855 W. Kentucky, Zone 19

District of Columbia

WASHINGTON (James G. Dixon)
First Brethren Church (333)
439 12th S. E. (Tel. LIncoln 4-6142)
At Pennsylvania Ave. 12 blocks from the Capitol)
Miss Katherine Sampson, Barr Bldg. c/o AMLCO

Florida

FORT LAUDERDALE (Ralph J. Colburn)
Grace Brethren Church (31)
1800 N.W. 9th Ave.
Mrs. Florence Fitch, 447 S. E. Third St., Oakland Park, Fla.

Illinois

WHEATON (James Sweeton)
Grace Brethren Church (36)
Dorchester and Liberty Sts.
Miss Hazel Hill, County Farm Rd.

Indiana

BERNE (Irvin B. Miller)
Bethel Brethren Church (180)
R.R. 2, (6½ miles east on Ind. 118 and ½ mile south) (Tel. 2-8723)
Mrs. Chalmer Smitley, R.R. 2, Box 90

CLAY CITY (Edward D. Bowman)
First Brethren Church (79)
Tenth and Cook Sts.
Miss Lois K. Long, South Main St.

ELKHART (Lowell Hoyt)
Grace Brethren Church (81)
1600 E. Mishawaka Rd. (Tel. 3-3440)
Glen Cripe, R.R. 3, Goshen, Ind.

FLORA (John W. Evans, Jr.)
Grace Brethren Church (127)
Main and Willow Sts. (Tel. 172-R)
Mrs. Homer Hanna, Bringham, Ind.

FORT WAYNE (Mark E. Malles; asst. W. Carl Miller)
First Brethren Church (251)
3326 S. Calhoun St., Zone 6 (Tel. HArrison 1065)
Mrs. Richard Davis, church address

FORT WAYNE (Thomas Julien)
Grace Brethren Church (34)
4619 Stellhorn Road (Tel. ANthony 4317)
Mrs. Edward Byrne, 4200 Mamie Dr.

GOSHEN (R. Paul Miller)
 Grace Brethren Church (36)
 R.R. 3 (1801 W. Clinton St.) (Tel. 5-8189)
 Mrs. Jean Mabie, R.R. 1, Bristol, Ind.

LEESBURG (Nathan M. Meyer)
 Leesburg Brethren Church (124)
 Opposite schoolhouse
 Mrs. Jacques Crapuchetts, Winona Lake, Ind.

OSCEOLA (Scott Weaver)
 Bethel Brethren Church (188)
 Lincolnway and Oregon (Mailing address: R.R. 3, Box 309) (Tel. Orchard 9-4749)
 Mrs. Freda Humes, R.R. 3, Osceola

PERU (George Johnson)
 Peru Brethren Church (127)
 South Broadway and Santa Fe Hill
 Paul Bolinger, 479 E. Jackson

SHARPSVILLE (Glenn Byers)
 Grace Brethren Church (37)
 Mrs. Olas Edmonds, Box 238

SIDNEY (James Boyer, interim)
 Sidney Brethren Church (90)
 Miss Enid Heckman, N. Manchester, Ind.

SOUTH BEND (Gene Witzky)
 Ireland Road Brethren Church (43)
 1310 Catherwood Dr. (Tel. AT 8-5324)
 Mrs. Raymond Britton, 19739 Reasor

WARSAW (Robert Cover)
 Community Grace Brethren Church (28)
 South Buffalo St. Extension (Mailing address: Box 705, Winona Lake, Ind.)
 Mrs. James Young, Winona Lake, Ind.

WINONA LAKE (Richard P. DeArmey)
 Winona Lake Brethren Church (162)
 Grace Seminary Chapel (Tel. AMherst 7-6623)
 Dr. Homer A. Kent, Sr.

Iowa

CEDAR RAPIDS (Robert Clouse)
 Grace Brethren Church (80)
 2905 D Ave. N.E. (Tel. 3-4983)
 Mrs. Charles Allen, 3832 B Ave. N

DALLAS CENTER (Forrest Jackson)
 First Brethren Church (135)
 Mrs. Margaret Webster

GARWIN (Raymond Kettell)
 Carlton Brethren Church (123)
 R.R. 1 (6½ miles southwest of Garwin) (Tel. 06F8)
 Mrs. Carl Kouba, Toledo, Iowa

LEON (R. Ronald Robinson)
 Leon Brethren Church (131)
 108 W. Fourth St. (on Route 69 opposite the high school)
 Mrs. Ray Andrew, R.R. 1

NORTH ENGLISH (no pastor)
 Pleasant Grove Brethren Church (1)
 R.R. 2 (2 miles east of Millersburg)
 Allen White

WATERLOO (John Aeby)
 Grace Brethren Church (252)
 1760 Williston Ave. (Tel. AD 4-84)
 Mrs. Will King, R.R. 2

Kansas

PORTIS (H. H. Stewart, acting pastor)
 First Brethren Church (154)
 On Highway 281 (Tel. 2681)
 Mrs. Chas. Booz

Kentucky

CLAYHOLE (Sewell S. Landrum)
 Clayhole Brethren Church (130)
 14 miles southeast of Jackson
 Highway 15
 Harold Paul Combs, Clayhole
DRYHILL (Evelyn Fuqua, missionary)
 Brethren Chapel (12)
 Mrs. Ted Begley, Confluence, Ky.

Maryland

ACCIDENT (Frederick Crawford)
 First Grace Brethren Church (24)
 (2 miles south on Route 219; ½ mile east off Route 219)
 Miss Zella Keller, Accident

GERSTOWN (Jack K. Peters)
Calvary Brethren Church (97)
Bryan Place and Avon Road
John E. Boone, Paramount Road

GERSTOWN (William Wiles)
Gay Street Brethren Church
Address mail to 905 Marion St.)

GERSTOWN (Warren Tamkin)
Grace Brethren Church (226)
First and Spruce Sts. (Tel. REgent
9-1726)

William L. Hoover, 118 W. Salsbury
St., Williamsport, Md.

Michigan

TO (William E. Johnson)
Calvary Brethren Church (71)
R.R. 2 (2 miles east of M-50 on 84th
St.)

David Hoffman, R.R. 2, Alto

BRIEN SPRINGS (Gilbert Hawkins)
Grace Brethren Church (47)
24 S. Mechanic St. (Tel. GR 3-5393)
Mrs. Lloyd Hathcock, R.R. 1, Ber-
rien Springs

KE ODESSA (Homer R. Miller)
Grace Brethren Church (130)
R.R. 1 (6 miles west of Lake Odessa
on Vedder Rd.)
Miss Norma Hulliberger

NSING (Richard D. Sellers)
Grace Brethren Church (32)
Willow St. and Waverly Rd. (mailing
address: R.R. 1, Box 440, Lans-
ing, Mich.) (Tel. IVanhoe 7-0217)
Herschel Lovegrove, R.R. 4, St.
Johns, Mich.

W TROY (Richard Jackson, Jr.)
New Troy Brethren Church (150)
Box 67 (Tel. Hazel 6-3121)
Mrs. Ben Mensinger

ARK (Earl O. Funderburg)
Grace Brethren Church (41)
5½ miles east of Trout Lake, 1 mile
south of M-48)
Mrs. Ida Bradley, Trout Lake, Mich.

Minnesota

WINONA (Glen Welborn)
Grace Brethren Church (14)
Lots at 7th and 45th Sts.
Mrs. Ethel Christiansen, 710 Wash-
ington St.

Nebraska

BEAVER CITY (Dayton C. Cundiff)
Grace Brethren Church (74)
(Tel. Colony 8-4561)

New Mexico

ALBUQUERQUE (no pastor)
Grace Brethren Church (18)
R.R. 4, Box 736-B (N. 2d St.)
100 yards east of 7300 block of N. 2d
Correspondence: Rev. Sam Horney

ARROYO HONDO
Arroyo Hondo Brethren Church (La
Iglesia de los Hermanos (37)
3 blocks north of Highway 3
Correspondence: Rev. Sam Horney

RANCHOS DE TAOS
Cordillera Brethren Church (18)
Box 711, Taos, N. Mex. (Mile west of
Highway at Ranchos de Taos)
Miss Bertha Gutierrez, Ranchos de
Taos

TAOS (Sam Horney)
Canon Brethren Church (La Iglesia de
los Hermanos de Canon) (153)
Mile east of Taos on Raton Highway
64 (mailing address: Box 1531
(Tel. Plaza 8-3632)
Felix Archuleta, Box 194

Ohio

AKRON (W. Russell Ogden)
First Brethren Church (327)
530 Stetler Ave., Zone 12 (Tel. RE
3-2520)
Mrs. Joseph Bry, 438 Stevenson Ave.,
Zone 12

ANKENYTOWN (Neil L. Beery)
First Brethren Church (98)
R.R. 1, Bellville, Ohio
Mrs. John Swank, R.R. 1, Frederick-
town, Ohio

ASHLAND (Miles Taber; asst., Edwin Cashman)
 Grace Brethren Church (484)
 615 W. Tenth St. and Keen at Budd Sts. (two locations) (Tel. 2-6374)
 Mrs. Lyle Shull, 402 W. Main

CAMDEN (Randall L. Rossman)
 First Brethren Church (98)
 West Central Ave. at Lafayette St.
 Mrs. Imogene Craig, W. Hendriks St.

CANTON (John R. Dilling)
 First Brethren Church (275)
 1903 2d St. N.E., Zone 4 (Tel. GLEndale 5-6526)
 Mrs. A. B. Kidder, church address

CLAYTON (no pastor)
 First Brethren Church (190)
 Box 105, Highway 49 and Kimmell Rd.
 Mrs. Lewis Requarth, R.R. 1, Brookville, Ohio

CLEVELAND (Clair Brickel)
 First Brethren Church (70)
 5564 Mayfield Rd. Zone 24 (Tel. HI 2-5353)
 Mrs. Mary Trapp, 12328 Arlington, Apt. 6, Cleveland 8

COVINGTON (True Hunt)
 First Brethren Church (96)
 Spring and Pearl Sts.
 Mrs. Edward Jackson, R.R.

CUYAHOGA FALLS (Richard L. Burch)
 Grace Brethren Church (86)
 1736 E. Bailey Rd. (mailing address, Box 50) (Tel. SWandale 4-8203)
 Mrs. Earle R. Cole, 2573 Elmwood St.

DANVILLE (Roy E. Kriemes)
 Danville Brethren Church (75)
 Ross Street (southeast)
 Miss Wilma Magers, R.R. 2, Howard, Ohio

DAYTON (William A. Steffler)
 First Brethren Church (600)
 1684 Earham at Philadelphia I Zone 6 (Tel. ORegon 3741)
 Mrs. Don E. Wolfe, 1532 Shelley I Zone 6

DAYTON (Randall Maycumber)
 Grace Brethren Church (63)
 5186 Hoover (Tel. ME 1504)
 Mrs. Doris Hapner, 900 Strawbe Row

DAYTON (Russell M. Ward)
 North Riverdale Brethren Church (352)
 4101 N. Main St., Zone 5 (Tel. 1 4332)
 Mrs. Vera Applegate, 7030 N. Ma Zone 5

DAYTON (C. S. Zimmerman)
 The Patterson Park Brethren Church (72)
 708 Shadowlawn Ave. (mailing address: 2942 Dwight Ave., Zone 10) (Tel. Clearwater 2-2884)
 E. C. Burns, 2808 Powhatton I Zone 20

ELLET—See Akron, Ohio

ELYRIA (Galen M. Lingenfelter)
 Grace Brethren Church (62)
 1305 North Washington Blvd. (Tel. Emerson 6-0755)
 Mahlon H. Bowser, 436 W. Tenth

ENGLEWOOD (Lon Karns)
 Grace Brethren Church (118)
 R.R. 1, Wenger Rd., Clayton, Ohio
 Mrs. Blanche Rike, R.R. 2, Brookv

FINDLAY (Gerald Teeter)
 Findlay Brethren Church (80)
 209 Lexington Ave. (Tel. GA 8148)
 Mrs. Pauline Errett, 201 Tioga

FREMONT (Granville Tucker)
 Brethren Chapel (8)
 1611 North St., (Tel. FE 2-6109)
 Constance Tucker, 501 Bidwell A

EMONT (Gordon Bracker)
Grace Brethren Church (216)
300 S. Collinwood Blvd. (Tel. FE
2-8672)
Mrs. Robert Gahris, 116 S. Collin-
wood Blvd.

HOMERVILLE (Robert Holmes)
West Homer Brethren Church (122)
R.R. 1, Homerville (2 miles west, 1
mile north of Homerville)
Mrs. Donna Crosby, R.R. 1, Lodi,
Ohio

ANSFIELD (Bernard N. Schneider;
asst. James Cook)
Grace Brethren Church (406)
Marion Ave. and Forest St. (Tel.
Lafayette 2-3941)
Mrs. Howard Lenhart, 756 Rachel
Rd.

ANSFIELD (M. L. Myers)
Woodville Grace Brethren Church
(55)
580 Woodville Rd. (Tel. 8-0696)
Mrs. Ruth Blook, 1288 Woodville
Rd.

DDLEBRANCH (Wesley Haller)
First Brethren Church (159)
Box 43 (Tel. Canton-HYacinth 9-
6691)
Mrs. Marjorie Kinsley, R.R. 1, Hart-
e, Ohio

TTMAN (Charles W. Turner)
First Brethren Church (190)
44 S. First St. (Tel. 411)
Mrs. Iva Moine, R.R., Sterling

NKING SPRINGS (Jacob Couser)
Grace Brethren Church (40)
All mail to go to the pastor's address:
R.R. 4, Hillsboro, Ohio
Mrs. Shirley Couser

ERLING (James O. Young)
First Brethren Church (145)
Mrs. Herbert Shane, Rittman, Ohio

ROY (Herman Hein, Jr.)
Grace Brethren Church (34)
527 N. Market St. (Tel. Federal 9-
9727)
Miss Wilma Hartley, R.R. 2

WEST ALEXANDRIA (C. A. Flowers)
Grace Brethren Community Church
(68)
R.R. 1, Box 282 (3 miles west of West
Alexandria on Route 35)
John Musch, Camden, Ohio

WOOSTER (Kenneth B. Ashman)
First Brethren Church (276)
Burbank Rd. at Reed Rd. (State
Route 76, north from square) (Tel.
AN 3-3646)
Mrs. Kenneth Kutz, Box 1, Wooster

Oregon

ALBANY (Lee Burris)
Grace Brethren Church (70)
Eighth and Ermine Sts.
Mrs. M. V. Craig, R.R. 4, Box 331

PORTLAND (no pastor)
Grace Brethren Church (30)
7015 N.E. 23d Ave., Zone 11 (1
block south of U.S. 30 Bypass)
(Tel. ATLantic 2-2965)

Pennsylvania

ALEPPO (W. Wayne Baker)
Aleppo Brethren Church (140)
Nellie M. Taylor

ALLENTOWN (John Neely)
First Brethren Church (63)
632-34 N. 5th St. (Tel. Hemlock 2-
8913)
Mrs. John S. Neely, 507 Tilghman St.

ALTOONA (Ralph S. Burns)
First Brethren Church (151)
Maple Ave. and 30th St. (Tel. WI 2-
7642)
Richard Beach, 223 1st Ave.

ALTOONA (J. Ward Tressler)
Grace Brethren Church (160)
Broadway and 15th Ave. (Juniata)
(Tel. 2-8861)
Mrs. William Dively, R.R. 2, Dun-
cansville, Pa.

CHAMBERSBURG (John W. Ritchey)
Grace Brethren Church (66)
R.R. 1, Pond Bank, Chambersburg
Glenn Bumbaugh, R.R. 1

CONEMAUGH (Stanley F. Hauser)
Conemaugh Brethren Church (150)
Second and Oak Sts. (Tel. 9-2011)
Mrs. Raymond Anthony, 226 Main
St.

CONEMAUGH (Clair Gartland)
Pike Brethren Church (250)
R.R. 1, Conemaugh (on Route 22,
William Penn Highway, 7 miles
west of Ebensburg, at Mundy's
Corner) (Tel. Nanty-Glo 4-6742)
Miss Bertha Cummins, R.R. 1,
Ebensburg, Pa.

CONEMAUGH (Kenneth E. Wilt)
Singer Hill Grace Brethren Church
(158)
R.R. 1 (Route 219, 2 miles south of
Mundy's Corner)
Mrs. John Stennet, R.R. 1

EVERETT (Homer Lingenfelter)
Everett Grace Brethren Church (68)
Main and East Sts. (Tel. Everett 620)
Fred B. Baucher, 14 W. Spring St.

HARRISBURG (Conard Sandy)
Melrose Gardens Brethren Church
(130)
22d and Swatara Sts. (Tel. Cedar 8-
3281)
Mrs. Kenneth Sanders, 5304 Ridge-
view Dr.

HATBORO (Lester O. Smitley)
Suburban Brethren Church (17)
537 Revere Terrace (Tel. 5-0943)
Mrs. Howard Elder, Easton Rd., Wil-
low Grove, Pa.

HOLLIDAYSBURG (Dean I. Walter)
Vicksburg Brethren Church (105)
R.R. 1 (4 miles south of Hollidays-
burg, off Route 36)
R. E. Dick, 222 Bedford St.

HOPEWELL (Sheldon W. Snyder)
Grace Brethren Church (80)
R.R. 1 (½ mile southeast of Yellow
Creek) (Tel. 8-2457)
Mrs. Robert Gates, Hopewell

JENNERS (Victor S. Rogers)
Jenners Brethren Church (78)
¼ mile south of Route 30 on R.
601
Mrs. Delores Flanigan

JOHNSTOWN (Russell H. Weber)
First Brethren Church (468)
Napoleon and Dibert Sts. (Tel.
9-7815)
Don C. Rasbach, 726 Oak St.

JOHNSTOWN (Bruce B. Baker)
Riverside Brethren Church (83)
700 Liberty Ave.
Mrs. David Butler, 515 Mich.
Ave.

JUNIATA—See Altoona, Pa.

KITTANNING (William H. Scha-
asst., Ronald H. Jurke)
First Brethren Church (320)
215 Arthur St. (West Kittann
(Tel. 43-8731)
Miss Mary Yount, R.R. 3

KITTANNING (Fred Wm. Walter)
North Buffalo Brethren Church
R.R. 4 (junction of Center Hill, Ca-
gon and Pony Farm Rds.)
Mrs. Odell Bowser, R.R. 3

LEAMERSVILLE (J. L. Gingrich)
Leamersville Brethren Church (2)
R.R. 2, Duncansville, Pa. (1
south of Newry, Pa., on High-
220) (Tel. Hollidaysburg 5-0-
Mrs. Grace Echard, Newry, Pa.

LISTIE (Russell Konves)
Listie Brethren Church (210)
Miss Vera Jean Fye, P.O. Box 46

MARTINSBURG (Richard Grant)
First Brethren Church (240)
Corner of Wall and Woodlawn (Tel.
229)
Miss Sannie Klepser, 310 Woodlawn

MEYERSDALE (no pastor)
Meyersdale Brethren Church (19)
112 Beachley St. (on U.S. 219) (Tel.
372-W)
Mrs. William Firl, R.R. 1

MEYERSDALE (Clyde Caes)
Summit Mills Brethren (100)
R.R. 1 (3 miles west of Meyersdale)
(Tel. Mercury 4-6673)
Mrs. Elwood Firl, 323 Front St.

JNDY'S CORNER—See Conemaugh

ORTH BUFFALO—See Kittanning

LMYRA (R. Wm. Markley)
Grace Brethren Church (91)
236 W. Main St. (Tel. 8-3332)
Richard McCarthy, R.R. 20, Lebanon,
Pa.

ILADELPHIA (William Male)
First Brethren Church (192)
Oxford Ave. and Knorr St., Zone 11
(Tel. Pilgrim 5-2799)
Mrs. Lois E. Harkness, 606 Solly St.,
Zone 11

ILADELPHIA (Robert Crees)
Third Brethren Church (167)
Ella and Tioga Sts., Zone 34 (Tel.
GA 3-8047)
Mrs. John Gault, 308 Hampton Rd.,
Hatboro, Pa.

ND BANK—See Chambersburg

NGER HILL—See Conemaugh

OYSTOWN (Arthur F. Collins)
Reading Brethren Church (58)
R.R. 3
Mrs. Arthur Collins

MMIT MILLS—See Meyersdale

NIONTOWN (R. Paul Miller, Jr.)
First Brethren Church (290)
148 Union St. (Tel. GENEva 7-3401)
Mrs. Gilbert Feree, 713 Morgantown
St.

CKSBURG—See Hollidaysburg

ASHINGTON (L. E. Rogers)
Grace Brethren Church (57)
R.R. 4 (at intersection, south on
Routes 19 and 40)
Mrs. R. Wayne Hoover, R.R. 4

WAYNESBORO (William Gray)
First Brethren Church (396)
Philadelphia Ave. and Fourth St. (Tel.
1888)
Guy Anderson, R.R. 6, Hagerstown,
Md.

YELLOW CREEK—See Hopewell

YORK (H. W. Koontz)
Grace Brethren Church (78)
661 N. Newberry St. (Tel. 99-2675)
Mrs. Vernon Shields, 109 Lyndhurst
St.

Tennessee

JOHNSON CITY (Dean Risser)
Grave Brethren Church (58)
Watauga Ave. and Lamont St.
Miss Betty Hughes, 65 Canberry St.

LIMESTONE (Clarence Lackey)
Vernon Brethren Church (100)
R.R. 1 (on Washington College Sta-
tion and Oakland Rd.)
Miss Lelia Arnold, Washington Col-
lege

Virginia

ALEXANDRIA (John J. Burns)
Commonwealth Avenue Brethren
Church (116) (Tel. King 8-1808)
Mrs. Wayne Smith, 2200 Jefferson
Davis Highway

BUENA VISTA (Edward Lewis)
First Brethren Church (427)
100 E. 29th St. (Tel. 4882)
Mrs. George Smals, 29th St.

CLEARBROOK—See Roanoke

COVINGTON (no pastor)
First Brethren Church (281)
R.R. 6, Parrish Court (Tel. 9154)
Miss Lois East, Parrish Court

HOLLINS (William Byers)
Patterson Memorial Brethren Church
(174)
R.R. 1 (State Route 115, near Hollins
railroad station)
Miss Marie Garman

RADFORD (K. E. Richardson)
Fairlawn Brethren Church (128)
Pepper and Lee Sts., Fairlawn (U.S.
Route 114)
Mrs. Edgar Carroll, 16 Oxford Ave.

RINER (Thomas J. Craghead)
Grace Brethren Church (55)
R.R. 1 (Route 8, 3 miles south of
Riner)
Miss Lorene Farley, R.R. 1

ROANOKE (William E. Howard)
Clearbrook Brethren Church (150)
R.R. 5, Box 380 (6 miles south of
Roanoke on U.S. 220)
Mrs. George Hofawger, R.R. 3,
Boone Mill, Va.

ROANOKE (Kenneth Teague)
Ghent Brethren Church (300)
Wasena Ave. and Maiden Lane S.W.,
Zone 15 (Tel. 2-2625)
Mrs. J. L. Lloyd, R.R. 9, Box 23

ROANOKE (Vernon Harris)
Washington Heights Brethren Church
(105)
3833 Michigan Ave., N. W., (Mich-
igan and Westside Blvd. N.W.)
Frank W. Campbell, R.R. 4, Box 172,
Salem

SEVEN FOUNTAINS (Paul E. Dick)
Trinity Brethren Church (85)
Mrs. Isabelle Ritenour

VIRGINIA BEACH (A. Harold Arring-
ton)
Grace Brethren Church (10)
Great Neck Road at Hilltop
Mrs. Loree Hummer, Highpoint Ave.

WINCHESTER (Paul E. Dick)
First Brethren Church (252)
645 Berryville Ave. (Tel. MO 2-
6360)
Mrs. Ernie Smith, 43 E. Piccadilly St.

Washington

GRANDVIEW (Robert Griffith)
First Brethren Church (37)
West Third and J Sts.
Mrs. Ruth Wear, R.R. 2, Box 147,
Prosser, Wash.

HARRAH (Donald Farner)
Harrah Brethren Church (181)
(Tel. TH 8-2132)
Mrs. Tillie Jensen, R.R. 1

SEATTLE (Thomas E. Hammers)
View Ridge Brethren Church (35)
6800 35th Ave., N.E., Zone 15 (T
Fillmore 0163)
Mrs. Ralph J. MacConahay, 3119
83d St., Zone 15

SPOKANE (Jesse Hall)
First Brethren Church (85)
W. 402 Montgomery Ave., Zone
(cor. of Washington and Mo-
gomery) (Tel. FA 7-1683)
Mrs. Lewis Pilger, W. 2308 Box
Ave.

SUNNYSIDE (H. Leslie Moore)
First Brethren Church (292)
Franklin Ave. at 7th St. (Tel. TEM
7-4763)
Mrs. Keith McDaniels, 231 Line
Way

YAKIMA (Henry Dalke)
Grace Brethren Church (94)
904 S. 26th Ave. (Tel. GLencourt
3720)
Mrs. Harold Shaver, R.R. 2, Selah

West Virginia

GRAFTON (Lee Crist)
First Brethren Church (145)
45 W. St. Charles St. (U.S. Route
and St. Charles St.
Mrs. Louis Dennis, W. Wilford

MARTINSBURG (Earle E. Peer)
Rosemont Brethren Church (152)
Illinois Ave. and W. King St. (T
6330)
John F. Davis, 514 E. Moler Ave.

PARKERSBURG (Richard Placeway)
Grace Brethren Church (28)
1610 Blizzard Dr. (Tel. GARfield
5390)
Mrs. John Walker, 3509 Camo
Ave.

Wyoming

WEYENNE (Russell L. Williams)
First Brethren Church (40)
1517 Walnut (Tel. 2-2740)
Mrs. Charles Harper, 901 E. 20

DIRECTORY OF BRETHREN MINISTERS

Approved List of the National Fellowship of Brethren Ministers

Giving Name, Address, Telephone Number, Type of Work, and Church Membership)

DAMS, EVAN
Counselor Trading Post, Cuba, N.
Mex.
Missionary to Navajos
Grace Brethren Church, Mansfield,
Ohio

BY, JOHN M.
604 Hammond Ave., Waterloo, Iowa
(Tel. Adams 3-9516)
Pastor, Grace Brethren Church

TIG, J. KEITH
Brazil
Missionary
First Brethren Church, Glendale,
Calif.

RRINGTON, A. HAROLD
109 Stephen Lane, Hilltop Manor,
Virginia Beach, Va. (Tel. 4498-M)
Pastor, Grace Brethren Church

HMAN, CHARLES H., D.D.
803 S. Lolita St., West Covina, Calif.
(Tel. Edgewood 2-6047)
Pastor, West Covina Brethren Church

HMAN, CHARLES H., JR.
2727 W. Rovey Ave., Phoenix, Ariz.
(Tel. Crestwood 4-2462)
Pastor, First Brethren Church

ASHMAN, KENNETH B.
205 Ihrig Ave., Wooster, Ohio (Tel.
AN 3-7545)
Pastor, First Brethren Church

BAKER, BRUCE B. (Licensed)
2309 Franklin St., Johnstown, Pa.
(Tel. 33-1734)
Pastor, Riverside Brethren Church

BAKER, W. WAYNE
Box 32, Aleppo, Pa. (Tel. Cameron,
W. Va. 908-R2)
Pastor, Aleppo Brethren Church

BARNARD, RUSSELL D., D.D.
Box 588, Winona Lake, Ind. (Tel.
Warsaw AMherst 7-6986; Office
AMherst 7-7731)
General Secretary, Foreign Mission-
ary Society
Winona Lake Ind., church

BARNHART, WALTER J.
Dayton, Ohio, First church

BARTLETT, DON
Sharpville, Ind.
Teacher
Middlebranch, Ohio, church

BATES, ROBERT
11873 Dune St., Norwalk, Calif.
Norwalk, Calif., church

BAUM, ARCHER

Pastor, First Brethren Church

BAUMAN, PAUL R., D.D.

Box 419, Winona Lake, Ind. (Tel. Warsaw AMherst 7-8298; Office AMherst 7-7011)

Vice President in charge of Public Relations, Grace Seminary Winona Lake, Ind., church

BEATTY, CHARLES A. (Licensed)

1601 Harding St., Long Beach 5, Calif.

Minister of Visitation
Long Beach, Calif, First church

BEAVER, S. WAYNE

French Equatorial Africa
Missionary
South Gate, Calif., church

BEERY, NEIL L.

R.R. 1, Bellville, Ohio (Tel. Fredericktown MYra 4-5777)

Pastor, First Brethren Church, Ankenytown, Ohio

BERGEN, JOHN J. (Licensed)

c/o Sudan Interior Mission, Bauchi, Nigeria, West Africa

Missionary
San Diego, Calif, church

BESS, S. HERBERT

Box 676, Winona Lake, Ind. (Tel. AMherst 7-7255)

Assoc. Prof., Grace Seminary
Long Beach, Calif., First church

BETZ, ROBERT W. (Licensed)

5726 N. Maryvale Dr., Phoenix, Ariz.
Student, Grand Canyon College
Phoenix, Ariz., church

BISHOP, DONALD

Argentina
Missionary
Ashland, Ohio, church

BLAKE, JAMES (Licensed)

6576 Arlington, Los Angeles, Calif.
Inglewood Calif., First church

BOWLEN, EDWARD C.

649 Tabor Lane
Santa Barbara, Calif.
Inglewood, Calif., church

BOWMAN, EDWARD D.

411 E. Tenth St., Clay City, Ind.
(Tel. 47-R-14)

Pastor, First Brethren Church

BOYER, JAMES L., Th.D.

Box 677, Winona Lake, Ind. (Tel. Warsaw AMherst 7-6769; Office AMherst 7-7011)

Professor and financial secretary
Grace Seminary
Winona Lake, Ind., church

BRACKER, GORDON W.

1011 Birdseye Blvd., Fremont, O.
(Tel. Federal 2-1323)

Pastor, First Brethren Church

BRENNEMAN, MAXWELL

342 Sespe, Fillmore, Calif. (Tel. 532-M)

Pastor, First Brethren Church

BRICKEL, CLAIR E.

1099 Irene Rd., Cleveland 24, O.
(Tel. HI 2-4294)

Pastor, First Brethren Church

BROCK, JOHN DALE

Chaplain, U.S. Navy
Osceola, Ind., church

BRUBAKER, CLAIR D.

201 Killian Rd., Akron 19, Ohio
Pastor, Hillwood Chapel, Akron, Ohio

Cuyahoga Falls, Ohio, church

BURCH, RICHARD L.

1873 Dwight St., Cuyahoga Falls, Ohio (Tel. SWandale 4-5919)

Pastor, Grace Brethren Church

BURK, BILL A.

Brazil
Missionary
Community Brethren Church, Inglewood, Calif.

JRNS, JOHN J.
6 East Luray Ave., Alexandria, Va.
(Tel. King 8-1808)
Pastor, Commonwealth Brethren
Church

JRNS, RALPH S.
2934 Maple Ave., Altoona, Pa. (Tel.
WI 2-7642)
Pastor, First Brethren Church

JRIS, LEE (Licensed)
825 Ermine St., Albany, Oreg. (Tel.
Wabash 6-2650)
Pastor, Grace Brethren Church

JTTON, BRUCE L.
469 N. Kings Rd., Los Angeles 48,
Calif. (Tel. WEBster 4-3485)
Brethren missionary to the Jews
Inglewood, Calif., church

AKES, CLYDE (Licensed)
R.R. 1, Meyersdale, Pa. (Tel. Mer-
cury 4-6673)
Pastor, Summit Mills Brethren Church

AREY, G. ARTHUR
644 West Van Koevinger St., Rialto,
Calif.
Pastor, Rialto Brethren Church

ARTER, DONALD
Chaplain, U.S. Armed Forces
Long Beach, Calif., First church

ASHMAN, ARTHUR D.
Box 336, Winona Lake, Ind. (Tel.
Warsaw AMherst 7-7339).
Winona Lake, Ind., church

ASHMAN, EDWIN
938 College Blvd., Ashland, Ohio
(Tel. 3-2702)
Asst. pastor, Grace Brethren Church

ESSNA, ROBERT S.

HURCHILL, JACK
Argentina
Missionary
North Long Beach, Calif., church

CLARK, EDWARD
R.R. 1, Dillsburg, Pa.
Harrisburg, Pa., church

CLOUSE, ROBERT (Licensed)
2905 D Ave., N.E.
Cedar Rapids, Iowa (Tel. 3-4983)
Pastor, Grace Brethren Church
COLBURN, RALPH J.
1118 N.W. 18th Ct., Fort Lauderdale,
Fla.
Pastor, Grace Brethren Church

COLLINS, ARTHUR F.
R.R. 3, Box 36, Stoystown, Pa. (Tel.
TWlight 3-2139)
Pastor, Reading Brethren Church

CONE, GEORGE E., JR.
French Equatorial Africa
Missionary
Winona Lake, Ind., church

CONE, GEORGE E., SR.
Box 332, Winona Lake, Ind. (Tel.
Office, Warsaw AMherst 7-7011)
Superintendent of grounds, Grace
Seminary
Winona Lake, Ind., church

COOK, JAMES S.
348 Poplar St., Mansfield, Ohio (Tel.
LAfayette 2-8849)
Asst. pastor, Grace Brethren Church

COOK, LESTER (Licensed)
1558 W. 160th St., Gardena, Calif.
Inglewood, Calif., First church

COOPER, MASON (Licensed)
2024 Mercer Ave. N.W., Roanoke,
Va.
Roanoke, Va., Ghent church

COUSER, JACOB (Licensed)
R.R. 4, Hillsboro, Ohio
Pastor, Grace Brethren Church

COVER, ROBERT (Licensed)
Box 705, Winona Lake, Ind. (Tel.
AMherst 7-7936)
Pastor, Community Grace Brethren
Church

CRAGHEAD, THOMAS J.

R.R. 1, Riner, Va. (Tel. EVergreen
2-2030)

Pastor, Grace Brethren Church

CREES, ROBERT D.

112 Godfrey Ave., Philadelphia 20,
Pa. (Tel. WAverly 4-7639)

Pastor, Third Brethren Church

CRIBE, GEORGE

Winona Lake, Ind.

Student, Grace Seminary

Modesto, Calif., La Loma church

CRIST, LEE J.

45 W. St. Charles St., Grafton, W.
Va. (Tel. 187)

Pastor, First Brethren Church

CULVER, ROBERT D., Th.D.

823 Hamilton St., Geneva, Ill.

Professor at Wheaton (Ill.) College

Harrah, Wash., church

CUNDIFF, DAYTON C. (Licensed)

Beaver City, Nebr. (Tel. Colony 8-
4561)

Pastor, Grace Brethren Church

DALKE, HENRY

314 N. Grandview Ave. (Tel. GLen-
court 2-5950)

Pastor, Grace Brethren Church

DAVIS, PAUL

Cainsville, Mo.

Pastor, Community Church

Leon, Iowa, church

DeARMEY, RICHARD P.

Box 305, Winona Lake, Ind. (Tel.
AMherst 7-5566)

Pastor, Winona Lake Brethren
Church

DELL, ROBERT L.

Winona Lake, Ind.

Long Beach, Calif., First church

DICK, PAUL E.

649 Berryville Ave., Winchester, Va.
(Tel. MO 2-6360)

Pastor, First Brethren Church, Win-
chester, Va., and Trinity Brethren
Church, Seven Fountains, Va.

DILLING, JOHN R.

1917 Third St. S.E., Canton, Ol
(Tel. GLendale 5-8844)

Pastor, First Brethren Church

DIXON, JAMES G.

3712 Carpenter St. S.E., Washing
20, D. C. (Tel. LUDlow 2-1205)

Pastor, First Brethren Church

DODDS, ALFRED (Licensed)

13024 Dunrobin Ave., Downey, Cal
Teacher

South Gate, Calif., church

DONAHUE, GEORGE

R.R. 5, Roanoke, Va.

Retired

Roanoke, Va., Clearbrook church

DONEY, SAMUEL (Licensed)

258 Congress St., Mobile 16, Ala.

Long Beach, Calif., First church

DOWDY, J. PAUL

Argentina

Missionary

Hollins, Va., church

DUNNING, HAROLD

French Equatorial Africa

Missionary

Sunnyside, Wash., church

EAGLE, CHARLES

Japan

(Missionary serving under The Eva
gelical Alliance Mission)

Ashland, Ohio, church

EDMISTON, SIBLEY

Lista de Correos, Leon, Guanajuat
Mex.

North Long Beach, Calif., church

EISELSTEIN, PAUL

Box 166, Golden, Colo.

Missionary, American S.S. Union
Denver, Colo., church

ENGLEMAN, GILBERT D.

1701 Newark St. South, St. Peter
burg, Fla.

Asst. pastor, Central Presbyteria
Church

San Diego, Calif., church

NGLE, LOUIS D.
R.R. 1, Warsaw, Ind.
Supply minister
Leesburg, Ind., church

RNEST, WILLIAM (Licensed)
Student, Grace Seminary
Dayton, Ohio (N. Riverdale) church

FLING, HAROLD H.
Box 718, Winona Lake, Ind. (Tel.
Warsaw AMherst 7-5095; Office
AMherst 7-6622)
National Sunday School Director
Winona Lake, Ind., church

VANS, JOHN, Jr. (Licensed)
204 W. Walnut, Flora, Ind. (Tel.
172-R)
Pastor, Grace Brethren Church

ARNER, DONALD
Box 203 (Tel. TH 8-2132)
Pastor, Harrah Brethren Church

ARRELL, GENE D.
R.R. 1, Box 543, Beaumont, Calif.
Beaumont, Calif., church

ETTERHOFF, DEAN (Licensed)
R.R., Flora, Ind.
Evangelist
Flora, Ind., church

LORY, ALBERT L.
541 W. Orange Dr., Whittier, Calif.
(Tel. OXford 5-8572)
Long Beach, Calif., First church

LORY, WAYNE S.
4257 Nelsonbark Ave., Long Beach,
Calif. (Tel. GA 1-7269)
Pastor, Los Altos Brethren Church

LOWERS, CHARLES A. (Licensed)
Box 282L, R.R. 1, West Alexandria,
Ohio
Pastor, Grace Brethren Community
Church

OGLE, P. FREDRICK
France
Missionary
Washington, D. C., church

FRICKE, ELMER
Guadalupe, Calif.
Community Brethren Church, Los
Angeles, Calif.

FUNDERBURG, EARL O.
Box 7, Ozark, Mich.
Pastor, Grace Brethren Church

GANTT, CHARLES
3906 Kings Highway, Dayton 6, Ohio
(Tel. Oregon 0748)
Dayton, Ohio, First church

GARBER, MARTIN
French Equatorial Africa
Missionary
Modesto, Calif., La Loma church

GARTLAND, CLAIR W.
R.R. 1, Conemaugh, Pa. (Tel. Nanty-
Glo 4-6742)
Pastor, Pike Brethren Church

GEHMAN, ORD
Teacher
Windsor Rd., R.R. 15, Fort Wayne,
Ind.

GILBERT, RALPH
Box 179, Winona Lake, Ind.
Assoc. Prof., Grace College
Washington, D. C., church

GINGRICH, RAYMOND E., Jr.
(Licensed)
2135 E. 107th St., Cleveland, Ohio
Student, Western Reserve University
Cuyahoga Falls, Ohio, church

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R.R. 2, Duncansville, Pa. (week end
(Tel. Hollidaysburg 5-2436)
3634 Horner Pl. S.E., Washington
D. C. (week days) (Tel. JOHnson
8-1548)
Pastor, Vicksburg Brethren Church
Hollidaysburg, Pa.

WALTER, FRED Wm.

R.R. 4, Kittanning, Pa. (Tel. 62-686)
Pastor, North Buffalo Brethren
Church

WARD, RUSSELL M.

19 W. Melford Ave., Dayton 5, Oh
(Tel. RA 6939)
Pastor, North Riverdale Brethren
Church

WEAVER, SCOTT

R.R. 3, Box 309, Osceola, Ind. (Tel.
South Bend, Ind., Orchard 9-474)
Pastor, Bethel Brethren Church

BER, RUSSELL H.

00 State St., Johnstown, Pa. (Tel. 35-2652)

Pastor, First Brethren Church

LBORN, GLEN H.

160 9th St., Winona, Minn. (Tel. 3239)

Pastor, Grace Brethren Church

ITCOMB, JOHN C., Jr., Th.D.

Box 217, Winona Lake, Ind. (Tel. Warsaw AMherst 7-8243; Office, AMherst 7-7011)

Prof., Grace Seminary

Winona Lake, Ind., church

ITE, ELIAS D., Th.D.

350 Third St., La Verne, Calif. (Tel. LYcoming 3-4052)

Pastor, First Brethren Church

LES, WILLIAM (Licensed)

05 Marion St., Hagerstown, Md. Hagerstown, Md., church

LLIAMS, ROBERT

French Equatorial Africa

Missionary

Harrah, Wash., church

LLIAMS, RUSSELL L.

450 Dover Rd., Cheyenne, Wyo. (Tel. 4-4859)

Pastor, First Brethren Church

WILT, KENNETH E.

R.R. 1, Conemaugh, Pa. (Tel. Johnstown 5-0766)

Pastor, Singer Hill Grace Brethren Church

WITZKY, GENE E. (Licensed)

1310 Catherwood Dr., South Bend, Ind. (Tel. AT 8-5324)

Pastor, Ireland Road Brethren Church

YERIAN, JERRY A. (Licensed)

138 8th St., Seal Beach, Calif. (Tel. HEMlock 9-9180)

Pastor, First Brethren Church

YOUNG, JAMES O.

R.R. 1, Sterling, Ohio (Tel. 2288)

Pastor, First Brethren Church

ZIELASKO, JOHN W.

Brazil

Missionary

South Bend, Ind., church

ZIMMERMAN, C. S.

2942 Dwight Ave., Dayton 20, Ohio (Tel. Clearwater 2-2884)

Pastor, Patterson Park Brethren Church

In Memoria

"I am the resurrection
the life: he that believ
me, though he were de
shall he live: and who
liveth and believeth in m
never die" (John 11:2

Mrs. Seltha Dawson, 95,
to be with the Lord on Oct
had been a member of the
Church since 1893, and w
timate friend of Dr. Alva J.
who preached the funeral
Full details will be foun
forthcoming educational is
Missionary Herald.

Mrs. Mary Candis Sc
member of the Norwalk
Church (formerly the Seco
ren Church) for 27 years.
be with her Lord on Oct.
reached the age of 87 y
served the Lord very fait
her life.—Henry Rempel,

Mrs. Eva Dilling, 78
member and faithful dea
The First Brethren Church
tinsburg, Pa., departed to
her Lord on Oct. 25. Mr.
Dilling had just celebrated
wedding anniversary on Se
Richard E. Grant, pastor.

Mrs. Elizabeth Gray,
to be with the Lord on Oc
has been a faithful mem
prayer warrior at the First Breth
ren Church of Whittier, Calif., for
many years. She was the mother of
Mrs. Byron Frick.—L. Hohenstein,
pastor.

Robert N. Anthony, 43, was pro
moted to Heaven Oct. 21 from his
home in North Willow Grove. En
during a physical affliction for 22
years, the Lord gave him patience.
—Robert Crees, pastor.

closing of the former work and the
opening of the work in Norwalk.
The following was revealed: In 1949
the Sunday School attendance
averaged 190 for the year, in 1953 it
averaged 118. Services began in
Norwalk in December of 1953 and
the average Sunday school attend
ance that month was 55. The
average attendance in Sunday school
for the first year in Norwalk was
hovering around the 100 mark. Last
year it averaged 257 and this year

the day totaled \$764.00. Attend
ances totaled 943. The day was cli
maxed by the rendition of a sacred
concert by Irvin Butler, accordion
ist, and Ranson Hess, tenor soloist.
The main results were that a lovely
Christian lady stepped out for
membership and a senior in the
local high school presented himself
for full-time Christian service. We
praise the Lord for all His good
ness in Norwalk, Calif.

"For God so loved **THE WORLD**"



FOREIGN MISSION NUMBER

DECEMBER 7, 1957

The BRETHREN
MISSIONARY

HERALD



Seasonal Suggestions

By Russell D. Barnard

As Christmas approaches—

On behalf of our board of trustees and all of those serving in our foreign-mission office we extend the Season's Greetings. Even in many secular institutions it is being said: "Let's put Christ back in Christmas." To many this is only a profitable slogan, but for us it should be a joyous reality.

A salute to Grace!

We salute Grace Seminary and Grace College at the beginning of this offering period. With so great a number of missionaries who have been trained here, we could not but express our great interest and deep concern for the school as one of the outstanding ministries of The Brethren Church. As it has been in the past, so we anticipate it will be in the future, that we will look to these institutions for excellent training for our missionary candidates. Our very earnest plea is—"Help Grace—now!"

Both in the current operation of the school and in the completion of the buildings now under construction there are great financial needs. These would be too big for any one or any few of us, but they are within the financial ability of our Fellowship of Churches as we stand together and give together in this time of need. Not only in December and January but throughout the year—help Grace!

He became flesh—

The world will see Christmas as a time of feasting and of gift exchange. Those of us who know the Lord Jesus as our personal Saviour will realize that we are bringing to mind again, and in a graphic way, that the Son of God "was made flesh, and dwelt among us . . ." Angels came from glory to announce His birth, and now God has committed to born-again believers the privilege of telling His birth and life, death and resurrection.

Gifts—

The Wise Men brought gifts to the newborn King. In modern life we have kept the "gifts" part in our program, but have quite generally departed from the "newborn King" part. Our gifts are to each other, and often we are quite careful that we give where another will probably be giving to us. Why not call it an "exchange" party rather than a Christmas "gift" party? Might it not be well when there is such dire need on the part of foreign missions and every other type of Christian activity,

to decide that gifts to Christ and His work shall have a very large place in our Christmas giving this year?

Christmas Savings—

Multiplied thousands of dollars will come into our Brethren homes in the immediate future through Christmas Savings. Usually these are for the purchase of Christmas gifts. Might it not be a very excellent thing first to remember Jesus on His birthday? I believe our other gifts will carry even greater joy to those receiving them.

Missionaries as gifts to Christ—

We'd like to give to the Lord Jesus five more missionaries this Christmas. They are trained and ready to go. We want them to go. Our total missionary family would then be 101. We will not be able to give this most precious gift to the Lord Jesus except as believers everywhere give their gifts to Him.

"Come . . . and help us"

In the vision given to the Apostle Paul a man said: "Come over into Macedonia, and help us." That is exactly what God's men and women in Africa, France, Brazil, Argentina, Mexico, Hawaii and the many other areas of the earth are saying. God has called them. They have gone. We have pledged ourselves to care for them in their work. They depend on us. They have no other human helpers. Not only do they depend on us, but the Lord is depending on us to care for these His servants.

At the year's end—

As you balance your books, evaluate your income and profit, and designate those gifts which you want to give toward your income tax deductions, **remember foreign missions.** Up to 30 percent of your income may be used in deductions if given to foreign missions or other types of Christian activity.

A new broadcast—

A Brethren broadcast was aired over Station WIVV, Vieques, Puerto Rico, beginning on Sunday, November 3, and continuing with a daily broadcast thereafter. The Sunday programs are for thirty minutes, from 4:00-4:30

(Continued on page 758)

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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The POINSETTIA

by Mrs. George E. Cone



"As the twig is bent, so . . ."—no! The African version would be: "As the termites eat, so the tree grows"—or, rather, does not grow.

One day my husband called to me. "Come," he said. "Look at this poinsettia."

He pointed to the largest poinsettia in our yard—now grown tall and reaching above our heads.

"See, here, on the trunk," he said pointing with his finger. I saw the red mound of dirt forming a tunnel up the tree, the trade-mark of termites. Scraping the enclosed pathway with a stick, he exposed the lively pests which fell swarming to the ground. The heart was slowly being eaten out of our poinsettia. We sighed. To war against termites was almost useless.

"You know, this reminds me of David," my husband next remarked.

David! David Tan! Why, what did he mean? I began to think about David—David whom we had learned to love so much in the months he studied with us in the French school—David who just a month before his teacher's examination died so suddenly and mysteriously. I remembered well the day he sat across the table from me telling his life story. He was born about 1935 and spent most of his childhood with an older brother who was a catechist. Before

his brother died in 1947, he requested that David should not leave the work of the church. Later David did printing for Dr. Taber at Yaloke and during these years he profited from a number of Bible courses under Mary Emmert. When we came to know David we were very pleased with his knowledge of the Bible. He entered government school in 1949, and years later while studying as a monitor at Bassai he married a fine Christian girl, one of the few native women capable of leadership in the church.

How perfect everything seemed! David and his wife and children made an ideal Christian family. How pleased we were with his work as part-time teacher in the elementary school. It was to David that we went for help as new missionaries in preparing Bible lessons in Sango. But, what happened? How did the termites get in?

"You see," my husband explained, "termites do not enter a healthy tree. They must find a wound in the bark as a port of entry. Perhaps the children have damaged this tree in some way, and now the termites have taken over. David was wounded by a jealous classmate who wrote to his village for medicine which would work evil

against David. Somehow David found the letter, the wound was inflicted, and into it crept the nefarious termites of superstition."

That incident marked the beginning of a series of disturbing incidents in David's life. Poisoning, threats and native medicine entered the picture. The white man cannot begin to know the mental torture and physical suffering David experienced. Neither our doctor nor the Bangui doctors could diagnose his case or offer any help. He became paralyzed, later subconscious, and died. Physical death was sad for a young man of so much potential, but the death of his testimony for Christ was even more sad. The church could not grant him a funeral because of his indulgence in native medicine and practices.

We do not feel that David was lost. It seems that God saw the crumbling of his spiritual strength under the forces of fear and superstition and took him. But, praying friends, you see how this kind of termites attacks our strongest, fairest spiritual trees. Remember the story of the poinsettia and pray that those who are growing in the Lord will not succumb to evil pressures much stronger than any we know at home.

SCHOOL DAYS AGAIN!

By Charles R. Taber



It seemed sometimes as though the time would never come: one day after another, ranging from an extended period of study in France to an epidemic of Asiatic flu (yes, it's hit here also, and hard), made us put off the opening of school. But finally, for the last week, we've been busy at the work the Lord has given us to do. And let me tell you, it's good to be back. Furlough is fine—don't misunderstand me! But, looking at it from the point of view of the need on the field, it seems almost like time wasted.

But to get back to the beginning. There was a time when it looked doubtful whether we would have students in our school; and, believe it or not, students are as necessary as teachers. But the Lord again has led and provided, and we have five students in our teacher-training school. Let me introduce them briefly.

First, from the chronological point of view, is Gaston Emby, from Bangui. He is a cousin of the young man who passed his state exams a couple of years ago and is now helping Miss Emmert in the Bassai school. He lived with his cousin last year, and what he saw apparently didn't discourage him from entering the Lord's service. A pleasant, quiet young man, he shows good promise in spite of his youth and spiritual immaturity. If all goes well, he looks forward to taking state exams in two years.

Second is Richard Dorkem, from Bekoro. Like many young men, he seems to be at the stage in life when he needs to be pushed a bit to make him go. Pray for him, that he will grow in spiritual maturity and in seriousness of purpose.

Third, fourth and fifth are Samuel Bobby, from Bouca; Abel Koulaninga, the son of the pastor of the

Batangafo church (the first preacher's son in school); and Martin Riguele, from Nzoro. All, in their different ways, reflect the newness of their spiritual experience and the limited education that they have had. For, one and all, they have had only six years of an elementary education of questionable quality in public schools. Only Samuel Bobby has had more, and then not much more, just a year or so of trade school. They show in many ways that they have not learned to do any personal thinking, but have learned by rote what they know. None of them is of such intellectual quality that he has overcome the deficiencies of his background to any extent. Their only asset, and it is a big one, the asset that makes work with them worthwhile, is their sincerity. They really want to learn, they really want to serve the Lord, they really want to do something for the children of their country. Pray that these qualities will remain during their time in school, pray that they will learn well—not only facts, but also processes of thought; above all, pray that they will grow spiritually so that they will be worthy teachers of the Lord's lambs.

Perhaps you wonder how our time is filled, and just what we teach. Well, we begin the day with a half-hour class in Bible. This is designed to give them a survey knowledge of the contents of all the books of the Bible (they have virtually no background in this), an intimate knowledge of several of those books (Romans, James, I and II Timothy, etc.), and a foundational teaching in Bible doctrine.

Then comes an hour of arithmetic, which in some ways is the hardest subject for them to master. The notion of exactness, of logical procedure, is totally lacking in their African culture. After that, the reading and explanation of a literary text. Then a lesson in French language and grammar. Then a compo-

sition of a "dictée," depending on the day. The "dictée" is the writing down of a dictated piece of literature to check the learning of spelling and grammatical rules. The last lesson in the morning is music. In the afternoon we have pedagogy first, and finally a lesson in geography, history, science, agriculture, or hygiene, depending on the day of the week. The school day runs from 7:30 to 11:30, and from 1:30 to 2:45. The rest of the afternoon is spent by the students in doing homework, and by the teacher in preparing next day's lessons.

If you think this ought to keep us busy, you're right. In fact, to the unthinking, it might seem as though there is not time for "missionary" work. Of course, we expect to go out into villages every Sunday afternoon, teacher and students together, for evangelism. But what about the week days? Couldn't our young people go to public school to learn arithmetic, grammar, geography and so forth? Do we have to devote the whole time of a missionary, not to mention the additional missionaries we should have, to do the job right?

The answer is "No." Our young people couldn't learn elsewhere what they get here; and yes, it is necessary to devote the time of missionaries to this task. First, the training we give our students is **not** simply the same old stuff that they would get in "equivalent" public schools. Not that the teacher is a whiz, or better professionally than others, but simply that he is a Christian. Not that the school has higher academic standards, but that it has spiritual standards which are totally lacking elsewhere. Not that the subject matter is better taught, pedagogically speaking, but that it is **all** Christ-centered rather than being world-centered or self-centered. In other words, young people who come here are formed for the Lord's

(Continued on page 758)

Danish Brethren Visit French Brethren

By P. Fredrick Fogle

In the August 1957 Foreign Mission Number of this magazine, a brief write-up appeared telling of the trip to Denmark made by my family and me along with Rev. Donald Hocking who is now in Africa.

For several years the National Fellowship of Brethren Churches has been in contact with the "Assemblies of Christ" of Scandinavia. These brethren trace their origin back to Schwarzenau, Germany, even as we do, and it is interesting to note, in view of the fact that the Brethren movement began 250 years ago, that their doctrines, practices, and spirit are essentially identical with ours. They accept fully the book written by the late and beloved Louis S. Bauman, entitled "The Faith Once for All Delivered unto the Saints."

Last June we accepted their kind invitation to visit their work on the occasion of their yearly conference in Copenhagen. We had a most blessed time with them. They heartily welcomed us and showed true Christian hospitality.



The two pastors and two elders at the Denmark conference. Left to right: Pastor Ulf Oldenburg, Elder Bjerre, Pastor E. P. Hansen, and Elder Frederick Hansen. All except the last one named were in the party that visited France.

Two months later, Dr. Raymond E. Gingrich, ordained elder of our church and president of the Cornus Hill Bible College, during his attendance at the Youth for Christ International Congress also visited the group there.

In October, toward the middle of the month, a delegation of five returned our visits. They were Pastor Hansen and his mother in the faith, Mrs. Thalbitzer, of Copenhagen;

Pastor Oldenburg who is working in Hamburg, Germany; Brethren Bjerre and Larsen both of Copenhagen.

The last evening of their visit we held a special meeting at our "Gospel Center" that they might meet the French Brethren. There was a good attendance and we had a fine time together in spite of the language barrier (it was necessary to translate from Danish to English to French). The Holy Spirit is easily able to unite the hearts of those of like precious faith. Each member of the party read a passage of Scripture and brought a greeting. Since they all have good voices, they sang several hymns for us in Danish. Pastor Hansen brought a brief message on the story of the rich young ruler.

We spent two happy days in fellowship with them.

The Lord willing, they plan to return to France sometime, and several of our French Christians have expressed the desire to visit them in Denmark. Pastor Hansen expects to visit our churches in America in the not-too-distant future.

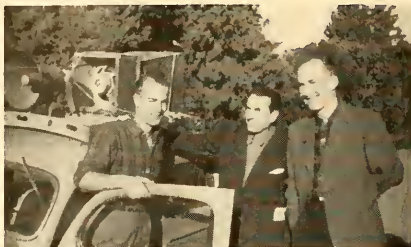


The entire group that stayed at the Hansen home during the Denmark conference, including Mrs. Fogle (kneeling, left foreground) and the Fogle children.

Evangelizing Argentina

SEASONAL SUGGESTIONS

(Continued from page 754)



Personal contacts are so important.

By Lynn D. Schrock

The title could well be used to describe all our missionary effort in Argentina. If this were not so, we would be missing the point. Every phase of the work has as its ultimate aim the salvation of souls.

For example, there is the Bible Institute. Here many hours are spent in teaching and training the students. The immediate fruit is seen almost exclusively in the lives of these students, although they do engage in practical work during their student days. But in the days and years to come they will be on the firing line in the great effort of getting the Gospel to the multitudes that have not yet accepted Christ as Saviour.

The women's work must have as its final end the salvation of other women. And we are happy to say the Argentine women are burdened for the lost. They testify personally to them and hold special evangelistic meetings with the main purpose of seeing conversions among their friends and relatives.

Many of the young people carry a definite testimony for the Lord. Some are active in child evangelism, holding open-air classes and classes in the homes of believers. They also bring children to Sunday school to get them under the hearing of the Word.

Every meeting is simply another step toward the goal of evangelism. If it's a prayer meeting, a great part

of the burden of prayer is for the unsaved. A Bible class is for the edification of the saved. But why? Only for their good? No, but that they might more effectively testify for Christ to those who know Him not. And, of course, house meetings and tent campaigns are held specifically to attract the unsaved who would probably not enter our churches to hear the Gospel.

Another wonderful avenue of evangelism that we use in Argentina is the medium of literature. Many thousands of gospel tracts and pamphlets are distributed each year. And at the present, work is being done to put more Brethren literature into printed form in Spanish.

Still another form of evangelism in Argentina is the radio. The Gospel is entering hundreds of homes several times a week—homes which otherwise would likely never be reached. Many thousands of radios are now located in homes, cars, hotels, restaurants and buses throughout Argentina. In the cities, towns, and rural areas people listen to the radio. Television has not yet taken over in Argentina. We are still in the day of radio there. And now is the time to use this method, along with the others, to get out the Gospel.

"Evangelism" is the keyword of missions—in fact, the keyword for the church of Christ. Let's use every legitimate way to get out the Gospel—whether on the foreign field or in the homeland. Let's be awake!

p. m. The daily programs are for fifteen minutes, from 4:15-4:30 p. m. WIVV broadcasts at 1370 kc. and has a listening audience of about 250,000 people. The programs are tape recordings of the daily programs, "Your Daily Devotions," from WWST, Wooster, Ohio, prepared through the courtesy of Pastor Kenneth Ashman and the people of the First Brethren Church, of Wooster. The broadcast time is being cared for by Bro. Emmit D. Adams, of 178 Los Mirtos Avenue, H.P. Rio Piedras, Puerto Rico, a member of our Temple City (Calif.), church. If you have any contacts in Puerto Rico, please tell them of this broadcast.

A very inviting opportunity presents itself to air this same program over an excellent station in Honolulu, Hawaii. Our Grace Chapel believers there will care for one-fourth of the cost for a weekly broadcast, or will give the same amount toward a daily broadcast. We do not have funds which we can use for the payment of the remaining costs. We would be very happy to correspond with anyone who would be interested in assisting with these necessary costs. The Honolulu program would have a listening audience of over 300,000 people.

SCHOOL DAYS AGAIN

(Continued from page 756)

service, not deformed for the world and the Devil. Secondly, if we **did** want to send our young people to public secondary schools, we couldn't expect to get them back in the Lord's work. For every young person who enters a public secondary school signs an agreement, before being allowed to enter, to work for the government for a specified number of years. If we want young people at one and the same time to have adequate education, to want to serve the Lord, to be able to serve the Lord, and to be allowed to serve the Lord, we have to give them their education.

Amazon Travelog

By Bill Burk

(Sixth installment)

Half a day before we reached Porto Velho a canoe paddled by half a dozen men signaled for the **Lobo** to stop. At a distance I saw a man with what I thought to be a black suit. But on our arrival at the ship I saw the black pink-trimmed robe of the Catholic bishop, complete with pink socks and blue-and-white striped pajamas. (The very old priest who left the ship in Manicore had white long-handled underwear, exposed as he climbed the town's steps from the river. After seeing this bishop's outfit, as he was so awkwardly seated in the canoe, I take it that "anything goes" on the inside; it's just the outward covering that's important!) Later I talked at length with the bishop and found that he is the Catholic leader of the whole of Rondonia, with headquarters in Porto Velho but working actively in the small places as in this vila of but a couple dozen palm-leaf shacks from which he was paddled. In these places he holds a week-long feast and dance in the honor of the local patron saint.

I'm told that a piece of Brazilian real estate is called a territory (as in Ed Miller's Territory of Amapa) as long as it lives off the federal cash box. However, when the little boy grows up and doesn't need Dad's car and a gasoline allowance (as it was explained to me), the territory becomes a state. This present economical condition is witnessed by the fact that the **Lobo** took into the territory of Rondonia a full cargo of manufactured merchandise, taking several days to discharge. However, she sailed "light" with a very small cargo of sacked corn and Brazil nuts, all loaded in less than a day. Thus, exports being far behind imports, Rondonia remains a federally-dependent territory rather than a self-supporting state.

In 1907 Major Rondon was commissioned to begin work on the proposed telegraph line from the state of Mato Grosso to that of

Amazonas. I've read the story of his adventures in these Brazilian wilds and it certainly doesn't sound like something from the twentieth century! His work of construction and exploration holds an honorable position in the records of national history. Allow me to recount some of the details of one page of that record.

The Theodore Roosevelt-Rondon expedition left on February 27, 1914, to explore the well-named Rio da Duvida (River of Doubt). Locomotion of the canoes was by poles pushing through the water. In honor of one of the destructive accidents experienced by the group, one of the rapids along the route is called to this day by the name of "Canoe Breaker." Living in the interior of Brazil presents conditions which have no respect of persons; therefore, Roosevelt too came to know the chilling, high fever and delirium of the dread malaria. He also suffered from a painful inflammation of one of his legs. Witnessing to the fact that the virgin forest was just that, the trip was outlined to take but eight to ten days, but searching in that jungle for the River of Doubt, they traveled in this difficult manner for forty days, covering 600 miles without seeing a single living soul! It wasn't until the fifteenth of April that they came upon the "claim" of a rubber gatherer identified by his initials burned into the side of a cliff, the first sign of life!

The party had learned that the River of Doubt wasn't one but three: the Duvida, Castanha and Aripuana. In honor of the ex-president of the

United States, Rondon decided at the end of the trip to call all three by one name, that of **Rio Roosevelt**. It finds its headwaters in the southeastern tip of Rondonia and flows northward for about 500 miles, emptying respectively into the Aripuana, Madeira and then into the Rio Amazonas itself. I think it quite fitting, then, that the Brazilian Congress changed the name of the former Territorio Federal de Guapore (being the name of the river dividing this part of Brazil from Bolivia), to the honorable name of Rondonia, commemorating the distinguished former chief of the Indian Protective Service, still living though a very old man.

We had just returned to the stateroom after supper when we heard the **Lobo's** whistle give her long, short, long, short. Having already learned that this signal means that the ship is arriving in some port, we thought immediately that we were finally coming into Porto Velho. As Imo was dressing the children after their evening baths, I went out on deck to see if our presumption was correct. Returning shortly to the room, I told her that we hadn't arrived yet, but were merrily pulling up to some little sawmill on the cliff. Thus leaving the family in the room (since it would simply be one more of those routine stops), I went back topside to see the little place. As I watched the approach it was evident that this place had a much better-looking pier than any other stop along the Madeira, but I still didn't catch on until someone asked me about my first impression of the great city of Porto Velho! This?

But certainly in this case the first impression was completely erroneous, for behind that high cliff is a most pleasant city here in the middle of the jungle—"at the end of the world" (as one of Porto Velho's own radio hams later commented).

(To be continued)



Mrs. Burk and children being rowed in to shore.

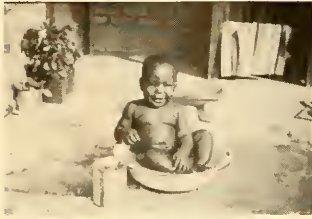
THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Meet Etienne--

Part 3

By Miss Rosella Cochran



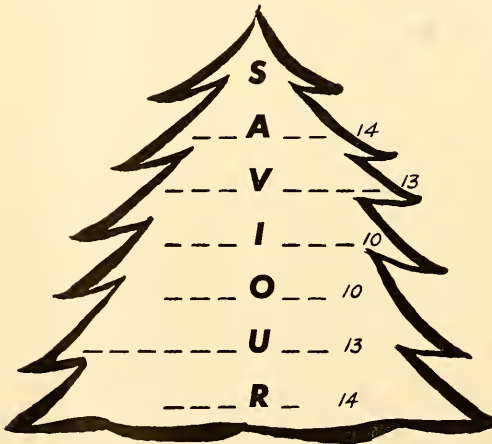
Last month I promised to tell you more about my trials in being bathed. After the soaping comes the rinse and the soaking. It really isn't so bad after all. I like to splash in the water and sometimes I get hold of the soap. I'll even eat it if they aren't watching.



A bath may be all right but, after all, a guy shouldn't have to sit in a pan of water all day long. I'll show them—if they won't take me out I'll just get out myself. You see, I can crawl and I'm not helpless.



There, I almost made it. And if they would just leave me alone I would have lots of fun crawling around on this big front porch. The only thing is, everything I find goes in my mouth and then there is trouble. I don't see anything wrong with eating stones and leaves, but Mademoiselle seems to object somehow. Next month I'll finish my story for you.



Here's a Christmas puzzle that should be very interesting!! See how you make out with it! For your answers turn in your Bible to Luke, chapter 2. Now look at the numbers at the side of the puzzle. These numbers are verse numbers in the second chapter of Luke. So, if you are trying to figure out a word on a line with a 10 after it, that means the word will be found in the tenth verse. How many of you can solve all of the word puzzle??

At last the happy Christmas season is here. At this time we remember the birthday of the Lord Jesus. He was born as a baby at Bethlehem. But don't forget that He died on the cross at Calvary to become the Saviour of all who will accept Him. Let us not get so busy thinking of our own gifts that we forget to give Him gifts. First, we can give Him our lives. Let Him come into **your** life if you have not done so. Then, we can give gifts that our missionaries can tell others about Him. And we can give the Good News to others too. **Best wishes to all Missionary Helpers** for a real Christ-centered Christmas from Mary Missionary, Harry Helper, and all of us!!

MARY MISSIONARY—



The "Shot Lady"

By Miss Mary Cripe

One thing necessary at a children's school is to have a nurse who will care for the children while they are ill. Naturally a good deal of the responsibility for the actual nursing falls upon the housemother, but the nurse on the station also comes in for her share of the consultations, diagnosing, and giving of the medicine.

Perhaps many of you who have visited your doctor recently will sympathize with the children, who feel that all too often the method used in bringing health to their bodies is through the medium of shots. Such really has been the case during the past years when sickness seems to have been the watchword. At the children's dormitory, as well as in the Dunning and Beaver households, there has been someone sick more weeks than not during this past semester.

Elizabeth Ann (Hill) led the parade with what was suspected of being measles. Later on, however, when Uncle Don Spangler got the same kind of red spots, we weren't so sure. Whatever it was, Elizabeth was quite sick during her week's stay in bed, and it became necessary to give her some of those dreaded shots. The way by which Elizabeth's "measles" was discovered was purely accidental. The children were playing "doctor and nurses" that morning and some ingenious little doctor got to peering very closely at Elizabeth and noticed the little red spots. As their clinic was being held on the Beaver back porch, the children ran to Dot (Beaver) and made the startling announcement. Thinking they were still playing, Dot said: "Give her a dose of castor oil and see what that will do." The would-be nurses trotted

their patient off to Aunt Peggy (Spangler) immediately to watch the castor oil being given. Aunt Peggy took a look at Elizabeth Ann and sent her to me. She had decided that the "make-believe" had left off and that "reality" had taken place.

We had barely recovered from that episode when we learned that Manya Samarin had been bitten some weeks before by a dog that was suspected of having rabies. Here again it became necessary to start immediately to give a series of shots to protect Manya. During the 21 days that followed, Manya got one



The "shot lady" ministers to Africans too.

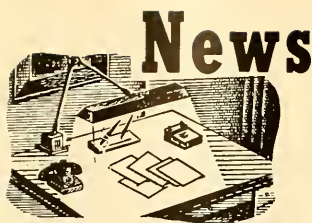
shot in her abdomen each evening. During the first two or three days because of the time that had elapsed it was necessary for her to have three a day. Manya was a real brave little soldier and never cried once even though at the last the shots became very painful. How thankful everyone was, and the nurse especially, when these shots were finished.

The last time it became necessary to give shots again was during our recent flu epidemic. We out here thought we were far enough away to escape the Asian flu but such was not the case. It was among our African population and Bible-school students, as well as the missionaries and children. The Lord was very

good to us here and all of our students and ourselves came through without a death, although there were many in the surrounding villages. After the first couple of days the nurse herself succumbed and the children were sorry that she didn't have to have any shots. Some of the children did not get sick until the nurse was up and going again—and then the "shot brigade" began again. During one week there were four little girls sick at once, as well as Aunt Peggy and Ramona Samarin who was visiting the Bible Institute at the time. One day Ramona looked out the window and saw the nurse coming, so she alerted the rest with, "Here comes the 'Shot Lady'!" The nurse found a group of little girls with long faces waiting for her when she entered the room. They couldn't have felt as bad as their faces indicated because Manya was overheard telling someone that she would rather have shots than eat rhubarb.

At last all the little flu victims are up again and back in school. How thankful we are to the Lord for undertaking for each one of us. The shots are finished for awhile, and we hope it will be a long time before they will be needed again, but how thankful we are to have them when they are needed.

These children also need spiritual shots from God's Word to help them grow in grace and in their Christian life and walk. So on Sundays we see the nurse in the role of Sunday-school teacher for five very interesting little girls: Nancy Hill, Alberta Dunning, Gloria Mason, Barbara Miller and Manya Samarin. Will you pray that whether it is in administering the physical or the spiritual shots, your nurse will receive the Lord's blessing.



SAN DIEGO, CALIF. The first service conducted in the new edifice of the Grace Brethren Church was the midweek prayer meeting on Nov. 20. Archer Baum is pastor.

CHICAGO, ILL. This summer the 44-member Moody Chorale will spend approximately four weeks in Britain, and another three weeks meeting engagements in Belgium, Holland, Switzerland, France and Denmark. Dr. S. Maxwell Coder will accompany the choir as speaker.

CHICO, CALIF. Plans are well advanced at the Grace Brethren Church to display the nativity scene with living characters and animals. The Christmas scene will be displayed five nights with a team present each evening to pass out Christmas tracts. Chimes will be played from the lighted tower. Phillip J. Simmons is pastor.

WINCHESTER, VA. There was a fine turnout for the Mid-Atlantic District men's rally held at the First Brethren Church on Nov. 23. Evan Adams, superintendent of the Brethren Navajo Mission, was the guest speaker. Paul Dick was host pastor.

FORT WAYNE, IND. The First Brethren Church has voted to carpet the main auditorium of the church, install new pews, and provide new seating for the choir. The project will cost \$7,609. Mark Malles is pastor.

FORT LAUDERDALE, FLA. Mr. and Mrs. Arthur Ervin will cele-

brate their 50th wedding anniversary on Dec. 8.

HOMERVILLE, OHIO. The West Homer Brethren Church dedicated their new parsonage on Nov. 17 in connection with their homecoming service. Russell Ogden, pastor of the First Brethren Church of Akron, Ohio, was the guest speaker. The new address of Rev. Robert Holmes is R.R. 1, Homerville, Ohio. Please change Annual when it is received.

NOTICE. There was no regular issue of the Missionary Herald on Nov. 30. The Nov. 30 issue is The Brethren Annual. This announcement is made, for many write stating they did not receive a magazine on such a week.

CHICO, CALIF. The first overnight youth rally of the newly organized Northern California Fellowship was held at the Grace Brethren Church Nov. 29-30. Phillip J. Simmons was host pastor.

TOPPENISH, WASH. A Grace Brethren Church has been organized and chartered in this city. Property has been purchased and regular services will be conducted beginning about Jan. 5. Donald Farner has been called as pastor of this new work which is under the supervision of the Brethren Home Missions Council.

SPECIAL. This Sunday, Dec. 8, is Universal Bible Sunday. Let every Christian carry his Bible with him to services. Then carry it every Sunday after that.

CLEVELAND, OHIO. The men of the First Brethren Church have completed a new two-car garage on the parsonage lot. Clair Brickel is pastor.

BELL, CALIF. A Victory Banquet was recently held at the Bell Brethren Church as a result of substantial gains in every department



Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
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WMCMrs. Dayton C. Cundiff
Beaver City, Nebr.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace SeminaryPaul R. Bauman
Winona Lake, Ind.

of the church. Pastor and Mrs. Emlyn Jones were presented with a gift of \$36, which was used to purchase a floor lamp.

SAN DIEGO, CALIF. The new address of Archer Baum is 2207 Comstock St., Zone 11, and his phone number is BR 7-4992. Please add to Annual when it is received.

SPECIAL. Beautiful multicolor church bulletins for special days such as Christmas, Easter, etc., are distributed by the Missionary Herald. These bulletins are \$2 per hundred, and will be mailed automatically to all those who are regular users of the Brethren Bulletin Service. Regular bulletins are still 80 cents and \$1 per hundred.

ASHLAND, OHIO. Edwin Cashman, assistant pastor of the Grace Brethren Church, was the guest speaker on the WATG Radio Chapel Nov. 10-16.

MEYERSDALE, PA. Ralph Hall has accepted the call to become pastor of the Meyersdale Brethren Church about Dec. 21. After this date his address will be 112 Beachley St., Meyersdale, Pa. Please change Annual.

JOHNSTOWN, PA. Rev. and Mrs. Bruce Baker welcomed a second son into their home on Nov. 8. Brother Baker is pastor of the Riverside Brethren Church.

ALTOONA, PA. The Grace Brethren Church (Juniata) has purchased additional property across the street from the church. J. Ward Tressler is pastor.

FORT LAUDERDALE, FLA. If plans went according to schedule the Thanksgiving dinner was eaten in the new Sunday school unit of the Grace Brethren Church. Ralph Colburn is pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Harrah, Wash. . .	Dec. 1-15 . . .	Donald Farner . .	Bill Burk.
Sampleville, Ohio	Dec. 3-15	Charles Flowers	Crusade Team.
Ankenytown, Ohio	Dec. 30-Jan. 12	Neil Beery	Crusade Team.
Buena Vista, Va. .	Dec. 31-Jan. 1 .	Edward Lewis . .	Joe Dombek.

In modern Palestine . . .

Bible prophecies are coming true

By Blake Clark

One of the most remarkable bits of news to come out of the Middle East on the eve of National Bible Week is this: Many of the mystic, often puzzling, frequently fantastic predictions of the prophets of the Old Testament are coming true.

"Fear not," said the Lord (Isa. 43:5-6), "for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters . . ."

Some 2,500 years after this poetic prediction was made, the children of Israel returned to the Palestine from which their ancestors were driven in the first century A.D. For three and a half years they came from 74 different countries of all five continents. The north "gave up" and the south "kept not back."

Zion's call was heard by the Jewish community of Yemen, in southwest Arabia. Isaiah (40:31) reassured the faithful longing for eventual return to Israel: "They that wait upon the Lord . . . shall mount up with wings as eagles."

In 1949 representatives of the Jewish Agency went to Arabia to free these 40,000 Jews. But, remembering false messiahs, the Yemenites feared to follow. Then a representative mentioned that the means of transport would be an air-lift.

"The wings of the eagle!" cried the Yemenites; it was a clear sign from God. With touching faith, these

backward folk, who normally would not have entrusted themselves to a wagon ride, eagerly entered the crowded DC-4s for the ride to Israel.

Turn to Isaiah, chapter 55, verse 13. This is the prophet's invitation to the descendants of the Twelve Tribes to return to Zion. He promises them that "instead of the thorn shall come up the fir."

This prophecy has been literally fulfilled. In 1917, foresters counted in all Palestine only some 15,000 trees. Most of them were terebinth, oak and thorn. Today, because of the Israelis' tree-planting passion, the mountains of Israel are mantled with 21,000,000 trees, mostly conifers.

Another passage of Isaiah (61:5) must have puzzled past generations of Bible readers. "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers." Why "strangers" and "aliens"?

Today, the country's number one plowman is unquestionably Dr. Walter C. Lowdermilk, a world-famous soil conservationist who grew up in North Carolina. He has taught the Israel farmers how to plow on the contour. A French expert, Professor Dupain, supervised planting of vineyards and started Palestine's wine industry.

God declares in Ezekiel (36:30): "And I will multiply the fruit of the tree, and the increase of the field

. . ." A few figures illustrate this prophecy's fulfillment. Fruit plantations increased from 88,250 acres in 1949 to 118,750 in 1954. Fields of vegetables, potatoes and peanuts multiplied over four times, from 17,250 to 75,000 acres, Israel is now self-supporting in vegetables and fruit.

Prophets promised the returning children of Israel an abundance of water. Joel (3:17-18) is specific: "I am the Lord your God dwelling in Zion, my holy mountain . . . a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."

This is the Negev, home of the orange-toned shittim (desert acacia). Today the "great Negev pipeline" feeds sprinklers, faucets and irrigation pipes on this one-time wasteland. Its sweet waters come originally from Mount Zion itself.

In Deuteronomy (32:13) the Most High found Jacob in a wilderness and brought him to a land where he could "suck . . . oil out of the flinty rock."

When oil was recently discovered in Israel, this passage was read over the air after the broadcast announcing the new strike. For Israelites, steeped in the tradition of the Old Testament, know that their nation's progress has been linked with making these ancient prophecies come true.

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"AS I SEE IT"



By Miles Taber, Moderator

National Fellowship of Brethren Churches

Reports from various parts of the country indicate that many of our plans for growth and enlargement this fall were more than offset by the "flu." This unexpected turn of events can have one of two effects upon us. If we are weak and easily discouraged, we will give up the effort to have 25,000 church members by January 1 and an average Sunday-school attendance of the same number. But if we have courage and faith, we will accept these events as a challenge to greater effort in the remaining weeks of the year. But it is now evident that we will not reach our goals by "business as usual" methods. If we reach them, it will be because we pray more and work harder than we had originally planned to do. What will the answer be in your church?

If you read the moderator's message in October, you may recall that we were rather severe in our condemnation of the growth of materialism among us. This month we want to pass along to you a compliment. It comes from the same missionary who noted our increasing materialism. He was happy to state that he found much less bickering, criticism, and faultfinding among the ministers and members of our churches than in previous years. These things seem to have been largely replaced by mutual love, good fellowship, and a spirit of co-operation.

If this analysis is correct, we have much for which to praise the Lord. This new spirit can be one of the most important factors in our present and future growth. It is much more important than money or attractive buildings. Witness some of our most beautiful churches where bickering has prevented growth for many years.

This new spirit is even more im-

portant to our growth than is our orthodoxy in doctrine. Not that we would underestimate the necessity of preaching the truth. But the world is not attracted to us by our orthodoxy. That neighbor who is a prospect is still a natural, unregenerate man. Many kinds of false doctrine are more attractive to him than is the message of the cross. Our love for one another does more to commend us to him than does our Biblical doctrine.

The same is true concerning our separation from unbelief and from the world. Our friend thinks we are hypocritical when we condemn the modernist preacher. And he thinks our separation from the world is really idiotic. Neither our creed nor our separation will bring many unsaved people to our churches. They will prove helpful only if our major objective is to steal sheep from other denominations. But if we aim to reach the unchurched primarily, it will be our love for each other—not our theology or our separation—that will prove most effective.

We should have been more aware of this in the past. Our Lord told us about it. He named one thing that would identify us in the minds of men as His disciples. And it was not our true doctrine. Neither was it our separation from the world. He said: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). Of course it is faith, not love, that makes us His disciples. But it is love, not faith, that marks the Christian in the eyes of the world.

If the Brethren ministers and Brethren laymen are learning how to present this identifying sign to the world, that is indeed encouraging. But the change itself is evidence of our appalling failure in the past. Divisions and contentions have marred

our 250 years of Brethren history. And if we have failed in the past, it may well be that we have not fully recovered our badges. What must we do?

Our Lord has answered the question in Matthew 18:15-17. The procedure is simple; yet it is effective. If it is applied, every troublemaker is either reconciled with his brethren or he is placed outside the church. Prolonged strife within the church can only come when these instructions are disobeyed.

If these instructions are obeyed, then any two or three Brethren who chance to meet are ready to pray together, with nothing to hinder their prayers. Herein is the necessity for the reconciliation, that we may be ready to pray with one another (Matt. 18:19-20) and for one another (James 5:16).

Your moderator's challenge to The Brethren Church this month is that whatever remains in our churches of bickering, faultfinding, and criticism may be removed in the Scriptural way so that God's full blessing may be upon us as a church.

We often have a preparatory service before communion. We suggest that this be a preparatory year, a year of getting ready for the greatest communion service in the history of our denomination. Such a service is being planned for the closing night of next year's conference in Winona Lake. Arrangements are being made for the material supplies.

Your moderator realizes that it is easy to write about these things but difficult to do them. Do you love the Lord enough, and do you possess enough of His courage, to tackle the problem in your own church—the problem that involves you—and see it through to victory? And do you love your brother enough to win him when you first go to him alone?

What Is Salvation?

By Jesse Hall, Pastor

First Brethren Church
Spokane, Wash.

If the Bible with its thousands of words could be boiled down until only two words remained, they would be the words "sin" and "salvation."

The tragic history of mankind must ever remain a frustrating enigma apart from the acceptance of the importance of these two words—presenting as they do the only satisfactory explanation as to its cause and its cure.

The Old Testament writers, under the inspiration of the Holy Spirit, used many different terms in describing the wonderful subject of salvation. In Habakkuk 3:8 we read of the "chariots of salvation." How precious to have salvation likened unto a chariot! For as such it does offer sinful man the only effective means of sure escape from the coming wrath of God upon sin.

Isaiah 62:1 refers to salvation as a "lamp that burneth." How illuminating are the rays of this wonderful "lamp" whose light alone has power sufficient to penetrate and dissipate sin's darkness. Isaiah 61:10 mentions the "garments of salvation." They truly are the only completely satisfying garments ever worn by those who have experienced the nakedness and shame caused by sin (Isa. 64:6). Isaiah 60:18 likens salvation to the walls of a city. Great is the need of an adequate protection from Abaddon, the destroyer with his constant onslaughts upon the souls of men (1 Pet. 5:8). Isaiah 12:3 pictures for us the "wells of salvation." What joy, what spiritual refreshment is here offered to the weary pilgrim, journeying through the desert places of this sin-devastated world, on his way to the Father's house!

Psalm 116:13 presents the "cup

of salvation" describing it as the medium of the fellowship of life through which one may approach into the very presence of God, calling on His name. Second Samuel 22:51 speaks of the "tower of salvation." A strong tower affording abundant safety to all who seek refuge in the name of their God. "For the name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. 18:10). Psalm 149:4 refers to the beautifying effects of salvation. Salvation in this instance being likened unto a beauty formula guaranteed to wipe away every spot or wrinkle or blemish caused by sin, and to restore an attractiveness of life and character hitherto unknown by the sons and daughters of men. "For our God will beautify the meek with salvation." Deuteronomy 32:15 calls our attention to the "Rock of salvation." This but one of several passages in which salvation is likened unto a rock, affording the maximum of security to all who by faith hide in its clefts. "O my dove, that art in the clefts of the rock" (Song of Sol. 2:14).

As we turn to the pages of the New Testament this wonderful subject of salvation is personified in the character and life of the Lord Jesus Christ. For Simeon, the devout and aged priest, while holding the child Jesus in his arms, was led of the Holy Spirit to say: "Mine eyes have seen thy salvation" (Luke 2:30). **Salvation is a person!** Therefore, we should expect the Lord Jesus Christ, in His wonderful person, to embrace all of the elements of salvation presented by the above mentioned writers.

Praise God, it is His body that has become our "chariot of salva-

tion" through which we were permitted to escape, by His grace, the rightful judgment for our sins. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). "Who his own self bare our sins in his own body on the tree" (1 Pet. 2:24).

He also is our "lamp of salvation." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). "For ye were sometimes darkness, but now are ye light in the Lord" (Eph. 5:8).

His righteousness has become our "garment of salvation." "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22). Praise Him for the "white raiment" with which we may be clothed, "that the shame of thy nakedness do not appear" (Rev. 3:18). "But of him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30).

His power is our "wall of salvation." A very present wall of defense for those "who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:5).

He likewise is our "well of salvation" as He says: "The water that I shall give him shall be to him a well of water springing up into everlasting life" (John 4:14). How wonderful to put down the "waterpot" of your own selfish lusts at His blessed feet, and to walk away with the "well" in your heart!

(Continued on page 767)

Youth Problems

By Russell Ogden, Pastor

First Brethren Church
Akron, Ohio

(Article II)

The Problem of Morality

The twentieth century decline of morality in America has become a national scandal. No organization knows this better than our Federal Bureau of Investigation. Director J. Edgar Hoover reports that on the national scene a major crime is now being committed every thirteen seconds; that since 1950 crime has been increasing almost four times as fast as the population; that city crimes are now nearly fifty percent higher than before World War II; and that crime in rural areas is increasing twice as fast as it is in the cities.

We are distressed to consider these facts alone, but appalled when we realize the enormous part played in this crime by mere youngsters. More than a million boys and girls a year are now picked up by the police for alleged acts of delinquency. Juveniles account for roundly one-half of all arrests for auto theft, burglary, and property crimes.

What are the moral attitudes of our young people that cause so many of them to go afoul of the law? What are the basic elements of their thinking which influence their moral behavior? This was the second problem dealt with in our "Youth Opinion Poll."

When 661 high-school seniors were asked: "Do you believe there are some things which are always right, and other things which are always wrong?" 73 percent said "Yes." When asked: "Do you believe you can always tell the difference?" 60 percent answered "No." In other words, nearly three-fourths of them agree that there is a fixed standard of morality, but six out of ten do not feel well enough acquainted with it to always

know how it works. Worse yet, even when they do know what is the right thing to do, two-thirds of them admit to doing things they know to be wrong because their friends influence them to do so. It is easy to see why so many of them end up in trouble. They either claim not to know what is right, or they are willing to compromise what they know to be right to stay on good terms with their friends. The opinion of "the gang" is worth much more to them than the opinion of any adult, or group of adults.

We asked: "Do you feel that adults set a good moral example for young people?" Forty percent thought they did not; eight percent were undecided. Perhaps someone's definition of juvenile delinquents as "Children under 21 who act like adults" ought to be more seriously considered by about 48 percent of our adult population.

We asked: "Do you think that Hollywood movies and TV entertainment programs have a good moral influence?" To our surprise, for an answer coming out of the public high schools, 42 percent said "No." Fewer than half thought they did. It is very likely that most of those who do not think the moral influence is good will continue to watch the programs anyway, which is all the worse for the moral temper of our age.

Dating is often a major moral problem in the lives of young people. The hyperromantic influences of the motion picture and the popular song have encouraged many young folks to indulge in personal intimacies with the opposite sex that are a far cry from acceptable standards of decency. We asked: "Do you think that 'petting' on dates is all right?" Sixty-five percent of the boys thought it was. The girls still seem to be maintaining whatever stand-



"Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22:6).

ards are being prescribed on this question; fewer than one out of five would morally consent to it. A sixteen-year-old boy, suggested that a good-night kiss would be all right, and a seventeen-year-old girl added the precaution: "If you can control yourself." Someone has said that to stop with one good-night kiss is like trying to stop with eating one peanut. The human race will testify that you are walking on rather dangerous ground.

"Do you think that serious 'love-making' should be reserved for marriage, or is it all right to indulge in just for the fun of it?" Three students out of 661 thought it was all right to indulge if you had been "going steady" for some time. One boy, age 18, suggested: "Everyone should know about these things before marriage," which is an example of about the most morally disastrous rumor that is abroad among young folks today. Medical science, apart from morality, has testified to the error of this notion. Marriage relations were meant by God to be reserved for marriage only, and any kind of pre-marital experimenting can be nothing but a hindrance to the proper mental and physical adjustments that must be made to consummate a happy marriage. However, one out of five boys felt that "love-making" was a sort of game to be indulged in, while only one girl

out of a hundred expressed such an attitude.

Concerning personal habits which are usually considered to have moral significance, we asked the young people to indicate those which they personally approved. The results are as follows: Smoking 64 percent (one boy said: "I smoke, but it isn't right"; another, "I smoke and drink, but don't consider them healthful"); drinking 22 percent (one added: "If a person can drink sensibly," as though you could stupify your senses and still be sensible); gambling 15 percent (a girl, 17 says: "Football pools, and things like that." She apparently thinks the size of the bet makes a difference in the principle); swearing only 9 percent; use of narcotics, only one person out of three hundred; dancing 95 percent (since many churches have endorsed this vice, few young folks have a conscience against it. One Christian boy answered, "Prom only." It is amusing, yet tragic, to see the number of Christian young people who think that sins that are wrong at other times cease to be wrong at the night of the Prom, or of some other big celebration. God makes no special dispensations for the Prom); card playing, 88 percent, even though these are recognized gambling devices.

Regardless of their personal moral practices, 91 percent of our young people consider themselves as moral people. They agree, however, that one-third of other young folks they know make a regular practice of things which they believe to be immoral. (Estimates ranged from no percent to 150 percent.) The perversity of the human heart is seen in that only 7 percent of the accused confess to the crime.

A boy, 17, asks: "What is moral and immoral? Man is constantly wondering. Can you answer this?" He obviously is not very well versed in his Bible. A boy, 19, says: "Every person has his separate morals," as though moral conduct were a matter of taste, like choosing the style of a hat. He ought to be reminded that when Moses shattered the Ten Commandments, God re-wrote them in stone. A Beginner's course in Sunday school could help

this high-school senior in his moral thinking.

Our conclusion on young people's problem of morality is that many of them are confused, and need honest and sympathetic instruction. But most of all, they need spiritual courage to stand for things they know to be right.

(Next week: "The Problem of Responsibility")

WHAT IS SALVATION?

(Continued from page 765)

He, indeed, is our "cup of salvation." The portion of my cup! "For God is faithful, by whom ye have been called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1:9). It is He who said: "I am the way, the truth, and the life: no man cometh unto the Father, but me" (John 14:6). "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore" (Ps. 16:11).

His name is our "tower of salvation"—our strong tower! "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). "Be it known unto you all . . . that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, even by him doth this

man stand here before you whole" (Acts 4:10).

The "beauty" of His holiness is ours also, for He has condescended, in His matchless grace, to call us "holy brethren, partakers of the heavenly calling" (Heb. 3:1). "To the end he may stablish our hearts unblameable in holiness before God . . . at the coming of our Lord Jesus Christ with all his saints" (1 Thess. 3:13).

Finally, Jesus is the "Rock of our salvation." "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious . . . unto you therefore which believe he is precious" (1 Pet. 2:4-7). "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in Jehovah for ever; for in Jehovah, even Jehovah, is a rock of ages" (Isa. 26:3-4 ASV margin).

JESUS! This is the name that spells Personal salvation for every believer in every age! This is the word of faith which we preach. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:8-10). Make Him your personal Saviour today!

CHRISTIAN BOOKS FOR CHRISTMAS

For Your Sunday-school Teacher

Halley's Bible Handbook (\$3)
Commentary on the Whole Bible by
Jamison, Fausset and Brown (\$7.95)

For Your Pastor

Strong's Exhaustive Concordance (\$11.50)
The Westminster Pulpit
(10 Vol. Set) (\$36)

For Your Child

Moody Bible Story Book (\$3.95)
The Child's Story Bible (\$3.95)

For Your Child 8-12

Adventure Stories for Girls or for
Boys by Basil Miller (\$1 each)

For Your Husband

Layman's Handy Commentary on the
Bible by Charles Elliott (\$20.90)
Prison in My Parish—Story of
Park Tucker (\$2.95)

For Your Wife

Small Giant by Phyllis Sapp (\$3)
Share My Pleasant Stones by Eugenia
Price (\$3)

For Young Adults

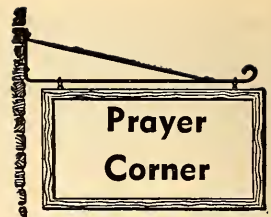
Life and Love by Clyde Narramore (\$2.50)

For Your Neighbor

Food for the Body—for the Soul (\$1.75)

BRETHREN MISSIONARY HERALD

WINONA LAKE, INDIANA



GRACE SEMINARY, COLLEGE SUNDAY SCHOOL—

Pray for the promotional program that is being presented to the churches to meet the needs of the new buildings; and that the income in the General Fund will be sufficient to meet every need.

Pray for the faculty and the students as many of them will be visiting the churches during the holiday season in the interest of the seminary and college.

BYF—

Pray that the Brethren Youth will meet their home-mission goal of \$200 for summer missionaries.

Pray that our young people shall be able to withstand the wiles of the Devil and live as "examples of believers" at school, work, home, and at play.

Pray for the new Boys Clubs and Kings Men groups that are starting in Akron, Cleveland, Fremont, Ashland and other churches.

Pray that our men and women will respond to the challenge of working with youth. Many churches have a desperate need for workers.

LAYMEN—

Pray for all the rallies that will be held this month. That all the plans made to advance will glorify the Lord and promote the preaching of His Word.

Pray for all the officers elected for another year.

Pray that each local group will reach more men for Christ and the church so that more families will be united in our churches.

Pray that more laymen will be faithful in prayer and Bible reading; which will prepare them to be better witnesses for Christ.

Pray that our laymen will be faithful stewards so that their goal for Grace Seminary and College will be met.

Pray that the holiday season may bring real spiritual results as the Sunday-school programs are presented.

Pray for the circulation committee as it meets to plan curriculum of the next ten years.

Pray for the planning of the Loyalty Campaign in our Sunday schools beginning the Sunday after Easter.

Pray for the training classes now in session that our teachers may be better equipped to teach.

FOREIGN MISSIONS—

Praise the Lord for the fine group of young people in Bible institute training on four of our fields.

Praise the Lord for two new preaching points in Bangui, Africa, and for the goodly number of women who have read through the Sango New Testament.

Pray definitely that funds may become available to send out missionaries now ready to go.

Pray for the healing of "Eddie Boy" Miller, son of our missionaries to Brazil.

Pray that many souls may be won to our Lord in the closing days of 1957.

Pray that sufficient funds may come in to meet the obligations and challenges of our foreign-mission program.

WMC—

Pray for the women who are writing the devotional programs for 1958-1959.

Pray definitely for all the national officers. They do a tremendous amount of work for WMC.

Pray that more of our women will take time to pray and become earnest prayer warriors.

Pray that the women of our churches will take more interest in the work of Sisterhood.

DAY OF PRAYER

DEC. 15

HOME MISSIONS—

Praise God for a number of home-mission churches going self-supporting January 1, 1958. Pray that the local financial needs will be met in each one.

Pray for the Monte Vista (Calif.) church that the present zoning variance which is to expire soon may be extended until new church facilities are available.

Pray for the Sunday school conducted in the home of Mr. and Mrs. Russel Dunlap, Boston, Mass., that it will grow into a church.

Praise God for the answers to prayer requests presented through these pages during 1957.

Continue to pray for a substantial increase in the offering that new home-mission opportunities might be redeemed in 1958, even though the present budget will not provide for it.

SM—

Pray that they will carefully plan interesting programs for their meetings.

Pray that each Sisterhood will have an active membership committee.

Pray that there will be an earnest desire and effort to meet all their goals.

MISSIONARY HERALD—

Pray for the curriculum committee, which is a joint committee of the National Sunday School Board and the Missionary Herald Board, as it continues its work on the study program of Sunday schools, summer camps, and BYF.

The BRETHREN MISSIONARY

HERALD



WMC NUMBER

DECEMBER 14, 1957





GREETINGS

By Mrs. Paul Dick

"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints" (Col. 1:3-4).

Our new WMC year is well under way, but we take this means of bringing you greetings in the name of our precious Lord. Our theme this year is a new challenge to us each time we study it. At the beginning of our year it gave us real assurance to know that "whether we live therefore, or die, we are the Lord's." We were reminded of our responsibilities through the study of "We are the Lord's—In Service." In November we rejoiced in our daily opportunities because "We are the Lord's—In Praise." This led to the theme of this month "We are the Lord's—Through God's Gift" (II Cor. 9:15).

Gratitude and joy spring up in our hearts because of His unspeakable gift—His own beloved Son. This Christmas perhaps you, too, will join in celebrating Christ's coming to earth. We will rejoice because Christ came into the world to give life—a purposeful life for the present and an eternal life for the future. Let us look at our WMC program and objectives for the year and determine how they will help us share this joy all year.

Objectives . . .

"We are the Lord's." What a privilege! but with privilege comes responsibility. We are encouraged by the increasing number of our women who are reading their Bibles through in one year. You are given three choices for your Bible reading again this year. Whichever one you choose, we would emphasize the word "daily" in our Bible reading. "First things first" is one of the hardest lessons to learn. When we have lost the Lord in our too busy way of life, we can be sure He is waiting for us in the secret place, behind the closed door. We need daily time in prayer and Bible study to prepare us to go forth with His power when we are passing out tracts, witnessing, teaching, or serving Him wherever we are.

We urge our councils to observe the "Day of Prayer," the 15th of the month. We also encourage the use of the home-mission prayer boxes and the foreign-missionary booklets to be included in our family worship time. When we learn to pray for these missionaries by name and needs, greater joy will be shown in giving of our financial means through our various offerings. Let us remember that our Jewish synagogue banks are prayer reminders, as well as offering incentives.

We are so happy for the three

ladies who have been selected as our birthday missionaries this year: Mrs. Foster, Miss Byron, and Miss Bickel. We realize how little we have given to the Lord when we look at their years of service. May their joyful years of service serve as our challenge to increase our missionary birthday offerings this year.

Our monthly program packets are the result of much prayer, planning, and preparation. May we put forth the same efforts in presenting them each month. Our new Pen Pointers have met with great favor. It would be interesting to know some of the most effective ways you have used them. The first two: "What is WMC?" and "Women Manifesting Christ" are only the beginning of this series. Three additional ones will be available soon.

We praise Him for the fine co-operation manifested by our faithful group of national officers, district presidents, and you. It is a joy to serve the Lord through WMC, knowing that the officers have covenanted to pray regularly and faithfully for one another and the work of WMC. At this season of the year when we give gifts, may we as WMC ladies lay the gifts (our life, time, talents and all), at the feet of Jesus, knowing that our incentive for service is, "The coming of the Lord draweth nigh."



By Mrs. William Schaffer
President, East District

All that we are and all that we ever hope to be, we owe to our loving Saviour. We are Women Manifesting Christ. We are dedicated women. We are eager to serve. We are eager to please Him. As the women who were the Lord's during His short ministry here upon the earth were so willing to minister to His needs so we today are ready to let Him use us because "We Are the Lord's."

Among these I like to think of the woman at the well with her invitation to "Come, see . . . the Christ." I like to think of Martha practicing the art of hospitality, and Mary worshipping at the Lord's feet. I like to think of the women whom the Apostle Paul met and later referred with appreciation as the women whose names are in the "Book of Life" (Phil. 4:3). I like to think of all the women who since that time have dedicated their lives to serving the Lord, and through them the Holy Spirit has wooed and won souls to the Lord.

So because "we are the Lord's," and because "all that we are and ever hope to be, we owe to our loving Saviour," we must be busy glorifying the Lord at Christmas—His birthday.

It looks as though the Christmas card is here to stay. It reminds one of the beautiful butterfly whose life span is all too short; its beauty and usefulness vanish over night. Some have discovered ways of extending the usefulness of such thoughtful Christmas remembrances.

There are the conventional methods of displaying the cards on the tree, the mantle, or the venetian blind, and it must be conceded that displaying the cards brings a touch of the Christmas holiday spirit. But this festive stimulant lasts for a few days at the most. Can't we project these remembrances of Christ's birthday beyond time, and on into eternity?

The plan is simple. There are four in your family, so each morning as you pause for your family altar, select four fresh cards from the many you have received during the holiday season. Following the Bible reading, each member of the family unfolds the card he is holding and for the first time reveals the name of the loved one or friend he is to pray for.

So simple? Yes, but think how interesting it makes the prayer list. It makes the scope of prayer much larger, too. So, Christmas cards can be prayer reminders. What a world this would be if all the exchangers of Christmas cards would pray for each other! Want to try it?

As WMC ladies we want Christmas to be a true remembrance of the Lord Jesus' birthday—one which would please and honor Him.

In our councils, preparations probably began early in November when packages were sent to our young people who are away from our church services. This would include those attending colleges, those in the service of our country, and those who because of various other reasons are away from the services of the church.

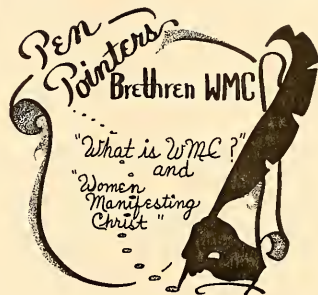
In early December in our homes, we start singing Christmas songs in our family worship from time to time. Then comes the fun, even on a less-than-moderate family budget, of selecting and buying simple and appropriate remembrances for family and friends. In all our exchanges, let us glorify the Lord at Christmas.

WMC ladies as Sunday-school teachers have a wonderful opportunity to glorify the Lord at Christmastime, too. Use the suggestion found in some of your Sunday-school literature and call attention to a worship service to use at home on Christmas Day. Children love to celebrate Jesus' birthday. With a proper explanation, this planned service might be sent home with the child as a guide for the parent in conducting this service. Then pray much

for the Lord to magnify this effort many times.

The result will be that you will have parents presenting themselves to the Lord on His birthday. All because at Christmastime we are remembering that "we are the Lord's."

Look at the suggestions in the Pen Pointer, Women Manifesting



Christ, under the title "Avenues of Witnessing." Apply these suggestions with the emphasis of glorifying Christ at Christmas, and your blessings will be legion. Many more names will be written in the "Book of Life" because we were faithful in our remembrances of this witnessing during His birthday season.

WMC OFFICARY

President—Mrs. Paul Dick, 649 Berryville Ave., Winchester, Va.
First Vice President (Project)—Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio.
Second Vice President (Program)—Mrs. Thomas Hammers, 6242 30th St., Seattle 15, Wash.
Recording Secretary—Mrs. Lester Pifer, Box 195, Winona Lake, Ind.
Assistant Secretary—Mrs. Scott Weaver, R. 2, Osceola, Ind.
Financial Secretary-Treasurer—Mrs. Chester McCall, 4550 Don Felipe Dr., Los Angeles, Calif.
Literature Secretary—Mrs. Jesse Deloe, 2728 Pittsburgh, Fort Wayne, Ind.
Editor—Mrs. Dayton Cundiff, Beaver City, Neb.
Prayer Chairman—Mrs. Rose Foster, 5337 N. Front St., Philadelphia, Pa.
Patroness of SMM—Mrs. Leslie Moore, 719 Franklin St., Sunnyside, Wash.





POSSESSIONS and CHRISTMAS

The acquisition or the accumulation of possessions in certain areas of the life can be a blessing to the possessor as he seeks to glorify God with and in all things. But those same possessions can produce a stultifying effect when they become an obsession.

Some of us are being forced to take a long, hard look at our personal attitudes toward possessions because of what is taking place in the lives of our children. Slowly, insidiously, surely, the seeds of discontent are being sowed in our hearts and homes. A daughter is forever wanting and wishing for **things**, whether she needs them or not. Her reason? Her bosom pal has those things—you surely cannot be so callous as to let her have less than the friend!

A son doesn't possess the confidence of some of his teachers because of his haughty, cocky attitude in class. His grades have been on the toboggan because of time spent on frivolous pleasures. He has burned up the roads in the family car, or in a jalopy of his own, when he would have been using his time to far greater profit had he "cracked" his books.

Have such conditions developed suddenly out of thin air? Or is it conceivable that daughter may have followed the example of a mother who is never quite satisfied unless she is "keeping up with the Joneses"? Is it possible that son has heard dad complain that the teachers don't understand his son, nor will they make an attempt to help him? Could it be that we parents are possessing the wrong possessions? What are the "things" of life by which we set great store? Is it sin to covet (in the sense of desire) anything?

The answer to this, as for every dilemma of man, is found in God's

Word. Take a fresh look at the thirteenth chapter of I Corinthians. By God's Spirit, the Apostle Paul was led to write that gifts of the Father are precious possessions to the building up of His work (chap. 12). Then with almost breathtaking abruptness that warrior of faith declared: "But covet [desire] earnestly [with fervor and passion] the best [greatest] gifts; and yet I shew unto you a more excellent way" (12:31).

Here, then, is the clear answer to our question: "Can I desire nothing at all if I would please God?" Ah, yes. But likely the scope and type of our coveting (desires) will have to be revised. Lest our hearts rebel at this suggestion, we will quickly remember that "all things work together for good to them who love the Lord, to them who are the called according to His purpose" (Rom. 8:28). Also, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

The supreme desire of every child of God should be to **love**. Important as being loved is to our emotional health and well-being, this phase of love is not to take precedence over our loving. When love rules throughout the complete being of God's children, every facet of possession will be beautifully clear, and fall into its proper perspective.

When a clear need in some portion of God's vineyard is brought to our attention, love for our Father and lost men will dictate where the money will go. Not one coveted "thing" of earth will be taken by us on into eternity. But the souls of men who have been saved because we sacrificed in some small way that they might hear the Gospel will be a possession which will fit into the "architecture" of heaven, and enhance eternity.

At this Christmastime as we commemorate the birth of the only Saviour this world will ever have, as we sing with the angels "Glory to God in the highest, and on earth

peace, good will toward men," may God help us to also remember that peace will **never** come to any man until first this Prince of Peace is enthroned in his heart.

It's Christmas again. As we rejoice in God our Saviour, may we not fail to re-evaluate the purpose of our possessions! NOEL!

The Acid Test

By Dorothy C. Haskin

A testimony meeting was being held in the south by J. M. Buckley, a visiting Methodist minister. One woman arose and told how much comfort her religion gave her in times of trouble.

"That's fine, Sister," commented Dr. Buckley. "But how about the practical side? Does your religion make you strive to prepare your husband a good dinner? Does it make you keep his socks darned?"

Just then Dr. Buckley felt a yank at his coat tails. It was the local pastor, who whispered, "Press dem questions, Doctor, press dem questions. Dat's my wife."

Yes, "press dem questions" to yourself. The acid test of your Christianity is not that it makes you comfortable, but that it helps you make others comfortable. He comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble (II Cor. 1:4). Often, it is such a little thing which proves our faith to others.

(Copr. ERA, 1957)

Dear WMC Women,

We are about to enter upon the busiest days of the year; the holiday season. Many duties will be pressing upon us. Preparations will be made for the home-coming of loved ones. Gifts will be prepared and packages wrapped. Perhaps last minute shopping will take both time and energy. But let us remind ourselves, that we owe much to our wonderful Saviour and Lord whose birthday we are about to celebrate. So in all the rush and flurry remember to "watch and pray."

Your national prayer chairman,
Mrs. Rose Foster



June Findley at the pamphlet file

SCENES FROM THE LIBRARY

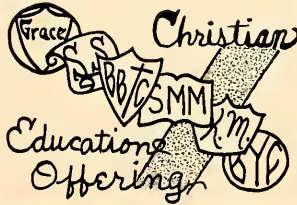
Our Project

Our project for December, January and February, centers around Christian Education. The offering (goal is \$3,000) will be divided between the youth boards and the seminary-college, as shown by the "Christian Education" cut on this page. The project for the seminary and college is designated to library table and chair units. Shown on this page are several recent scenes from the library that you might better visualize the library plant.

The larger (bottom) photo shows how the students will use the units they obtain. The tables and chairs shown will be supplemented, and some of the "rickety" ones perhaps substituted by our gift. Let us give liberally, for "we are the Lord's."



A scene behind the scenes—Mrs. Hamilton mends books



Janet Hammers assists at the card catalog

In Appreciation

By Mabel Hamilton

During the past three years we have had the privilege and blessing of having as our national prayer chairman a woman well qualified for that duty. The office of prayer chairman, whether it be on the local, district, or national level in WMC, is an important office. The one who fills it should be one who knows how to pray and see her prayers answered.

Our national chairman has the responsibility of encouraging all of us in our own prayer and family devotional life, as well as collecting and arranging the requests for the monthly prayer page in the Missionary Herald.

We pause here to express our appreciation to the one who filled that position for the past three years. Mrs. Frank Lindower (Gladys) has given us many challenging thoughts and encouragements from month to month. She herself is a woman of faith and prayer. She has a deep love for, and interest in, the work of WMC. She will be continuing that interest through this year because the women of the Northern Ohio District have recognized her ability by electing her president of their district. Gladys lives in Uniontown, Ohio, and is a member of the First Brethren Church, of Akron, Ohio. We wish to thank her for her blessing to us through the years she served as national prayer chairman, and we promise her our prayers in her duties as president of her own WMC district.



From HERE and THERE

Thanks to the ladies who have kept us posted on local and district happenings.

In the East district we understand there was a successful workshop. Brother Miles Taber spoke at the Northern Atlantic district meeting at Hatboro, Pa. "Looking Ahead in WMC" was presented with the lesson topics for the year portrayed on colorful posters. From Kittanning, Pa., we received a "newsletter" presented at the September meeting by Mrs. Norman Shriver, the president of group 3. It included mention of Missionary Herald items, report of previous business, announcement of the fall rally and reminders of objectives. The mimeographed booklet, graced by a blue cover, portrayed colorful flowers and the Bible, under which the theme verse was typed. It was well accepted. To arouse the curiosity was news of a "Mystery Meeting" in Palmyra, Pa. A caravan led to a luncheon for pie and coffee, and the lesson was rewritten in verse. In November the members brought cookies to be packed and shipped.

PURE and UNDEFINED

By Dorothy C. Haskins

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction” (James 1:27). Pure religion prompts you—

To give Dad a more welcome greeting when he comes home than the dog.

To know if the postman's wife is sick.

To put the hymnals back in the rack to save the janitor work.

To speak kindly to your younger brother.

To iron the dress for your sister.
To listen to the troubles of another.

To give away not the unwanted dress but the one you might wear again.

To remind the Sunday-school superintendent that Mrs. Smith might like to teach.

To help paint the church basement.

To be on time for meals.
The question is not "What does my religion do for me?" but "What does it make me do for others?"

(Copr. ERA, 1957)

Question—How long should a president serve in that capacity?

Answer—This is hard to determine for all cases. A president, who is merely so in name, should serve a very short time. I presume this question refers to how long one person should hold this office in a continuous term.

It sometimes takes two or three years to really get acquainted with the duties and privileges of an office. Then, two or three years of fruitful, effectual service may be enjoyed. So five years seems to be a good term of service. After five years in one office a person can get into a rut and not have fresh, new ideas or be as zealous for the work. After a person is in too long she becomes a permanent "fixture," and that is not always wise.

However, a president need not remain in office for five years, for it is sometimes wise to pass an office around, and use additional talent for the Lord.

I don't believe that the above ap-

plies only to the president but to all offices, and recommend a limitation of five years for all offices.

Question—I have lost a missionary. Where is Mary Beth Munn?

Answer—Mary Beth Munn is at the present time working as a surgical nurse in the Children's Orthopedic Hospital, of Seattle, Wash. This experience will be of great help to her when she is again able to return to our mission work in Africa. Mary Beth believes that it will not be too long before she shall again be able to go back to Africa where her heart has been, even though she knew it was the Lord's will for her to spend several years in the homeland.

Question—What are the WMC colors?

Answer—The WMC colors are blue, representing consecration; and silver, representing redemption. This is found in the "Pen Pointer" entitled "What is WMC?"

MISSIONARY BIRTHDAYS FOR FEBRUARY

AFRICA—

Rev. William J. Samarin
Bellevue via Bossangoa via Bangui, French Equatorial Africa.

Christine Anne Taber February 11, 1953
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Argentina—

Mrs. Jack B. Churchill February 2
Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.

Rev. Carson E. Rottler
Fenoglio 71, Laboulaye, F.N.G.S.M., Prov. Cordoba, Argentina, S. A.

Brazil—

Steven Altig February 20, 1944

Caixa Postal 861, Belem, Para, Brazil.
 Mrs. J. Keith Altig
 Caixa Postal 861, Belem, Para, Brazil.

Mexico—

Miss Dorothy Robinson February 4

420 Sunset Lane, San Ysidro, Calif., USA.
Linda Marlene Edmiston February 11, 1948
Apartado 36, Leon, Guanajuato, Mexico.

In the United States—

Allan Bennett Taber February 14, 1943

P. O. Box 588, Winona Lake, Ind.
Linda Christine Burk February 24, 1952
11259 Pope Ave., Lynwood, Calif.



Divided Hearts Prohibited

By Rev. Arthur Cashman

This study represents the fourth finger on the hand in the series "Hands and Hearts for Jesus." Last month the subject had to do with the "natural heart" which cannot be offered for service to God because of its sinfulness. After one has been converted and has received the "impartation of the divine nature" (1 Pet. 1:4), he has two natures, and these are contrary one to the other and war against each other (Gal. 5:17). The will of the child of God is appealed to by both natures. Many think that they can serve both and still be pleasing to God, but in our text Jesus says: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24).

This text does not mean that to be an out and out Christian one cannot participate in secular activities. While it limits one to those activities that are wholesome and unob-

jectionable, it also objects to permitting even good activities in themselves to stand between us and our serving the Lord. This illustration may help! A dog follows two men down the road. While they walk together, one may not know which is the master of the dog. But when the men come to the parting of the way, there is no question about it; the dog follows its master. This should be the attitude of the Christian and his relationship to the Lord. When a choice is to be made, the Lord should be given the priority and His will should be followed.

Some young people will not attend BYF because it conflicts with some favorite radio or television program such as Roy Rogers or Rin Tin Tin. Others ditch some regular church activities because some athletic event is given first place. Perhaps some girls are absent from Sisterhood meeting this evening because something, not necessarily wrong in itself, has been given priority. It is not difficult to determine that Christ is not the Master of such.

Returning again to the text, someone may object that every properly reared child has two masters, father and mother. But in order for this to take place, it is necessary that the parents are alike in feeling, and identical in interest. But if the masters are different and antagonistic like the God and mammon, then it is impossible to serve two. That is why one cannot serve perfect honor and meanness, truth and falsehood, purity and lust, good nature and anger at the same time.

Mammon is a Bible word that refers primarily to earthly riches, but it also includes all that is worldly. Mammon regards man as a creature of time and uses him as if his existence were only related to the comforts of this life. On the other hand, while God is not indifferent to the interests of the body, He puts the main emphasis on the life that is to come. It is possible to serve mammon, heart and soul, and still have a great many appearances that look as though he were serving God. It is to be feared that many who profess to be Christians have nothing more than a form of church morality.

Sometimes it is hard to tell whom many professing Christians are serving—God or mammon. In the same way, we wonder sometimes which way the wind is blowing because it is too weak to observe in the trees. But, when the wind is blowing a gale, no one is in doubt. Sometimes it is difficult to determine which way a stream is flowing, the movement is so invisible. But when the flood waters rush down carrying trees and other obstacles along with the current, then there is no doubt. Christians should be so wholeheartedly devoted to Christ and His cause that no one looking on can have any doubts about where we stand. We sing a chorus that should be the prayer of every Sisterhood girl: "Not just a part, nor half of my heart, I will give all to Thee." Will you make that your prayer this evening?

SUGGESTED PROGRAM FOR JANUARY

OPENING CHORUSES — End with the theme chorus for the year and the theme verse repeated in unison.

SCRIPTURE LESSON AND PRAYER—Seniors and Middlers read from Romans 8:1-10. Juniors read Colossians 3:12-25.

DEVOTIONAL TOPICS—Seniors and Middlers study "Divided Hearts Prohibited" by Rev. Arthur Cashman; juniors study "Servants" by Miss Garber.

PRAYER POEM AND PRAYER CIRCLE

SPECIAL NUMBER

MISSIONARY TOPICS—Seniors and Middlers read Mrs. Rottler's "Saved to Serve." Juniors read

Mrs. Jobson's "Testimony of Alice and Andrew."

DISCUSSION—(Seniors and Middlers only). Discuss chapter 5 of *Teen-Age Etiquette*.

CLOSE—Use the chorus of the month "Rolled Away."

BUSINESS MEETING—Roll-call verse for Seniors and Middlers is James 4:8; for Juniors, the verses are Colossians 3:23-24. Don't forget to read your president's reminders. Also, read the greeting from your national secretary, Rachel Smithwick.

BENEDICTION—Psalm 145:1-2. Suggested Bible reading for the month: Seniors and Middlers, Psalms 67-84; Juniors, Psalms 50-63.



This is Rachel Smithwick, your national general secretary. Although this is her first year as secretary, you remember her, no doubt, as your past vice president. Rachel, a freshman in Grace College, says: "In Philippians 1:20, Paul expresses my desire to serve the Lord and to always be in His will. '... that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.'

"Even so, as I serve the Lord in this small way; it is my desire that I might do it as unto Him and that He will be glorified through it."

Your Reminder

By Marie Sackett

Let us know what your Sisterhood has been doing. One of your local organization goals is to send at least one post-card item to the national editor. Why not write yours soon, and let us know some of the activities of your group?

Personal goals. You should be started on your personal goals by now. The Juniors and Middlers are to memorize the foreign missionaries' names and respective fields. The Seniors are to read the Bible through, and all girls can memorize the Book of Philippians and enter the bandage-rolling contest. Don't wait until it is too late to start your personal goals.

One more month for your national fund offering. Keep praying and giving, and let's reach our goal of \$1,700 and have all the money in by March 10.

Saved to Serve

By Rosalind Rottler

Lillian threw her Latin prayer book aside with an impatient gesture. She was tired of everything—mass, confession, doing all sorts of penance—nothing had brought the peace and spiritual satisfaction that she sought. She could remember the thrill of expectancy she had felt as she partook of the first communion against her parents' wishes. They had had nothing to offer her in her quest for peace, and now even that first expectancy turned into disillusionment.

The mailman's whistle brought her back to reality. "A letter from 'la tia,*'" mother called from the door. "She wants you to come for a visit; it has been so long since any of us have visited them."

"Oh, may I go, Mother? It won't cost anything. I still haven't used my pass this year."

"Sixteen is hardly a ripe old age to make such a long trip alone," her mother hesitated. "We'll talk it over with Papa tonight." Lillian spent an excited afternoon planning just how she would get her father to consent to her making the all-day trip to her aunt's home.

It was a breathless moment for Lillian when she was enthusiastically greeted by her aunt through the train window as it slowly ground to a stop. Hurriedly she passed her suitcases through the open train window to her uncle, and made her way to the door. "We must hurry or we'll be late for the meeting," Cousin Samuel said as he picked up one of the suitcases and followed his father to the "coche de plaza."**

"Meeting?" Lillian's heart sank to her shoe soles. What a way to begin a vacation! Nevertheless her curiosity got the best of her, and she eagerly plied her aunt with questions about each new sight along the avenida.

This was the very first time in her life that she had attended an evangelical meeting, and as she studied the faces of those about her she wondered if they didn't have that for which she had long been seeking. The order of the service was some-

thing absolutely different from anything she had ever seen before in church. How she enjoyed the singing. The clear-cut gospel message made a deep impression, and it was an unusually quiet and thoughtful girl that walked home from the service.

The following days were spent in reading the New Testament which her aunt had given her. At first she felt guilty as she eagerly perused its pages, for had not the priest taught them that it was a terrible sin to read the Bible? But the further she read the more its message gripped her heart, and in a short time Lillian became a new creature in Christ Jesus.

On her return home, her parents noticed the change in her. It was such a wonderful change that they readily agreed to allow her to attend a young people's camp in the sierras*** provided that her younger brother accompany her.

Camp was an exciting and wonderful experience. Each day of class and fellowship was packed with new blessings and spiritual growth, and her decision to prepare herself for full-time service in the Argentine Bible Institute was greeted with joy.

To Lillian, rejoicing in her newly-found Saviour, Romans 12:1 had a real meaning. In gratitude for the peace and joy that the Lord had given her, how could she do less than yield herself to Him, a living sacrifice, to be used as a testimony to His saving and keeping power?

***"ja"—aunt.
**"coche de plaza"—horse-drawn coach used as a taxi
***"sierras"—mountains.

SMM OFFICARY

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Testimony of Alice and Andrew

By Mrs. Orville Jobson

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1).

Alice is the oldest of a family of five who come from the Baya tribe near Bossangoa. Her father and mother are both Christians and faithful in the work of the Lord. Alice learned to read fluently in our reading classes, and is one of many who write well. While living near the Bozoum station she helped me in teaching the different classes for the boys and girls.

When she came to the age of marriage, there were several young Christian men who asked her parents for their beautiful daughter. However, Alice had the privilege of choosing her helpmate, which is, of course, very rare in her tribe. He was a young man by the name of Andrew, son of a chief who had also asked for her hand.

Now Andrew is a Christian, but being a son of a chief, he naturally would inherit his father's place. After a nice church wedding Andrew assisted Pastor Noel in his

work, and Alice continued teaching the boys and girls. She then joined our women's classes and was secretary in our WMC council.

After the death of her husband's father, they returned to their tribe, and Andrew became chief of his village. You perhaps know that chiefs usually have many wives, as did Andrew's father. If one has prestige as a chief, he must have several wives. Finally Andrew came to the place, being tempted by the Evil One, that he wanted to take a second wife. But Alice, being of a strong Christian character, told her husband that she could not live with a man that was living in sin and that she would have to leave him.

After thinking a while her husband said: "No, you must never leave, for I love you dearly." Through prayer and trusting in the Lord Andrew has been a faithful Christian husband since. Yielding his all to the Lord, he is willing to take a lowly place and have a Christian wife. Continue to pray for our young girls and boys that when the enemy would come in like a flood, the Lord will raise up a standard against him.

PRAYER POEM FOR MONTH OF JANUARY

A PRAYER FOR THE NEW YEAR

My heart is lifted, Lord, to Thee
As at Thy feet I bow in prayer,
That this new year might find in me
A strength and loyalty most rare.

I do not ask for days of ease,
Or nights without some care;
Nor gifts with which myself to please,
While others struggle in despair.

But give me, Lord, a soul so strong
That I may be a soldier true
To carry burdens hard and long,
In all I find each day to do.

And let me labor through the year
With loyalty for Thee and Thine,
That I may come without a fear,
To render thanks for all that's mine.

(Union Gospel Press Publication)

Your Book List

Several requests have come in the past year for a list of books girls like to read for these goals. From time to time a short list will be printed in these pages. All these books may be ordered from the Brethren Missionary Herald postpaid.

For Juniors:

The Peanut Twins, Big Peanuts, Big Peanuts in Trouble (50 cents each)—Lucilda A. Newton.

Mumba Son of a Cannibal (60 cents)—Babette Elaine Kaltenbach.

Naboth Pulls the Wheeled Elephant (40 cents)—Billie Avis Hor.

Billy Catches a Vision (50 cents)—Harold B. Street.

For Juniors and Middlers:

Chuma Finds a Baby, Chuma, Man-Eaters Don't Laugh, Man-Eaters and Massi Spears (\$1.25 each)—Charles Ludwig.

Ginger in the Jungle, Ginger in Alaska, Ginger and the Witch Doctor—Dorothy Grunbock Johnston.

Ten Boys and Girls Who Became Famous Missionaries (\$1)—Basil Miller.

For Seniors:

Conquering Oubangui-Chari for Christ (\$1.50)—Orville Jobson.

Sand and Stars (\$2.50)—Ruth Stull.

Ann Judson, Heroine of Burma; Pandita Ramabai, Twenty Missionary Stories from India (\$1.50 each)—Basil Miller.

Discussion Books for Seniors:

Young Only Once (\$2.95)—Clyde M. Narramore.

Never a Dull Moment (\$2)—Eugenia Price.

Heirs Together (\$1)—W. Melville Capper & H. Morgan Williams.

For Girls Only (\$1)—Dorothy Haskin.

How to Get a Husband (30 cents)—William W. Orr.

Prayer Requests

Pray for one another in your own Sisterhood group and for your patronesses that you will be an honor to your Lord in this new year.

Pray for girls all over the United States that they will sacrifice to give to our **national fund offering**.

Pray for Miss Evelyn Fuqua as she works in Kentucky that she will be able to do greater things because of our national project this year.

Pray for the national officer pictured this month—Rachel Smithwick.

SERVANTS

By Miss Angie Garber

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23-24).

"What are you going to be when you grow up?" children are asked. Most of them answer, "A farmer like my father," or "A nurse like my mother." It is important what we choose for our life's work, but it is more important how we prepare for that work. That is the purpose of childhood and youth.

Then think not of what you will be but of what you are now—at this moment. And only you, yourself, can know. Your neighbor may see you as a happy girl, but are you? The first thing every child must do to insure a successful and happy life is to have his heart cleansed by the Lord and saved for eternity. Then everything which is done thereafter will be done as unto Him. Our verses say, "Do it heartily, as to the Lord." This is life at its fullest. It isn't what you are going to do, but what you do now that counts.

You can be happy as a servant of the Lord right now if you take these verses as a guide for your life. The dinner dishes or keeping the baby may be joyous tasks if done unto the Lord. What a good opportunity to be alone with Jesus and learn to rest in Him! No matter how small the task, if it is done in His name, it can bring blessing and approval.

Perhaps you have said: "When I grow up I am going to serve the Lord." Just remember, you don't have to wait; begin serving Him now. How you live now determines how you will be in the future. Are you selfish and lazy? If so, begin to conquer these things today. Do you think more of things than of the Lord? Start now to delight in Him. Do you waste your time in worldly ways? Learn God's Word and the blessing of much time in prayer. All these things will not only prepare you for the future, but will make you a blessing to those about you today. From this day be a true servant of the Lord doing every task as unto Him and the promise follows: "Ye shall receive the reward."

Our Bible

The Bible is the Christian's guide;
It clearly shows the better side;
Just take your standard from this Book;
You'll always have an upward look.

Through life you'll find no better guide;
You'll find the best advice inside.
There's comfort in this Book for all,
To rise again, if you should fall.

This Book will tell you what to do.
Just read it; then you'll find it's true.
This world would be a better place
If people would God's Word embrace.

WHAT BOOK IS IT IN?

(This little quiz will quote the verse and give chapter and verse number, but you must give the book it is found in from the list. Divide your group and give a small gift to the winning side.)

Exodus, Isaiah, Matthew, Hebrews, Psalms, Samuel, Corinthians, Acts, John, Romans, Job, Ruth, I Timothy, I John, Philippians.

1. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" _____ 1:18.

2. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" _____ 6:23.

3. "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all" _____ 53:6.

4. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" _____ 3:16.

5. "Come unto me, all ye that labour and are heavy laden, and I

will give you rest" _____ 11:28.

6. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" _____ 5:24.

7. "Without shedding of blood is no remission" _____ 9:22. "The blood of Jesus Christ his Son cleanseth us from all sin" _____ 1:7.

8. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" _____ 5:8.

9. "Him that cometh to me I will in no wise cast out;" "He that cometh to me shall never hunger; and he that believeth on me shall never thirst" _____ 6:37, 35.

10. "I acknowledged my sin unto thee and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin" _____ 32:5.

(Answers to "What Book Is It In?": 1. Isaiah; 2. Romans; 3. Isaiah; 4. John; 5. Matthew; 6. John; 7. Hebrews and 1 John; 8. Romans; 9. John; 10. Psalm.

Newspage

FLORA, IND. Lee Fetterhoff, 60, father of Evangelist Dean Fetterhoff, departed from this life to be with Christ on Nov. 20. The funeral service was conducted Nov. 22 with his son delivering the message. The service was held in the First Brethren Church, John Evans, pastor.

LA HABRA, CALIF. On Nov. 7 a new Bible class was started in this city, which is located between Whittier and Fullerton, Calif., with the view toward establishing another Brethren church in this community. The class is a cooperative venture between the First Brethren Church, of Whittier, the Lewis Hohenstein, pastor, and the Community Brethren Church, Ward Miller, pastor. The class meets Thursday evenings in the home of Mr. and Mrs. Clifford Cantley, 2535 Ardsheal Drive.

GOSHEN, IND. The early morning Thanksgiving service held at the Grace Brethren Church, R. Paul Miller, pastor, was so well received by the churches of northern Indiana, that it was decided to make it an annual affair. The 1958 service will be held at the Leesburg Brethren Church, Leesburg, Ind.

SUNNYSIDE, WASH. Mickey Lyon, a member of the First Brethren Church of this city, was the lead subject of a half-page profile study in The Sunnyside Sun, a local daily. Mickey is a respected veteran driver of a big diesel tanker, and is well known by people throughout the valley. In the article Mickey was honored for his capable and efficient service, and set as an example of a good driver.

LONG BEACH, CALIF. Abe Bowman, an ardent supporter of the work of The Brethren Church both at home and abroad, departed to be with the Lord on Nov. 10. He was a member of the First Brethren Church of Long Beach, Calif. Complete details are in the Memoriam column.

SAN DIEGO, CALIF. Attendance at all services of the Grace Brethren Church are showing increases. Sunday-school attendance on Nov. 24 was 137. This was the second Sunday in the new church

building. Archer Baum is pastor.

WHITTIER, CALIF. Chaplain Lee Jenkins, USN, was guest speaker at the Community Brethren Church on Nov. 17. Ward Miller is pastor.

SOUTH GATE, CALIF. Homecoming was observed Oct. 27 at the First Brethren Church, Arthur L. Pekarek, pastor. A record attendance of 191 was set for the morning worship service. There were 110 present for the evening service. Seven charter members were present to give greetings: Dr. Elias White, pastor of the First Brethren Church, of La Verne, Calif., was guest speaker at the afternoon service.

CLAYTON, OHIO. Richard Jackson has accepted the call to become pastor of the First Brethren Church. He will assume his new duties about Jan. 15.

CHEYENNE, WYO. The First Brethren Church was dedicated Nov. 3; the dedicatory message was brought by Rev. Harold Edling. Russell Williams is pastor.

COMPTON, CALIF. Phil Kerr, famous musical evangelist, conducted a series of meetings at the First Brethren Church Sept. 19-24. Dennis Holliday is pastor.

OZARK, MICH. Earl Funderburg, has resigned as pastor of the Grace Brethren Church, and accepted the call of the First Brethren Church of New Troy, Mich. He will assume his new duties about June 15, 1958.

In Memoriam

Abraham Sylvester Bowman, better known as Abe Bowman, was born in Perry County, Pennsylvania, July 28, 1861. He moved to the State of Kansas in 1880 where he raised cattle, farmed, and taught school. In 1886 he was united in marriage to Ida Witmer, at Marysville, Kans. In 1916 he retired and together with his wife moved to Long Beach, Calif.

On May 20, 1917, Mr. and Mrs. Bowman united with the First Brethren Church, of Long Beach. They were warm personal friends of the late Dr. Louis S. Bauman, then pastor of the church, with whom they had become acquainted at McLouth, Kans., where Dr. Bauman held several evangelistic meetings.



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Abe was an ardent supporter of the work of the church, both at home and abroad. In addition to his regular support of the local work, he gave most generously to foreign and home missions, the Missionary Herald, and to Grace Theological Seminary, being personally responsible for the erection of several chapels in Africa and taking out annuities and deeding property to the other two branches of The Brethren Church. He truly put into practice the truth contained in the following lines:

Do your givin' while you're livin'
Then you're knowin' where it's goin'.

Few people knew the extent of the giving of this faithful child of God, for he did not wish publicity given to his contributions.

On Apr. 3, 1946, the Lord took unto himself Abe's faithful and devoted wife. For several years Abe did his own housekeeping, until on Jan. 30, 1954, he was united in marriage to Mary Binns, who has been his loving wife and constant companion until his departure to glory on Nov. 10, 1957.—Charles Mayes, pastor.

Debbie Forsythe, granddaughter of Mr. and Mrs. William Hetrick, went to be with the Lord on Oct. 6. Mr. and Mrs. Hetrick are members of the Suburban Brethren Church, in Hatboro, Pa., where Brother Hetrick is Sunday-school superintendent.—Lester O. Smitley, pastor.

William Sherman Stover, 78, passed away on Nov. 7 at his home. He became a member of the First Brethren Church, of Sunnyside, Wash., in 1904, and served the Lord faithfully as a Bible teacher and a deacon until poor health made attendance at the services impossible. He had been ill for more than a year. He is survived by his wife Minnie Stover. He was a brother of Mrs. Retta Virginia Bauman of Winona Lake, Ind.—H. Leslie Moore, pastor.



YOUTH PROBLEMS

By Russell Ogden, Pastor

First Brethren Church
Akron, Ohio

(Article III)

The Problem of Responsibility

A sense of responsibility to God is the basis of all moral and religious action. Where this is lacking, we will also find a lack of responsibility toward civil authority, and toward authority in the home—which is exactly what we do find in a large portion of the youth of America today. What is the feeling of the youth themselves about this matter, as reflected by the high-school seniors of a typical midwestern city?

Our poll revealed that 78 percent of them agreed that they should be responsible to their parents for their conduct. It is the 22 percent who did not agree that will have to be watched. Seventeen percent claimed that their parents never punish them for disobedience, which is probably the main reason for their lack of a sense of responsibility. The Scriptures commend the rod as a means of child training. Of the 83 percent who do receive discipline, only one out of ten felt the parents to be unfair.

Eighty-three percent think the laws and regulations of their community are good, although nearly the same number felt that it is all right to break the law sometimes, if you don't get caught. This attitude reflects back upon their failure to grasp the reality of an absolute moral standard, and is the real reason for the surge of lawlessness which pervades our land. Most agree that police should punish lawbreakers: 13 percent do not. This is roughly the percentage that have

most of the experiences with the police, and, doubtless, would avoid punishment if they could.

One boy suggested that it was all right to break only speed laws, which was possibly what some of the others had in mind. Our highway departments are trying desperately to abolish the false notion which exists in many people's minds that there is a difference between traffic laws and all other civil laws. They are established by the same legislature, and violations are tried in the same courts. The mounting toll of highway fatalities should remind us that speed laws do impose a moral responsibility.

"Should students have to obey schoolteachers?" Ninety-two percent of the students said "Yes," as compared with only 78 percent who felt they should be responsible to their parents. Why are schoolteachers given greater respect than parents? The fact that they demand more respect seems a part of the reason. The disintegration of home rule seen in the lack of parental discipline is amply compensated in the public school, and young folks usually respond to a demonstration of authority. (As a matter of interest: belligerent pupils in this particular state are paddled with a board in the principal's office.)

Getting down to the problem of ultimate responsibility we asked: "Do you think that the laws of the Bible should be obeyed?" 95 percent did, 5 percent said "No." Again they were asked: "Do you believe that we shall actually have to answer to God personally if we do not obey the laws of the Bible?" Eighty-three per-

cent thought we would; 17 percent said "No." Finally we asked: "Do you think that you should be free to run your own life any way you please, without interference from anyone?" Eighty-two percent did not think so; 18 percent thought they should.

Our conclusion on this subject is that the vast majority of our high-school young people recognize their responsibility to God, to civil authority, and to their homes. However, there is a group among them, which varies roughly in number between 13 percent and 17 percent, who are unpunished by parents, who disrespect the laws of their community, who think it is all right to break these laws once in a while, and who think they should be free to run their lives as they please. Within this group are those who range from home problems, to neighborhood problems, to juvenile court problems. The basis of their trouble is that they do not feel personally responsible to God: "There is no fear of God before their eyes."

It is from this group that the "toughs" and "gang leaders" emerge which are a moral drag on the whole community, and which are soiling the reputation of an entire generation of young Americans. It is this group which should be the primary target of any evangelistic work in the community, and in the schools. There are many indications that they might be receptive to just such an effort. But, more of this in the final article.

(Dec. 28 Issue: "The Problem of Security")



Compiled by Roy Lowery

Would You Be Like Jesus?

In John 15:5 the Lord Jesus declared the absolute essential for living the Christian life. This life is the result of a personal faith in the Lord Jesus Christ and His precious blood that was shed at Calvary for sinners. Once a man has been born again by the Holy Spirit, his chief aim and purpose in life is to "be like Jesus." As a result of the work of the Holy Spirit in the heart, worldly pleasures do not hold the fascination they once did; rather the love and affection of the individual is centered in the person of the Lord Jesus. Just as the branch cannot bear fruit except it is connected to the vine, neither can the individual bear the fruit of the Spirit unless he is vitally connected to the Lord Jesus. When one is united to Christ Jesus through faith in His sacrificial death on the cross, he will progressively bear the fruits of the regenerated life (John 15:2-8).

Earthly pleasures vainly call me (Eph. 4:27). I would be like Jesus (Eph. 4:22-24); Nothing worldly shall enthrall me (Rom. 12:2). I would be like Jesus (I Pet. 2:21). The branch bears fruit only to glorify the vine which is Christ. The fruit is Christ in His outward manifestation through us (John 15:4). We are nothing; He is everything. Thus Paul said he was least of the apostles, less than the least of all saints, and finally, the chief of sinners. As Paul minimized himself he increasingly glorified God. The Christian life is more than conversion (I Cor. 1:30); it is life absolutely yielded to Christ (Col. 3:4). A Christian is worthless unless he reveals Jesus (Matt. 5:16).

What enables us to reveal Christ? Nothing save He who lives within (John 17:26 "I in them"). Have these last three words of the Lord's highpriestly prayer been answered in your life? You cannot sing "Nearer My God to Thee" by trying to pull His standard down to the low level of your weakness. That kind of a religion is not Christlike. Christlikeness is fruit that ought to be manifested in the life of every saint of God. If Christ is the very core of your life, then you are a yielded Christian.

Once sin has enticed us, we are yielding to the old Master (Rom. 6:6). However, having chosen between the former sins and Christ and we are wholly yielded unto Him in spirit, soul and body (Rom. 6:12-13), there is no compromise for it is entire dedication. We are enlightened (Eph. 1:17-19) and enabled (Eph. 3:16-17, 19) by the Spirit of truth and power. The same Spirit separates us from our former loves so that we may keep our vows to Christ unbroken (II Cor. 6:14, 17; James 4:4). Spirit control takes the place of self-control (Rom. 8:2), and the spirit of glory transforms us from the earthly to the heavenly so that we are made to conform to the image of Christ (II Cor. 3:18). As we grow daily more like Jesus we shall come to bear much fruit of the Spirit (Gal. 5:22-23). Do we crave the glory in everything, or do we want our Lord to have the glory in everything? Do the lines in your face mark the growth of Christian character, or are those facial lines those of spiritual depravity?

SUGGESTED PROGRAM FOR JANUARY

Opening Hymns—"More Love To Thee"; "The Solid Rock."

Scripture—Ephesians 4:17-32.

Prayer Time—By several or all men present.

Hymn—"Faith is the Victory."

Business Session—As this is the time for our Grace Seminary and College offering, we are again reminded of our national goal of

\$700 for scholarships and student helps and \$500 for new IBM electric typewriter. Send all offerings to Earle Cole, treasurer, 2753 Elmwood St., Cuyahoga Falls, Ohio.

Bible Study—"Would You Be Like Jesus?"

Closing Hymn—"Take My Life and Let It Be"; closing prayer.

STEWARDSHIP MEASURES MATURITY

Men, as we approach the end of another year how have we measured up to Christ's standard with our stewardship?

A person may be a financial giant but be a spiritual pigmy; he may look large in his own estimation, but in the eyes of God he may be a religious dwarf. He may be long-sighted in his business but short-sighted in his church obligations.

The difference is between a babe in Christ and a mature Christian who has allowed his religion to effect his entire life—including his pocketbook.

Stewardship is the key to maturity. All essential spiritual vitamins required for proper spiritual growth are found in the Biblical prescription of stewardship.

Stewardship of prayer, Bible study, the Gospel, time, talents, and money will produce robust Christian personalities. The absence of these results in undeveloped, warped Christian lives.

It is not a sin to be a babe in Christ, but it is a sin to remain one. It is not a sin to be ignorant, but it is a sin for a Christian to remain an ignoramus. The full practice of stewardship will give the proper Christian growth.

Do you wonder why you are so weak in the faith? Why temptation has such an easy way with you? Why you are so frustrated by the issues of life?

The spiritual doctor makes inquiry: "What about your practice of stewardship?" It is no wonder that some, who are so unfaithful in their stewardship, have such a hard time.

Grown-up Christians are the need of the hour. Churches that have passed the infantile and adolescent stage must be developed all over our land if we are to win the lost to Christ.

Stewardship measures the maturity of a person and of a church. Show me a radiant, strong, faithful, missionary, soul-winning Christian and I will show you a person who is found faithful in his stewardship. Stewardship is the channel through which the Spirit of God makes the perfect (mature) Christian.

"Be ye therefore perfect [mature], even as your Father which is in heaven is perfect" (Matt. 5:48).

CAIRO, EGYPT. A series of Egyptian tombs, a number of which date back 5,000 years, has been uncovered by workmen digging a ditch along the Nile River 15 miles south of Cairo. According to archeological experts, the tombs may be the most important historical find since the discovery of Cheops' solar boat near the great pyramids three years ago.

Thus far, 2,200 tombs have been unearthed, many of which are constructed of the limestone common to the first dynasty instead of the mud bricks used in the second dynasty. Experts also consider the find important because it's the first of its kind in the Cairo area.

Dr. John Otwell, professor of Old Testament at the Pacific School of Religion had this to say about the discovery: "In my judgment, they will serve to clarify the origin of Egyptian civilization, one of the cultures with which the Israelites came into contact when they invaded Palestine in the second millennium, B.C."

WASHINGTON, D. C. Churches may reduce the amount of their pastor's income tax by placing a parsonage expense allowance in the church budget, if this is done before the end of 1957. Under revised income tax regulations, such action may be taken now and apply to all of 1957. After Jan. 1, 1958, budget action must be taken in advance of the payment of salary and parsonage expenses, in order to qualify the pastor for tax reduction.

When the new income tax law was passed in 1954, it included a provision that a minister's gross taxable income does not include the rental value of the parsonage, or a rental allowance paid as part of his compensation, to the extent used to rent or provide a home. The Internal Revenue Service interpreted the law liberally in regulations issued in final form in the *Federal Register* of June 15, 1957.

Pastors with rental allowances were permitted to include the cost of fuel and utilities in the tax-exempt portion of their income. For pastors who have a free parsonage provided, the regulations added the words "including utilities" to the phrase "the rental value of a home." This placed the pastor with a parsonage on an equal footing with ministers in general work who have rental allowances.

The same provision applies in both cases: the tax exemption must be based on a specific item in the budget of the employing church or agency. If the budget item is not there, the pastor is not eligible for the tax exemption.

Meanwhile, an advisory opinion issued by the Social Security Administration in Washington threatens to restrict the benefits of retired ministers and missionaries who are provided with homes by the churches or denominations which they served. The agency held that if the rental value of a parsonage is designated as income for social security purposes in computing base earnings for benefits, it also must be counted toward the maximum of \$1,200 a year that a retired recipient of benefits is permitted to earn while receiving such benefits.

The rental value of almost any house or apartment uses up most of the \$1,200 allowance; therefore retired clergymen who live in homes furnished by their religious groups will be severely restricted as to the amount of cash income they can have and still receive social security payments. Several members of Congress are expected to press a proposal that the \$1,200 limitation on earnings of retired persons be eliminated from the Social Security Act.

If this ceiling is retained, church representatives are expected to ask for some change in the law to remove the handicap that it places on retired clergymen.

NEW YORK. Evangelist Billy Graham, speaking at New York University, called on Christian students throughout the world "to provide the moral force in this most critical and crucial period of history." He told some 300 students and faculty members that religion, working through

all Christians and especially students, is the only hope in a world of the H-bomb and racial tensions.

"In university after university, scores of students and faculty members have come to Jesus Christ, and Christ has changed their lives," the evangelist declared. He said he made his own "decision for Christ" while he was a student. "Ten years ago, many universities would not have asked me to speak," Mr. Graham said, "but requests from universities today could fill all my time. The youth of today is searching for something."

BRYAN, OHIO. Thursday night is "church night" in Bryan, a northwestern Ohio town of 7,500 people. For 18 years there has been an understanding between the churches and the public schools to this effect. Teachers never schedule school events on Thursday nights, except in rare instances, and then the fact is known far in advance. And the churches, in turn, slate all their youth activities for Thursday nights. Thus there is no conflict for the youth's time. Ministers think the idea is excellent, and recommend it to other communities. The teachers like the plan, too, since many of them are church youth leaders and several are members of choir groups. They can depend on having that night for church work, without fear of any interference from school problems.

BUENOS AIRES, ARGENTINA. Dr. Oswald J. Smith, of Toronto, Canada, preached to a crowd of 12,000 in the Luna Park Stadium, Buenos Aires, Argentina, in the opening service of a two-week evangelistic crusade. A Salvation Army officer interpreted for him. Three hundred local Protestant churches cooperated in the effort. From Buenos Aires Dr. Smith will move to Argentina's second largest city, Rosario. He is scheduled to preach in Paraguay and Chile also.

Dr. Smith has been pastor of the People's Church in Toronto for 27 years during which time he has raised many millions of dollars for missionary work. "The big thing we exist for is missions," the white-haired, nondenominational minister says. He spends about six months of each year conducting evangelistic missions in foreign countries.



NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.



Churches IN THE News

JENNERS, PA.

Praise God for His continued blessings on the work in Jenners. The Lord has certainly answered the prayers of many in relation to the work here. At the beginning of the church there were few men, but on a recent Sunday, Nov. 17, there were 21 men in the men's Bible class. We are thrilled that the Lord is bringing more and more people to himself. New people are visiting our church constantly.

In our fall evangelistic meetings, with Brother Homer Lingenfelter as evangelist, we had ten public decisions for Christ. There were seven first-time decisions and three rededications. Among the decisions were five men, four women, and one boy. Actually, as a result of the meetings four homes have been united in Christ. Two women of the church had been praying for their husbands, and they received Christ; there were two other couples who were saved who now have a new home in Christ. These are great victories for which we praise the Lord.

The fellowship and joy of working with Brother Lingenfelter was indeed a pleasure. We know that he has won a warm spot in the hearts of our people. I believe that one great secret of the success of our meetings was the personal work which was done in the homes. Brother Lingenfelter excels in the personal work that reaches souls for Christ.

Sunday evening, Nov. 10, ten followed the Lord in baptism. Seven of the ten who made decisions in the meetings were baptized and three others were obedient in baptism. Those who were baptized were all received into the membership of the church. We are pleased with the results of the lives of those who have been saved and pray that the Lord will continue to keep them strong. Pray for us.—Victor S. Rogers, pastor.

ENGLEWOOD, OHIO

The Englewood Grace Brethren Church experienced a real spiritual

revival Oct. 6-20. God blessed in a most wonderful way in answer to the prayers of His people. Cottage prayer services were held before and during the revival and there were special times of prayer at the church.

We are indeed thankful for the ministry of Evangelist Dean Fetterhoff, and because of his faithfulness in preaching the Word, backed up by prayer, God honored His Word with 36 decisions.

We believe seed sown will bring still more to Christ.—Lon Karns, pastor.

WASHINGTON, PA.

God richly honored His Word during the eight days I was privileged to minister with Brother Ellis Rogers and his good wife in revival and evangelistic services in the Grace Brethren Church, Nov. 3-10. There was unusual consistency in interest, attendance, and results. Our hearts were made glad and our souls were full of praise when there were decisions made in all the services excepting one. Eighteen persons came forward during the meetings. A special time during the opening service was set aside for young people, and we presented "Magic With a Message." The young people's corner was well-filled every service.

We particularly appreciated the hospitality of the parsonage, and Sister Rogers did everything to make our stay a comfortable one. Rev. and Mrs. Ellis Rogers have long labored patiently and sacrificially to build a congregation and a beautiful new church building in which to worship God and teach His Word. We are praying for them and the Washington congregation where great things are in store.—Paul L. Mohler, evangelist.

HOPEWELL, PA.

The Grace Brethren Church was blessed during their series of meetings with Irvin B. Miller, pastor of Bethel Brethren Church, of Berne, Ind., as God's messenger. There was much prayer concerning the need of revival. The Sunday preceding the series of meetings Rev. Calvin Chao, of the World Wide and Missionary Union, was the special speaker for all the services. There were definite decisions for rededication and a desire for a closer walk with Christ. Our folks were ready for revival and the Lord blessed

throughout the entire series of meetings. Although the flu hindered many from attending, yet there was a goodly number at every service.

Brother Miller brought us messages that were Scriptural, and many in the audience were observed taking notes as each message was delivered. There were six first-time decisions, three for church membership.—Sheldon W. Snyder, pastor.



Wedding Bells

All announcements for this column must be mailed to the Missionary Herald.

Wilma Belyea and Milton Skinner, Nov. 8, at the First Brethren Church, Washington, D. C.

Beverly Foreman and Richard Nell, Nov. 9, at Ashland, Ohio.

Rae Delores De Mott and Rev. Bruce E. Ferry, Nov. 15, at the First Presbyterian Church, Berkeley, Calif.

Margaret Beltz and Bill Davidson, Oct. 12, at Akron, Ohio.

Jacqueline Black and Fred Peiffer, Oct. 25, at the First Brethren Church, of Waynesboro, Pa.

Barbara Mae Sumstine and Frederick Ayers, Nov. 9, at the First Brethren Church, Akron, Ohio.

Margaret Spurlock and Harold Riggs, Jr., Oct. 19, at the Allepo Brethren Church, Allepo, Pa.

Barbara Yarnell and Robert Pearce, Dec. 1, at San Bernardino, Calif.

Juanita Hoak and Ron Hill, Nov. 29, at the First Brethren Church, Kittanning, Pa.

Long years ago when I was a fascinated and delighted youngster in the Junior Department of Philadelphia's First Brethren Sunday school, I learned many hymns of praise set to the timeless melodies of the old masters. Those were the days when the beloved Iva M. Kolb was the Junior superintendent. Nothing short of perfection for the training of "her" boys and girls satisfied this outstanding Christian lady, who, in my humble estimate, has never had a peer in junior-department work. Some day I must remember to ask her where she found those lilting songs which were replete with praises to God the Father, and His Son, Jesus Christ.

As I contemplated the sharing our family has been doing in the past weeks, my ears suddenly caught the music of an old classic, and out of the past came those words learned in the Junior Department: "Give, and it shall be given unto you; give of thyself in service ever true, this is the promise Christ has given thee, 'As thy days so thy strength shall be.'"

Swiftly my heart turned to Luke 6:38. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

I remembered the desk. For more than a year the two oldest girls under the roof have been in real need of a desk. Without complaint they've made a very inadequate table serve their study purposes. Their cheerful participation in some family sacrifices as we serve the Lord in this part of His vineyard set this mother to more earnest prayer for God's supply of what she knew to be a need.

Then one day the answer to that prayer was ours. The girls came home to find a desk in their room where that beaten-up table had long been an eyesore. Mother and daughters shivered with delight (never with cold in Florida!). All the family oh-ed and ah-ed as they rejoiced with their sisters in the acquisition of their hearts' desire. Mother and Daddy praised God for the sharing

Sharing



of joy which was in evidence everywhere.

Soon after the desk episode, six weeks' report cards were out. The family rejoiced in marked improvements, and wept over some "almosts but not quite." Big-brother-at-home missed the honor roll by dropping a shade below the requirements in one subject. To make matters worse, the subject was one which his Dad teaches. Mother isn't sure whose face was the redder, Dad's or Son's! The family shared in David's disappointment.

For just about two months now this family has been sharing the joy of a very special addition to its united heartbeat. Roberta Elizabeth has arrived to either change names or add to them. "Uncle" David had nearly-four-year-old Mark convinced that he was "Aunt" Mark because the baby is a girl. Having been assured that David was just teasing him, Mark now fastens large solemn blue eyes on big David and says: "You are stupid. I'm Uncle Mark."

Friends from Roanoke are a bit divided as to whom Roberta resembles. Some say she is her Daddy in miniature. (How that would thrill Bob if he knew it). Others say she is like her Grandpa Miller. His delight is evidenced by: "Well, everybody always said Bob looked like me." Small wonder, then, that Roberta's paternal relatives share the quiet excitement of anticipating her soon visit here with her precious mother, Betty.

There has been the sharing of problems and griefs with other parents recently. That Christian boy who is in a rebellious mood and sows some seeds of dissension among

a few of the students is the cause of much sorrow to his godly parents. So we pray and talk together, helping how and where we can. We understand, in some degree, their problem because we've been walking the teen-age path for some time, and have many years yet to go that way, should our Lord tarry in the heavens.

The lad who fails subjects simply because he will not study is a heart-ache to parents and teachers who know he will someday regret having wasted so much time in high school. So we share in counseling and prayer for wisdom in helping a needy teen-ager. As we gladly obey the admonition: "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2), we learn from experience that one can never outgive God. "Give, and it shall be given unto you . . ." is a terrible tragedy where the giving is in and of the flesh. But what a blessing when it is in, and of, and from the Lord.

O take not from the sharing

Of other people's needs;

I must needs go on caring

Regardless of their creeds.

And thank Thee, Father, for Thy strength

Imparted day by day,

To serve and bear to any length,

The burdens of their way.

a s m

A blessed **Christmas** to all our Brethren from all of us **Under the Parsonage Roof**. Are you planning a trip to Florida during the winter at hand? Do come see us. Our welcome mat is out already.

QUOTABLES

Compiled by John E. Southard

When God measures men He puts the tape around the heart, not the head.

Never be afraid to trust an unknown future to a known God.

Storms make a strong tree—suffering makes a strong saint.

You are as near to God as you are far from self.

Still water and still religion freeze the quickest.

Nothing lies beyond the reach of prayer except that which lies outside the will of God.

True faith never returns home with an empty basket.

The BRETHREN MISSIONARY HERALD



EDUCATIONAL NUMBER

DECEMBER 21, 1957



CONSTRUCTION CONTINUES
ON
GRACE COLLEGE BUILDINGS

EDITORIALS



By Paul R. Bouman, Vice President in Charge of Public Relations

Other Foundation Can No Man Lay—

No building is ever stronger than the foundation that supports it. If this is not properly laid, sooner or later the whole superstructure will fail.

More young men and women are being brought into the churches of America today than ever before. Yet multiplied thousands of these young people will experience the awful tragedy of having the whole structure of their faith crash about them when they face the severest tests of life and death. Why? Because many of them have been told in the colleges and universities of the country that they should build a faith, but they were never told that the only adequate foundation upon which they could build their lives is the unshakable Word of God. They are not being taught that Jesus Christ, the divine Son of God, is the chief cornerstone in that foundation. (See I Pet. 2:1-8.)

Grace College is dedicated to the task of educating young men and women in more than history, literature, languages, science, and mathematics. What, however, can any of these accomplish beyond the development of the intellect? All such subjects have their part in a thorough education, but no training, however thorough, deserves to be called a complete education unless it contributes to the building of the entire individual. And certainly, no education is complete unless it helps to develop the most important part of a person—his spiritual nature. The primary purpose and function of Grace College is, and always must be, that of building up men and women in the faith. Only then will our young people have a firm foundation for their own feet as they walk through a world which today is being shaken to its very foundation. Only then can they contribute anything of permanent value to a society which finds itself upon no better foundation than the shifting sands of mere human reasoning. Your investment in an institution such as Grace College will pay tremendous dividends now and in years ahead.

Two Other Foundations—

Two foundations, material in nature, have been laid on the Grace campus, and two new buildings are now under construction. Both are being erected for one ultimate purpose—that of offering our young people an education that will be complete in the sense that it will contribute to the development of the entire person.

The cost of these two new buildings, including necessary equipment, will be slightly more than \$400,000. Before construction began more than \$90,000 had been given for the building program. Last August the school's board of trustees adopted a financial plan to present to the churches, and information is now in the hands of our pastors. The plan calls for our churches to invest in the Grace College building program to the extent

of providing for the cost of one square foot per member, or \$10. A number of our churches, large and small, have already indicated their willingness to set such a goal, and some have their program arranged and well under way. If every Brethren church will undertake the program and meet such a goal, the total amount given will be approximately \$230,000. It is evident that, if the people of The Brethren Church will get behind the building program between now and May 31, and will give it ONE BIG BOOST, there will be no difficulty involved in arranging to finance the balance at the completion of the building program. Brethren, we are in the midst of construction! Let us all put our shoulders to the wheel NOW!

Progress Report—

"The Citizens' Committee for Grace College," made up of some thirty business and professional men, of Warsaw and Winona Lake, has appointed a working group of seven men to act in conjunction with the school's administrative staff to develop a program through which it is proposed to raise at least \$50,000 from business and industry in the local area.

The Committee of Seven has met four times, and plans are developing very satisfactorily. Professor Nathan Meyer has been named to administer the details of the program. Miss Patricia Rice, a college student, is the secretary to Professor Meyer and the committee. The office for "the duration" has been set up in the president's office and work is going ahead.

First of all, a brochure of 8-10 pages is being prepared by Mr. Meyer under the guidance of an outstanding advertising firm in Warsaw. This will be ready for distribution about mid-January, and the campaign will be launched shortly thereafter.

These businessmen insist that they are not approaching this task as a charity, but as an investment in "the greatest thing to come to Warsaw and Winona Lake in many years"—a liberal arts college. Some of us can hardly believe our ears when we hear these men earnestly discussing the merits of the college, and ways and means to assist in the present building program. The \$50,000 is their own goal, and they seem confident that with a proper approach to the community this will be reached.

One question, however, that businessmen are asking is this: "What are the alumni and the church doing for this expansion program?" Our answer is that the churches are being asked to adopt the "ten-dollars-per-square-foot plan." If all the churches will do this and carry it through to a high percentage of achievement, we will be able to put from \$200,000 to \$300,00 into the project by May 30, 1958.

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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The King of the Jews

RELIGIOUS FICTION OR ACTUAL FACT?

By Homer A. Kent, Jr., Th.D., Assoc. Prof. of New Testament

"The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever," announced the angel to Mary concerning the birth of Jesus. Is this the figurative language of spiritual devotion, or was Jesus the literal king of an actual nation?

Qualifications for the King

Every serious claimant to a throne must possess two qualifications. First, he must be able to prove his royal descent. This qualification is not sufficient in itself, however, for many persons in any kingdom may possess royal blood. Brothers, sons, cousins, and nephews—all may have an equal claim to royal descent. But the one who would accede to a throne must also be able to show that he has the legal title to the throne.

Every kingdom has a system whereby the sovereign rights are passed on to the next king. In most kingdoms the legal title passes from the king to his oldest son. In the Davidic kingdom, David was chosen by God to replace Saul. Solomon, although not the oldest of David's sons, was also directly chosen by God (I Chron. 22:8-10; Neh. 13:26). From that point on, the legal title to the throne was passed on by the king to a son whom he chose.

Matthew's Genealogy

Two New Testament passages provide the proof of Jesus' claim to David's throne. Matthew 1:1-17 gives the genealogy of Jesus, beginning with Abraham, the father of the nation, and proceeding to Joseph, the husband of Mary. Since this genealogy proceeds through the Davidic kings (vv. 6-11), it is clear that from David on the men are those who had the legal title to the throne. Thus Joseph, the husband of Mary, although living in Palestine at a time when Rome held sway and the Davidic dynasty had no throne, was the heir apparent to the throne

if it should ever be restored. The fact that he was a carpenter under an alien government does not alter his claim. The angelic address of Joseph by the royal title "Son of David" (Matt. 1:20) confirms it.

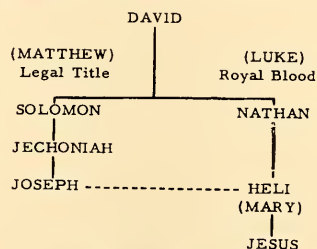
However, Matthew's genealogy makes it clear that Jesus was born of a virgin. "Joseph the husband of Mary, of whom was born Jesus" (v. 16). The word "whom" in the Greek is feminine, showing unmistakably that Jesus was born of Mary, not begotten by Joseph. Thus Jesus could claim the legal title to the throne as Joseph's legal son (since Joseph and Mary were married by the time Jesus was born, Matt. 1:24-25), but what about His royal descent?

Luke's Genealogy

The second New Testament passage which proves Jesus' claim is Luke 3:23-38. This genealogy begins with Jesus and goes back beyond Abraham to Adam. The names from Abraham to David are the same as Matthew's, but from David to Jesus they differ. In Matthew the descent is traced through Solomon and the kings. In Luke the descent is through Nathan, another son of David but not a king. Thus we must conclude that the descendants of David in Luke's genealogy are all of royal blood, but do not possess the legal title to the throne.

Is Luke's genealogy really that of Joseph, as verse 23 seems to state? Scholars have long noticed that the usual way of indicating genealogical relationship in such a series by the use of the Greek article was not employed with the name "Joseph," although it appears with every other name in the list. Thus the parenthesis in verse 23 should probably include Joseph within it: "And Jesus himself, as he was beginning [his ministry], was about thirty years old, being the son [as was supposed of Joseph] of Heli . . ." (literal trans.). By this parenthesis, Jesus is made the actual son of Heli, and

since women were not included in Jewish genealogies, Heli was the nearest male ancestor of Jesus, that is, Mary's father. Thus Luke has given us Mary's genealogy. Through this line from David came the royal blood of Jesus. And when Mary was married to Joseph, the legal title also rested upon Jesus.



The Curse on Jechoniah

The name of Jechoniah in Matthew's genealogy (vv. 11-12) raises a problem which took a miracle to solve. Jeremiah 22:28-30 records the judgment which God pronounced upon this final king before the captivity: "... write ye this man childless . . . for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." This curse meant not that Jechoniah (i.e. Coniah) would have no children, for he did (Matt. 1:12), but as far as occupying the throne was concerned, he would have no children occupying it. This prophecy did not remove the legal title from Jechoniah or his line, for that had been promised to Solomon's posterity forever (I Kings 9:5). But it did place a curse upon any of Jechoniah's seed who might occupy the throne after the Babylonian Captivity. Thus Joseph, though possessing the legal title, was also subject to the curse. By the virgin birth, Jesus was of the legal line of Joseph but was not his seed. Thus the virgin birth of Jesus solved the dilemma, preserved the prophecy, and yet provided a Davidic king who shall "reign for ever."

Are We Indulging in a Luxury?

By Richard P. DeArmey



(Note: Brother DeArmey was president of his class in the opening year of Grace College. He graduated from the collegiate division in 1950 and from the seminary in 1953. He is now pastor of the Winona Lake Brethren Church.)

A luxury has been described as a costly item not essential to one's mode of living, but one that gratifies an appetite or desire. Such an indulgence could be an act of self-gratification, or it could be a favor granted to another to humor or satisfy a desire. Perhaps the time has come when we ought to settle in our thinking an important question in relation to Grace College. Are we indulging in a luxury, or are we providing something that is absolutely essential and vital to The Brethren Church as we endeavor to carry out "the great commission?"

Those who are being touched directly by Grace College know that it has an important function in the growth and development of The Brethren Church, but there are some who seem to think we could get along just as well, or perhaps even better, without it. It is true that we did get along for a number of years without Grace College, but, to use the same argument, some people have lived for a time without the use of their eyes. Many operations have been performed on those born blind and in not a few instances the sight has been restored. We can be sure these individuals do not look upon their sight as a luxury simply because they existed for a time without it, nor can we look upon Grace College as any less of a necessity simply because of its somewhat recent origin.

If it could be said that we were indulging only the desires of a small minority or humoring a little group of intellectuals, then we would be justified in closing the doors at once. To the contrary, we are providing

through the school a ministry that is sorely needed by the whole church and one that involves self-sacrifice rather than self-gratification on the part of a few. Grace College was not added as an adornment in which we might indulge our intellectual pride, but it was born of an urgent need reflected in every avenue of our endeavor for Christ. To say there is no need for Grace College is to say there is no need for institutions of higher learning. Who in our generation would be so foolish as to say we ought to abolish every college and university in the land. If we admit the need for these things in our day, then we must admit there is a definite need for our own college where we can adequately care for our own young people.

Some will readily admit there is a place for the college and university in our day, but they are quick to point out that there are a number of sound, fundamental Christian colleges where we might send our young people. And so because of the existence of other schools, they look upon our own college as something extraneous or superfluous. If this is good logic and we are to be consistent, then what excuse do we give for the existence of our missionary program? Why do we assist in the establishment of new churches? Why not point out to those who are interested in establishing new testimonies for Christ that there are other sound churches and encourage them to attend there? Why then should we endeavor to expand our foreign-mission efforts? Why not tell our young people there are other fundamental boards that would send them out as missionaries? No, beloved, we cannot so lightly escape our responsibility to the Lord. He has given us a fine

school, and we must maintain it if we are to carry on His work with the utmost efficiency.

Perhaps we could carry on in a less expensive fashion without Grace College, but then, on the same basis, we could live less expensively if we would do away with some of the basic necessities of our daily living. Great-grandfather had no electricity, fuel, or grocery bill, for he made his own candle, cut his own wood and raised his own food. But who among us today looks upon these things as other than basic necessities? What we need to do is to see Grace College as one of the vital elements in the program we are endeavoring to carry out for the Lord and then begin to care for it as such. The basic things are the things we usually care for first and with a marked degree of regularity. Then we add little extras, the luxuries, if and when we can afford them. We are not indulging in a luxury when we maintain and expand Grace College; rather, we are providing for the church a basic and vital necessity.

What has been done in the past nine years is nothing short of miraculous. We can only marvel at the grace of God and wonder how so much could be accomplished with so little. Those of us who were members of the first collegiate class remember the humble beginning in the fall of 1948. Little did we realize that the school would grow to such proportions in so short a period of time. As we watch the progress on the new college buildings, it is hard to visualize all that shall be accomplished in the years ahead, and all of this for so little. Surely \$10 from each member of The Brethren Church is a small amount to provide so much of real importance for all of us.

Grace Bible Conference--1958

By John C. Whitcomb, Jr., Th.D., Alumni Secretary

Final preparations are now being made for the Seventh Annual Grace Bible Conference, Monday, January 20 through Thursday, January 23, 1958, to be held in the halls of Grace Theological Seminary. Sponsored by the Grace Seminary Alumni Association, but open to all friends of the school, this conference promises to be the finest one ever planned. A varied and interesting program is in store for all of our alumni and friends who are able to be with us at Winona Lake during the four days of that week.

Alumni Speaker

We are happy to announce that the alumni speaker for the Grace Bible Conference in January will be Dr. Frank C. Torrey, well-known and beloved pastor of the Calvary Independent Church, of Lancaster, Pa. Dr. Torrey is noted as a missionary pastor and the director of a large and important annual missionary conference in his church. He is a close friend of Grace Seminary, and has spoken to the student body on various occasions in the past. He will be speaking on Monday and Wednesday evenings at 7:30 on "Egypt" and "The Holy Land," each morning, Tuesday through Thursday at 9:00 on "The Song of Solomon," and will conduct a seminar discussion hour for alumni and Christian workers at 1:30 p.m. on Tuesday. We are trusting the Lord for rich spiritual blessings upon Dr. Torrey's ministry among us.

Bauman Memorial Lecturer

Once again, the Alumni Association is happy to include the annual Louis S. Bauman Memorial Lectures in its Grace Bible Conference. Dr. J. Vernon McGee, well-known pastor of the Church of the Open Door, of Los Angeles, will deliver the fourth series of these lectures on the subject: "Ruth, the Romance of Redemption." The first series of the Bauman Memorial Lectures was delivered in January 1955 by Dr. Charles Mayes; the second series by Dr. Wilbur M. Smith (1956); and the third series by Dr. Orville Jobson (1957).

In addition to delivering these lectures, Dr. McGee has graciously consented to speak on Tuesday evening at 7:30 on the subject: "Wanted: Stretcher Bearers," and to lead a seminar discussion hour on Wednesday afternoon at 1:30 on the subject of "Expository Evangelism."

Other activities scheduled during the week include alumni-faculty-student fellowship hours after the evening service, the alumni business meeting at 3:00 p.m. on Tuesday, and the alumni banquet at 5:00 p.m., Wednesday, at the Eskimo Inn. Those who are planning to attend the alumni banquet are urged to make reservations now, and those who desire lodging during the week of conference should write in as soon as possible (Grace Seminary Alumni Association, Winona Lake, Ind.).

Alumni Projects for 1957

For the interest of general readers who do not receive the monthly alumni bulletin, we would like to give this report of alumni giving during the current year. With only two months remaining in 1957 to reach our goal, alumni have already given: (1) \$495.89 to finish the street-light project of last year, toward which the Alumni Association has now given a total of \$1,777.13; (2) \$300 for a scholarship to Grace College, awarded once more to Miss Marjorie Gonzales, of Taos, N. Mex.; (3) \$250 toward Grace Bible conference expenses in January; and (4) about \$300 toward a \$1,000 gift to the building fund of the seminary and college. In previous years, the Alumni Association raised \$750 for permanent athletic equipment to be used in the new gymnasium, \$1,450 for the paving of the entire roadway and parking area around the seminary building, and \$500 for two scholarships to Grace College.

As alumni of the finest Christian school in the world, we want to invite each one of you to pray with us that God will be pleased to do mighty things during this crucial year of expansion. Our resources are severely limited, but the Lord who bought us possesses **all things** and is more than willing to supply the needs of those who put their trust in Him. Will you join us in trusting God for great things in days ahead? "Ask, and ye shall receive, that your joy may be full" (John 16:24).

SEVENTH ANNUAL

GRACE BIBLE CONFERENCE

Grace Theological Seminary, Winona Lake, Ind.

January 20-23, 1958

Speakers

Dr. J. Vernon McGee
Pastor, Church of the Open Door
Los Angeles, Calif.

Dr. Frank C. Torrey
Pastor, Calvary Independent Church
Lancaster, Pa.

The Breaker

By Prof. John Rea

In the Book of Micah are several outstanding prophecies concerning Jesus our Messiah. All of us are familiar with the prediction of His birth in Bethlehem Ephratah in Micah 5:2, in which He is called "ruler in Israel." He is the One whose going forth in the work of creation and in the theophanies of the Old Testament have been from of old, from everlasting.

He is described in Micah 5:4 as the Shepherd who will feed His flock. In the next verse we read: "And this man shall be our peace" (5:5a, ASV). Not only is He the One who will establish world peace upon earth, but He is also our peace because He has made peace for us with God by His death on the cross (Eph. 2:14-18).

In a less well-known passage the inspired Micah was led to call Christ "the Breaker" (Mic. 2:12-13), the One who will break the power of the enemies of His people. When the enemies of the cross seem to be waxing stronger and stronger, and when men's hearts are failing them for fear (Luke 21:26), it is well to behold our Lord and Saviour as the mighty Conqueror. We need to be reassured of His ultimate victory.

This prophecy terminates the first main section (chaps. 1-2) of Micah with a promise of future restoration and blessing. The last two sections (chaps. 3-7) also close with promises for the remnant of the end time (5:3-15; 7:8-20). In chapter 2:12-13 Micah is contrasting the true prophetic message from God to the message concerning wine and strong drink from the lying prophet walking in a spirit of falsehood (2:11).

The Remnant in Its Sheepfold

Verse 12 looks forward to the future regathering of that remnant of the Jewish people which will be saved (Mic. 7:18) in the coming Day of the Lord. While there was a

partial return to Palestine after the Babylonian Exile, not all living Jews went back: that regathering was not complete. Isaiah writes about the still future event in 11:11-12.

(Compare Jer. 23:3; see also 31:7-8; Ezek. 34:30-31; Zeph. 2:7, 9; 3:13).

When God's people are brought back to their promised land, at first He places them, as it were, in a sheepfold. The expression "as the sheep of Bozrah" may also be translated "as sheep in an enclosure," synonymous to the next phrase "as the flock in the midst of their fold." The Hebrew word for "fold" is *dober*, translated in most modern versions as "pasture." In the only other occurrence of this word—in Isaiah 5:17, ASV—lamb is spoken of as feeding "in their pasture." But little lambs are not led out to the hillsides with the rest of the flock; they are placed in a room by the sheepfold, or perhaps are left in a fenced pasture. Thus it is best to translate *dober* as "fold" or "enclosure." The final clause of verse 12 refers to the bleating of the sheep in their fold, but reminds us that the sheep are really human beings; literally it says: "they [the folds] shall re-echo with men." The remnant is pictured as a numerous flock of sheep penned up in a sheepfold and bleating to be set free.

Down through the centuries the Jews have been persecuted and have been forced into ghettos in the cities of Europe like sheep in a pen. Yet again in the future, in the latter part of the Tribulation, many Jews will be besieged in Jerusalem by the nations of the earth (Zech. 12:2-9; Joel 3:9-16; Rev. 12:13, 17). This is the setting for the appearance of the Breaker.

The Coming of the Breaker

When Christ returns to earth, He will be received with differing attitudes. Many will wail on account

of Him (Rev. 1:7). The remnant in Jerusalem, however, will see Him not only as the One whom they have pierced (Zech. 12:10) but also as the One who will lift their siege by breaking their enemies.

In Hebrew the word for "Breaker" is *porez*. In His impartial judgment of sin, the Lord punished His chosen people by breaking (same Hebrew word root) the protective hedge and walls around His vineyard Judah, allowing the nations to trample it (Ps. 80:12; 89:40; Isa. 5:5). That the Lord is also the One who will break in pieces the nations of the earth is confirmed by such passages as Psalm 2:9 and Daniel 2:45. In the time of David the attacking Philistines had marched against Jerusalem. Southwest of the city in the valley of Rephaim the Lord broke through (*paraz*) David's enemies like breaking waters. Therefore he called the name of that place *Baal-perazim*, that is, the Lord of breakings through (II Sam. 5:20).

Micah 2:13 may be translated literally: "The Breaker will go up before them; they will break through and pass through the gate and will go out by it; yea, their king shall pass on before them, even Jehovah at the head of them." Christ their Messiah, King, and Lord will not only fling wide the gate but enable them to break through the ring of the troops of Antichrist to facilitate their release. He then will ride on in front of them (Isa. 52:12; Rev. 19:11-16) to subdue His foes (Zech. 14:1-3), as He led them in the days of Moses (Exod. 13:21; Num. 10:35). Apparently the redeemed remnant will help Him in smiting the besieging nations (Mic. 4:11—5:1a; Zech. 12:6-8).

Christ will return to break the power of Antichrist and to shatter the hosts of evil. But is He now *your* Breaker? Has He broken the shackles of sin in your life?

Campus Activity

By Ava Schnittjer

The Warsaw Times-Union, the local daily paper, has been giving Grace College almost unlimited free publicity. Of the many stories of student activities published in the past few weeks, two have appeared on the front page. Just before Thanksgiving, the picture (upper right) appeared with the accompanying legend. "Sharing Their Blessings"—Grace College student-council members stand beside four bushel baskets which students have filled for some needy families in the community. A smaller container was placed alongside the larger baskets for contributions of money, to be used for purchasing fresh fruit, vegetables and perhaps even turkeys, which will be added to the baskets when they are distributed Tuesday afternoon before the college students leave for Thanksgiving vaca-

tion. An incentive to fill the baskets was introduced when class competition was set up to see which class could fill its baskets first. The student-council members shown are, left to right: Larry Wedertz, president, Don Bonebrake, Pat Rice, Sherwood Durkee, Cliff Heffner and Dale Hostetler."

Students Make "Who's Who" List

Six seniors at Grace College have been named in this year's exclusive list of "Who's Who Among Students in American Colleges and Universities" it was announced today.

Listed with students from 700 schools throughout the country in this nationwide honor group were those from Grace College who are pictured (lower left) seated left to right: Elener Norris, of Mentone, Ind.; Frank Hartwig, of Highland, Ind.; and Willa Leidy, of Curryville, Pa. Standing left to right are: Dale Hostetler, of Meyersdale, Pa.; Larry Wedertz, of Alhambra, Calif.; and Ron Henry, of Waterloo, Iowa.

Miss Leidy is dormitory president and a cheerleader. Miss Norris is editor of the student newspaper, "Grace Sounding Board," and is also a dorm counselor. Hartwig is president of the senior class and also student-body chaplain. Henry served his class as president for three years and is now a dorm officer. Hostetler is also a dorm officer and a reporter for the student newspaper. Wedertz is president of the student body and has served as treasurer of his class for four years.

Miss Leidy and Mr. Hostetler have been members of the choir during their college days. Miss Norris, Messrs. Hartwig and Hostetler have participated in the annual school plays.

These six seniors are the first Grace College students to receive this honor. Selections are made on the basis of the student's scholarship, leadership, cooperation in educational and extracurricular activities, general citizenship, and promise of future usefulness.





RELIEF PITCHER

By Phil Landrum

One day I read an incident in which a desperate person cried: "I don't know where to turn. There just doesn't seem to be any way out. I guess all that I can do now is pray."

Immediately I was reminded of the 1927 World Series, which pitted the St. Louis Cardinals against the New York Yankees for the world championship.

The Series had been a rough one. Games had been won by good pitching and by good hitting. There had been spectacular plays and there had been the breaks but now, in the seventh and final game, it looked as if the Cardinals were about to lose all the glory they had gained in the Series. It was the last of the ninth, and though they were leading by one run, three to two, the Cardinal pitcher was weakening, and the Yanks had two men on.

The pitcher went into his stretch and threw. "Ball four," the umpire thundered, and the Yanks had the bases loaded!

The Cardinal manager left the dugout and headed for the mound. He hated to take the pitcher out, especially since two men were gone, but the boy didn't have the "stuff" on the ball that he had in the earlier innings and the next batter was the Yankee second baseman, Tony Lazzeri, the most dangerous clutch hitter in baseball.

He was near the mound, now, and he could tell from the dejected and fearful look on his moundman's face that he expected the worst.

"You pitched a nice game, kid, but let's bring ole 'Alex' in to finish Lazzeri and the Yankees."

The pitcher waited until the big boy, Grover Cleveland Alexander, came in and then handed the ball to the big right-hander. His work done for the day, the pitcher stumbled dejectedly toward the dugout.

Back on the mound big "Alex" was taking his warm-up tosses. The manager nodded his approval and walked slowly back to the dugout.

"Alex" signalled that he was ready. Lazzeri stepped into the batter's box. All eyes were focused on the two men. This was a duel for the championship of the world. Every pitch counted thousands of dollars—the difference between the winner's share and the loser's share of the series. "Alex" didn't want to give the menacing second baseman anything good, so he pitched two tight ones. They were both balls and now Alexander was behind the batter two balls and no strikes. Lazzeri, hoping for a walk, took the next one—"Strike one," said the umpire. The fans roared. The big pitcher stretched—threw. Lazzeri connected and sent a screaming line drive deep into left field. The left fielder ran over and up against the wall—but it was no use. Watching the ball disappear into the stands, big "Alex'" heart sank until—"Foul ball," bellowing from the left field umpire, rang like a bell of triumph to the fifteen-year veteran

out on the mound. Dripping with sweat, "Alex" took the new ball thrown to him by the homeplate "ump" and started his windup. The crowd which had been screaming a minute before expectantly hushed. He threw; it was a beauty of a pitch—and Lazzeri swung. He never touched it and the crowd's slow rumble burst into a thundering roar. The St. Louis Cardinals were the world champions!

People flooded onto the field from all sides. Grover Cleveland Alexander had relieved a tiring pitcher and stemmed the Yankee tide to bring a world championship to St. Louis.

"Alex" had been a good pitcher all along, but he wasn't called onto the mound until defeat seemed imminent.

Often, in the same way, Christ is called in as a relief pitcher only when the game gets out of hand. He should have been pitching the whole time.



Shown above is June Findley, college sophomore librarian from Long Beach, Calif., placing books on new library book stacks, contributed by Dr. and Mrs. John Whitcomb.

God's Hall of Fame

By Paul R. Bauman, D.D.

Heaven will be filled with surprises. Not the least of these will be the abundant rewards that will someday be given to those who, often in remote areas, served Christ unknown and unsung. Such a one was Mrs. Seltha Dawson who departed to be with the Lord on Wednesday, October 30.



Mrs. Seltha Dawson

Had Mrs. Dawson lived until December 15, she would have been 96 years old. To those of us who knew her and had the occasional privilege of driving down to see her at the farm home where she had spent so many years, Mrs. Dawson was always a genuine inspiration. Even after her body became most infirm, her mind remained keen. Always we left her presence spiritually refreshed and feeling we have received far more than we had given.

Mrs. Dawson had long been a member of The Brethren Church. Found written in her own handwriting were these words: "I was baptized by Rev. W. W. Summers by trine immersion September 14, 1893, into The Brethren Church, of College Corner, Ind. In 1897 Popular Grove Brethren Church was dedicated. I was a charter member."

Neither of the above mentioned churches exists any more. During more recent years Mrs. Dawson held her membership in the Peru Brethren Church. Although long isolated and seldom able to attend, she remained faithful to what she recognized as her responsibility to all our Brethren institutions.

In the homegoing of Sister Dawson, Grace Seminary has lost one of its staunchest friends and most liberal contributors. Her substantial gifts more than once were used of the Lord to meet financial situations that at the particular time seemed insurmountable. Her departure leaves us wondering who will be raised up to take her place.

The funeral service was conducted on Saturday, November 2, at the home of her daughter, Mrs. Blanche York, with whom she had lived during the last three years of her long and useful life. Attending with Dr. Alva J. McClain were Dr. W. A. Ogden and Dr. Paul Bauman who also had part in the service. Survivors in addition to Mrs. York, include another daughter, Mrs. Ruth Strickler; a sister, Mrs. Lucy Bond, Dania, Fla., and three grandchildren.



Abraham Bowman

On November 10 Abraham Bowman, at the age of 96, made his entrance into the presence of the Lord. In the December 14 issue of the Brethren Missionary Herald (page 779) is the obituary of our deceased brother in Christ.

A word of appreciation should be made regarding the keen interest Brother Bowman had in Grace Theological Seminary and Grace College. An ardent supporter of the work of The Brethren Church, our brother was constrained of the Lord to will a total of \$37,000 to the seminary and college. Of this amount \$12,000 has been received in matured annuities, and the bal-

ance will be received at a future date in accordance with the stipulations of the will.

Brother Bowman believed in laying up treasures in heaven where time cannot destroy, and where thieves cannot break in and steal. Eternity alone will reveal the souls that have been, and will be, won for Christ because our brother saw the benefit of training young people to go to the nations of the world with the Gospel.

WEDDING BELLS By Ava Schnittjer

Dr. Alva J. McClain read the double-ring ceremony at which his secretary, Dorothy Magnuson, and Charles Lockwood, formerly of Redondo Beach, Calif., were married at 4 p.m. Saturday, November 30.

Potted palms and baskets of pink and white chrysanthemums provided the setting for this simple, informal ceremony in the chapel. Don Ogden, professor of music at the college, played the organ during the service, and accompanied Mrs. Homer Kent Jr., who sang two numbers to open the ceremony; Mary and Ruth Lockwood, daughters of the groom, sang a wedding prayer.

Mr. and Mrs. Lockwood and their attendants, Miss Ava Schnittjer, college dean of women, and Paul Bauman, vice president in charge of public relations, received the wedding guests immediately after the wedding in the seminary lounge. The reception was in charge of Mrs. Paul Bauman, with Mrs. Ben Hamilton, Mrs. Homer Kent Jr., Mrs. Olive Teal, and Miss Ava Schnittjer, assisting.

The couple cut a tiered wedding cake decorated in white with pink rosebuds, and Mary and Ruth Lockwood assisted at the reception table by pouring punch. The two daughters of the groom were assisted by Mary and Carolyn Bauman in the displaying of the gifts.

Most of the Missionary Herald readers have come to know something of the bride during the ten years she has worked in the seminary office.

Mr. Lockwood attended the Bible Institute of Los Angeles and California Baptist Seminary. Since 1938 he has been licensed in California as a contractor and decorator.

Mr. and Mrs. Lockwood are at home at 1202 College Ave., Winona Lake, since their return from a trip to the Smoky Mountains.

Newspage



CANTON, OHIO. The First Brethren Church has voted to purchase a nine-acre tract of land in a new residential area north of the city as a future site for the relocation of the Canton church. John Dilling is pastor.

CONEMAUGH, PA. Miss Ruth Snyder arrived Dec. 7 in the United States from French Equatorial Africa for her regular furlough from missionary duty.

WOOSTER, OHIO. Dr. Torrey Johnson conducted a one-week evangelistic Bible conference at the First Brethren Church Dec. 1-8. Kenneth Ashman is pastor.

LAKE ODESSA, MICH. Dean I. Walter, pastor of the Vicksburg Brethren Church, Hollidaysburg, Pa., was guest speaker at the Grace Brethren Church on Dec. 1. Homer Miller is pastor.

HOLLINS, VA. The new Educational Building of the Patterson Memorial Brethren Church was dedicated on Nov. 24. The dedicatory message was delivered by Archie L. Lynn. Wm. Byers is pastor.

STORKVILLE. Dr. and Mrs. R. D. Barnard have a new granddaughter (their third). Susan Carol was born to Mr. and Mrs. Harold Beaver, of Waco, Tex., Nov. 25.

INGLEWOOD, CALIF. Dr. Bernard Schneider will conduct an evangelistic campaign at the First Brethren Church Feb. 2-7. Dr. Glenn O'Neal is pastor.

FLORA, IND. An interdenominational youth rally was held Nov. 17 at the Grace Brethren Church. There were 123 young people and 30 adults present. Nathan Meyer, pastor of the Leesburg Brethren Church was the special speaker. John Evans was host pastor.

COVINGTON, OHIO. The annual Thanksgiving supper was held Nov. 27 at the First Brethren Church and the membership pre-

sented Pastor and Mrs. True Hunt a love gift of canned foods, fruits and cash. The Covington church is in a \$40,000-building program. The new unit will house the Sunday school, and also provide restrooms, pastor's study and a fellowship hall. Full details concerning date of dedication will be announced later.

BEAUMONT, CALIF. Mr. and Mrs. Levi Daggett celebrated their 50th wedding anniversary on Dec. 1. They are members of the Cherry Valley Brethren Church.

LONG BEACH, CALIF. Mr. and Mrs. Daniel D. Sheller observed their golden wedding anniversary on Nov. 17. They have been members of The Brethren Church for over 50 years. They are members of the First Brethren Church here.

NOTICE. The new address of William Wiles is 115 East Ave., Hagerstown, Md. Please change Annual.

HAGERSTOWN, MD. Miss Connie Longnecker was united in holy wedlock to William Wiles on Nov. 16. Brother Wiles is the pastor of the Gay Street Brethren Church of this city. Warren Tamkin, pastor of the Grace Brethren Church, of Hagerstown, was assisted in the ceremony by Richard DeArmey, pastor of the Winona Lake Brethren Church, Winona Lake, Ind. Others in the wedding party included Scott Weaver, pastor of the Osceola (Ind.) church; Jack Peters, pastor of the Calvary church in Hagerstown, and Larry Weber, of Johnstown, Pa.

In Memoriam

Mrs. Elsie A. Benedict departed from this life in Seaside Hospital on Nov. 5, and was laid to rest on Nov. 8. She had been a member of the First Brethren Church, of Long Beach, Calif., since May 1954. She is survived by her husband Mr. U. E. Benedict, with whom she had been united for over 51 years.—Charles W. Mayes, pastor.

Mrs. Sybil Anthony was taken to be with the Lord on Oct. 18 following a brief illness. At the time of death she and her husband, John Milton Anthony, resided in Slanton, Tex. She had been a member of the First Brethren Church, of Long Beach, Calif., since 1930, during which time she faithfully served several years as a deaconess.—Charles W. Mayes, pastor.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

Ina Hanshø was loosed away upward to be with her Lord on Oct. 10. She was a member of the First Brethren Church, of Wooster, Ohio.—Kenneth Ashman, pastor.

Mrs. Nancy Kern, 83, went to be with the Lord on Nov. 16. Mrs. Kern, with her husband, recently entered the fellowship of the First Brethren Church, of Compton, Calif.—Dennis Holliday, pastor.

Mrs. Flora Harris went to be with the Lord on Nov. 30, having been bedfast for a number of years. She had been a member of the First Brethren Church, of Waynesboro, Pa. for many years.—Wm. Gray, pastor.

Edwin Stanton Evans, 73, departed from this life on Nov. 21. Had Brother Evans lived until New Year's Eve, he and his wife would have celebrated their golden wedding anniversary. Brother Evans was a faithful member of the First Brethren Church, of Long Beach, Calif., for five years. Death was the result of a stroke.—Charles W. Mayes, pastor.

Mrs. Clarence (Anna) Hoyt, 73, went to be with the Lord Jesus on Dec. 6, following an illness of about one week. She was a member of the Winona Lake Brethren Church. Mrs. Hoyt performed a unique ministry for Christ during her lifetime, having raised six sons, four of whom are in the Christian ministry, these are: Herman, dean of Grace Seminary; Garner, missionary in Haiti; Solon, missionary in Argentina; Lowell, pastor in Elkhart, Ind.; Rex, of Anaheim, Calif., and Eldon, of Winona Lake, Ind. She also had four daughters, all of whom are married to ministers of the Gospel: Mrs. Robert Culver, of Wheaton, Ill; Mrs. Ord Gehman, of Fort Wayne, Ind.; Mrs. Arthur Malles, of Lackeyville, Pa.; and Mrs. Forest Lance, of Anaheim, Calif.—Richard DeArmey, pastor.

A MESSAGE
FROM



Our Moderator

Rev. Miles Taber

The sands of time are running out. The 1957 record of The Brethren Church is about finished. In a few months we shall be assembled in a great 250th anniversary National Fellowship at Winona Lake to hear our statistician's report. Then we shall know whether we reached our suggested goals of 25,000 members and an average attendance of 25,000 in Sunday school.

In the meantime, let us take a brief look at last year's statistical report. It shows a gain of ten new churches, membership gained by more than 1,100, and expenditures increased by nearly \$225,000. But if you can bear to look beneath the surface, the picture is not that rosy.

We rejoice in the new churches started, and we should have started many more. But most parents are more concerned about the health and well-being of their children than they are about the number of them. The Brethren Church is congregational, and its real strength or weakness will be found on the local level. Are our local units pushing ahead in the evangelization and training of the people in their areas? If our local Brethren churches are in a healthy condition, our cooperative efforts will share in their well-being.

But that is what is so disturbing in our church. Last year 47 churches had a net loss in membership, 11 were static, and one was closed. In the language of the world's business, 36 percent of our local units lost business last year. Any organization besides the church would take drastic steps in such a situation. They could not survive. The 64 percent that showed profits could not possibly carry such a loss.

We realize that membership is not everything. But our local

churches are in business to win souls in their communities to Christ, and to teach them to do His will and to go to work for Him. If these objectives are successfully pursued, the local church will usually increase in membership.

Nothing will be gained by criticism and placing of blame. No Brethren church has grown as rapidly as it should. None of us can afford to point the accusing finger. But much may be gained by merciless self-examination. It is inventory time in the business world. As a church we are entering our 250th anniversary year. We ought humbly to ask ourselves why it has taken us 250 years to reach approximately 25,000 in membership.

Message. We believe we have God's message for our times. We cling to the great fundamentals of the faith, at the same time practicing the ordinances Christ instituted in the church. We do not believe any other fellowship of churches offers such a balanced message from the Word of God. But we cannot agree with those who say that it is this message that has kept us small. If I read church history aright, this is the message preached by the Early Church, the message that turned the world upside down. They did not protest that the message was too narrow!

Methods. We have used Biblical methods quite generally, and we believe we are learning and improving in this matter. We have always majored in preaching and teaching the Word, and we are learning to include witnessing and visiting in our program. Doubtless, we have much to learn, but we are using the methods that others have used very successfully. This has not been our chief lack.

Organization. We are Scripturally organized as local, sovereign congregations. No hierarchy can interfere with the aggressive spiritual

"We may not need to change our theology . . .
but we need to change our experience."

program of the local church. The things we can do better together, we are accomplishing through our national boards. We have the denominational machinery for an aggressive program.

Equipment. Most of our churches are well housed. Only a few of us are still worshipping in frame buildings. Most Brethren people meet in attractive buildings that are adequate for some future growth. Our national organizations are well housed, or soon will be. It is not the lack of physical equipment that should be our chief concern.

Incentive. Let us turn from material things to spiritual things. We have been told often that the greatest incentive to Christian service is a belief in the soon coming of our Lord. That is doubtless true. And as a church we believe and teach the truth concerning the blessed hope. We should have, then, every reason for working and growing.

Power. As we survey our church the picture comes back to our mind again and again—the picture of a powerful motor that is silent because there is no power. The engine could accomplish great things, but it is out of gas.

The reader knows as well as the writer does that the power that is needed is the power of the Holy Spirit. Other churches, lacking most of the things we have mentioned, have surpassed us in growth. Could it be because they have more real spiritual power?

We may not need to change our theology concerning the ministry of the Holy Spirit, but we need to change our experience. We need to re-examine our smug belief that there is nothing more to seek.

New Year's Eve would be a good time to humble ourselves, pray, seek His face, and turn from our wicked ways.



Cradle of Bethlehem

By Herman A. Hoyt, Th.D.

Few men enjoying mental health and intellectual breadth would dare to fly in the face of the facts of history. And the cradle of Bethlehem is one of them, for the procession of years from this event stretches out in unbroken line of research, establishing and reestablishing this fact beyond all fear of contradiction. So sensible men must face the inevitable conclusion that there was a birth in Bethlehem of Judea some 1900 years ago, which was of such unusual significance that it has affected the course of history as no other event since the dawn of time.

It follows logically, then, that an event of such import could scarcely escape the mental fog that generally gathers about important events. Nor has the manger-cradle escaped, for the fog has descended upon the scene with such darkening effect that it has left men in a state of confusion, groping their way along, endeavoring to feel the touch of reality somewhere in the deep night. Some are voicing one opinion, and others another, and still others are expressing yet other opinions in the effort to explain this event. The confusion grows more pronounced. Nor do the unaided efforts of men to solve this problem meet with any success. Confusion, only confusion, is enveloping the minds of men.

Yet the faith that centers in and rises out of this cradle to march across the centuries in a continuous train of triumph is the faith of the Gospel with power to deliver from the penalty, the pollution, and the presence of sin. But only an opinion alone is sufficient to explain fully and adequately the otherwise inexplicable mysteries of the cradle of Bethlehem. Nevertheless, reason teaches either the Babe in the man-

ger was very **God** as He said He was, and we who now believe are **not** in our sins, or else this Babe was what **men** say He was and we are still in our sins, groping our way through the night of despair.

1. **Certain events surrounding the cradle-event** of Bethlehem cry out for some satisfactory explanation.

The **universal** element enters the picture in the prophecy uttered by Micah, and transports the reader into the heights of heaven from which vantage point one surveys time and space from the perspective of God. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting" (Mic. 5:2). In this word we hear the Sovereign of the universe decreeing a time and a place where His ruler shall come forth.

The imperial element touching upon this event is the decree for taxation that goes forth from the city of Rome. "And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed" (Luke 2:1). And history reveals that this decree was first issued in 8 B.C. when Cyrenius was governor of Syria (Luke 2:2). But for some reason there was a belated execution of the decree, and not until several years later was it finally carried out. Thus, this decree was perfectly timed so that the birth of Jesus and

the execution of the decree would be at the same time.

The **national** element is evident in this picture when we note that the Roman government granted to the Jewish people the right to comply with the imperial decree according to their own customs. "And all went to be taxed, everyone into his own city" (Luke 2:3). This meant that, even though Mary and Joseph lived in Nazareth in the province of Galilee, they were both descendants of King David whose city was Bethlehem in the province of Judea far to the south. And since ancient Jewish custom recognized them as being of the city of David, the Roman decree actually sent them to Bethlehem to fulfill the royal law of Caesar.

The **marital** touch in this great picture is supplied in the persons of Mary and Joseph. For the future king of Israel during the millennium must be of the family of David in the line of the kings and there must also be flowing in his veins the blood of David. But to be the Son of God and at the same time the Son of David according to the flesh, with right to the throne of David, would have been impossible outside of the marital union of Joseph and Mary, for Joseph was the son of David through the legal line of Solomon, while Mary was the descendant of David through the line of Nathan. So in the virgin Mary, Christ was conceived of the Holy Spirit and thus had the blood of David coursing through His veins, while through Joseph's marriage with Mary He received royal right

to the throne (Luke 1:32 and 2:4).

And the **personal** element is added to the picture in the words of Luke: "And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son" (Luke 2:6-7). The natural period of gestation in the bringing of a child from the point of conception to birth was fulfilled in the case of Mary and Jesus, just as in the case of the hundreds of thousands of babes that had previously come to birth in the natural way. The time of birth synchronized exactly with the decree for taxation in the place decreed of God for the birth of His Son. Unless a supernatural person made his appearance in Bethlehem, there is no sufficient and satisfactory answer to these things.

2. **All events issuing from the cradle** in Bethlehem demand a sensible explanation of the cradle. For instance, no man **lived** like Christ lived, for His was a sinless life among sinful men. Now that in itself is sufficient reason to look for a sufficient explanation in the cradle. As Christ lived and moved among men, when all about Him was the sin of the race to which He belonged according to the flesh, He challenged the keenest minds among them to convict Him of any sin (John 8:46). And if His enemies could have found the slightest taint, they would have done so.

Then too, no one ever **spoke** as Christ spoke. This was the testimony of the officers who returned to their superiors without the Victim for whom they had been sent (John 7:46). As He taught, "the people were astonished at his doctrine: for he taught them as one having authority and not as the scribes" (Matt. 7:28-29). His claims for himself were of such character that they were either startlingly true, or else He was the wildest fanatic that ever walked; but the most popular teacher in Israel affirmed of Him: "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3:2).

And it was also true that no one ever **died** as Christ died, for He died like God. Many have been the brave and the true who, in the hour of death have displayed courage and virtue; but the death of Christ was all that and more. Heaven and earth seemed to bend low to witness this

scene, and the sun hid its face at the horror. But with all the horror attending His scene, the One who died on the central tree died like a Victor, as though through this experience He was accomplishing some great task, for He cried out "It is finished," and a centurion standing by remarked: "Truly this man was the Son of God" (Mark 15:39).

Furthermore, no one ever **rose** as Christ arose from the dead. Throughout the Old Testament period there were those who were raised from the dead by the power of God applied through the channel of His prophets, but they were raised to live again in bodies that were unchanged, and later they died a natural death. Others, too, of the period of His own ministry, experienced the same resurrection only to die again. This was not true of our Lord. He died once, and rose once, never to die again, and according to His own words He confirms this: "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18).

To climax His ministry among men, He **ascended** as no one ever ascended. Enoch was caught up into glory by the Lord, Elijah was swept away in a whirlwind, but Christ's ascension was different. At His resurrection He entered into His glory (Luke 24:26). This glory into which He entered was the cloud of glory which surrounds Deity, in which cloud He was swept away into the heavens (Acts 1:9). It is Paul who declares that He was "received up in [not "into"] glory" (I Tim. 3:16 ASV). No other ever went away that way, which means that some explanation must be sought in the cradle of Bethlehem to satisfy reasoning minds.

3. **Finally, note that a careful scrutiny of the cradle itself provides the only explanation.** There was upon that occasion the visitation of an **angelic messenger** (Luke 2:9). As in the past, so now, God sends one of His ministering spirits to perform a special work of His own on the earth. Some special act of judgment, of mercy, or of message, was usually conveyed by one or many of the angelic hosts, and inasmuch as every announcement of the coming Christ to Mary and Joseph was conveyed by an angel, it is not surprising that an angel announced His birth.

Humble shepherds were the recipients of this angelic announce-

ment, which fact has produced much speculation among men since that day. Some have suggested that this was true because the common people had largely been deprived of religious privilege by the apostate leaders in Israel. Others think that this was ordered so because the leaders in Israel were corrupted and the faith was held in a good conscience only among the common people. These reasons have revealed that these shepherds on the mountainside that night were temple shepherds, tending sheep destined for sacrifice in the Temple. With the announcement of the angel was the good news that the Lamb of God, fulfilling all the types, was now born, and their task was finished forever.

The **supernatural person** was announced by the angel thus: "For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord" (Luke 2:11). Reading the names literally, they appear as Saviour, Christ, Lord! Saviour, the One who came to meet all the sin of all the ages and deal with it; Christ, the One who came as the divine Servant of the Lord to bring order out of chaos; Lord, the One who stands as the Sovereign in time and eternity, and before whom all intelligences must bow. This is the One who lies in the cradle of Bethlehem and constitutes the only sufficient answer to the unusual events which gather about His birth, and which will explain adequately the life He lived, the words He spoke, the death He died, the resurrection He experienced, and the ascension that took Him away.

In this One alone resides the potentialities to reveal God, for in Him dwelt all the fullness of the Godhead bodily. In this One alone was there enough goodness to ransom mankind so that His work on the cross was sufficient for all, deficient for none, and efficient for those who believe. In Him alone is there the promise that the moral, political, economic, and spiritual chaos of earth will finally be done away and supplanted by order, and goodness, and plenty. Well did the poet write:

"Oh little town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep,
The silent stars go by.
Yet in the dark street shineth
The everlasting Light;
The hopes and fears of all the years,
Are met in thee tonight."



"COME NOW, AND
LET US REASON
TOGETHER, SAITH
THE LORD: THOUGH
YOUR SINS BE AS
SCARLET, THEY
SHALL BE AS
WHITE AS SNOW;"

Isaiah 1:18a

CHRISTMAS SYMBOLS

WHAT ABOUT THEM?

By C. H. Ashman, D.D.

Pastor, West Covina Brethren
Church
West Covina, Calif.

The birth of Christ as recorded in the Bible is a fact, not a myth nor a tradition. It is not folklore. We are shut-up to the Biblical record for the facts accompanying that birth. But Satan has presented counterfeits to counteract these facts. He sought to prevent the Lord Jesus Christ from being born of the virgin, even to be born at all. He sought over a period of centuries to destroy the royal line from which Christ was to be born. Defeated in this, he has sought to destroy the power of the birth of Christ by an ever-increasing multiplication of substitutes.

What Day Was Christ Born?

It was not on December 25. The pagans, prior to Christ's birth, celebrated Saturnalia from December 17 to 24 and Brumalia on December 25. This was the shortest day of the year when the sun began the journey back toward spring. This celebration was a riot of excesses. How is it that we keep this day? Other days have been suggested and used by minority groups: March 15, April 5, May 20, December 8, and January 7.

We base the assertion that Christ was not born on December 25 on these facts—First, because there would be no pasture for sheep in the fields in December and no shepherds watching flocks by night at that time of the year. Secondly, no woman, with the modes of travel available then, would make the journey from Nazareth to Bethlehem

at that time of the year when she was about to be delivered of a child. Thirdly, the government would never have decreed a taxing at that time of the year requiring the citizens to make the long and hazardous journey. Fourthly, the earliest mention of December 25 was in the third century. Before that, the church celebrated Michaelmas on September 29. Christmas means "Christ sent."

Why Michaelmas? Because it was the festival of Michael and the angels. What did Michael and the angels announce? The birth of Christ. Now count 280 days back from September 29 and you arrive at December 25. This would be the normal period between **conception and birth**. December 25 was believed to be the conception date and September 29 the birth date.

When was Christ actually given? When the body "prepared for him" was deposited in the virgin by the Holy Spirit in conception. Christ's humanity began at conception. (Read Matt. 1:18, 20, 22-23.) On December 25, Christ came down, entered into the womb of Mary, the virgin, and abode there in His incarnation until He came forth in birth on September 29. So the Early Church seemed to believe, and so we are convinced.

What day should we celebrate, if we should celebrate any day? December 25 when the **Son was given**? (Read Isa. 9:6-7.) When was the

Son given—December 25? When was the child born—September 29?

Present-day Symbols

There are some which agree with the Scriptures. The **star symbol** agrees. The **angel symbol** also. The **shepherd** and the **sheep**, although there is no scripture for having any sheep at the manger. The **light symbol** agrees. Christ was given as the Light of the world. The **gift symbol** agrees. God gave His only begotten Son. The Wise Men and camels are far-fetched as Christmas scenery, for it was at least two years after Christ was born before the Wise Men appeared.

There are many symbols which do not in any degree agree with Christmas. The Santa Claus myth is pagan in origin, philosophy, and influence. This and everything that goes along with it is a substitute of the Devil. X-mas is an insult to the celebration. It stands for X-haustion, X-travagance, X-pense, X-hibition, X-cess, et cetera.

We have almost forgotten the **great Christmas seal**. This is found in Isaiah 9:6. (Read II Tim. 2:19 also.) This seal is the five-pointed star, a title for each point: Counselor as set forth in the Book of Matthew; Mighty God as portrayed in the Book of Mark; Everlasting Father as lifted up in the Book of Luke; Prince of Peace as magnified in the Book of John. The whole seal is wonderful! Let us put **Christ back into Christmas!**



(Editor: In fairness to the writer of the original articles (Nov. 23, 1957 issue, pages 740-1) it should be noted that he did not suggest that Christmas be abolished, but rather that the celebration be held on a high and holy plane, and thus recognize it as the birthday of our Lord.)

Nov. 25, 1957

Dear Sirs:

Let's not abolish Christmas!

After reading the two articles in the Brethren Missionary Herald about not having a commercial Christmas and giving the money instead to the church, I considered the matter carefully.

1. Only the extreme cults, such as Jehovah's Witness refuse to celebrate Christmas. This seems like radical surgery to a lovely tradition.

2. Children may consent, but they will really not understand the spiritual significance of not celebrating Christmas. A Christian child is only a babe in spiritual things. It is the material that he can see that gives significance to the spiritual. To deny the child all the material is to give him a feeling of having lost something he treasured, and he doesn't know exactly why.

3. Why not put Christ into Christmas instead of abolishing it?

In our home the tree and decorations are kept very simple and inexpensive. Each child is given one inexpensive gift. (We try to give steadily and faithfully to our church laying by each week as the Scripture says to do. The Brethren people should be encouraged to tithe consistently instead of a radical spurge once a year. Also we plan, with the children, a special tithe at Christmas.) A certain amount of sacrifice, to give to missionaries and to the Lord Jesus, is done willingly and imaginatively by a child but to ask them to "spiritualize" Christmas when even among their Christian friends the celebration is traditional seems to me unnecessary and inconsiderate.

Our home is filled with Christian Christmas music. On Christmas Eve we have a special family-altar service with the candles lit on the mantle

and the fire flickering in the fire-place. On a cabinet is the manger scene. The children help us tell the Christmas story in flannelgraph and Bible reading.

The shining tree tells forth God's love in sending His Son, and we discuss how the tree foreshadows His love who died for our sins on the cross. Our Christmas is not to indulge the children but to instruct them. A commercial Christmas is out for us, but a real Christ is presented each year, in a special way, to our children.

An adult can find spiritual blessing in denial and fasting, but a child only feels deprived and puzzled, even though trying, as best he can, to understand.

We don't care to copy the cults. We want to bring our young ones up patiently and lovingly to grow in grace, to realize God's love for them and their place in His will, at Christmas and all through the year.

4. As for gifts and cards to friends and relatives, we expect the adults to be understanding and accept a homemade card with a spiritual message. If they're Christian, they do. And if they are not Christian, they have been given a witness.

The children of friends and relatives always seem happy with a small gift, and our children enjoy giving them.

Thus, on a shoestring, we believe that we have kept the essence of a spiritual Christmas. Curing a disease is better than an amputation. Curing the evils of commercialism by stressing the real, spiritual meaning of Christmas is better than abolishing the symbols, we think.

If every Brethren family would tithe consistently, and give a special tithe at Christmas, every need would be met. Most people will be more willing to start consistent tithing than to stop celebrating Christmas.

Mrs. J. P. Snow
San Gabriel, Calif.

Christ Child, God's beloved Son
H erod, a most wicked one
R ejoice, and be not afraid
I nn where no room was made
S tar which shone so bright
T idings which came one night
M anger, Christ's cradle at birth
A ngels who told of His worth
S alvation He brought to earth

—King's Business



News

ASHLAND, OHIO

As a result of the Nov. 17-24 evangelistic campaign in the Grace Brethren Church, there were 125 decisions for Christ. The average attendance was 424. Dr. Torrey Johnson was the evangelist.—Miles Taber, pastor.

DANVILLE, OHIO

The Danville Brethren Church concluded a revival meeting on Nov. 24, with Wm. Schaffer, pastor of the First Brethren Church, of Kittanning, Pa., as the evangelist. There were six first-time decisions, and about 30 rededications.—Roy E. Kriemes, pastor.

SUNNYSIDE, WASH.

On the evening of Nov. 22 the young people of the First Brethren Church enjoyed a turkey banquet, in fellowship with the young people from the Grace Brethren Church, of Grandview, as guests. Twenty-eight young people were present with their advisors, Pastor and Mrs. Robert Griffith, Pastor and Mrs. Leslie Moore, Mr. and Mrs. Keith McDaniels, and Mr. and Mrs. Clarence Garrison. Pastor Moore was master of ceremonies, and Pastor Griffith lead in the devotions. Others who assisted in the banquet were: Joyce Strout, Mrs. Harold Roderick, Mrs. Homer Waller, Blanche West, Doreen Garrison, Diana Roderick, and Judy Fisher. The past two months were high spots for the local WMC. In November 65 ladies were present, and in December 72 were present for the monthly meeting.—Leslie Moore, pastor.

WEDDING BELLS

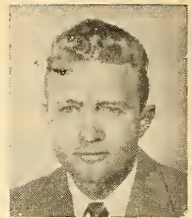
Loretta Pauline Short and Terrence Rollin Sawyer, Nov. 9, at the Marshall Creek Baptist Church.

Nancy Sprouse and Tommy Asper, Dec. 13, at the First Brethren Church, Compton, Calif.

Juanita Hoak and Ronald Hill, Nov. 29, at the First Brethren Church, Kittanning, Pa.

Helen Maxine Kesselring and James Edmond Pfeiffer, Nov. 28, at the First Brethren Church, Waynesboro, Pa.

Heaven and Nature Sing



By Evan M. Adams

Superintendent, Brethren Navajo Mission

The perfecting of mankind and the glorifying of his earthly home have always been joined in the eternal purposes of God. Man's fall while ruler over the earth (Gen. 1: 28) brought devastation to his realm (Gen. 3:17-18), and subjected it to a bondage in keeping with man's moral decline (Rom. 8:20). Correspondingly the consummation of the plan for perfection, and the redemption of the body will affect the redemption of the earth from which man's body was formed (Rom. 8:21; Gen. 2:7; 3:19). The realm of nature participates in and waits in expectation of succeeding events the unfolding counsel of God's own will, wherein He displays His mercy on fallen man (Rom. 8:19).

How long creation murmured, waiting for the coming Seed of the woman (Gen. 3:15)! Through the centuries, as the promised line narrowed, the earth waited in subdued anticipation. When the fullness of time was come, earth was ready (Gal. 4:4). The subjected creation undoubtedly trembled with unspeakable joy on the night when the Word, born in the smallest hamlet in Judah, became flesh. Yet there are no recorded natural manifestations of earth rejoicing at the birth of the Son of Man. The obedient creation held well the secret of the mystery of God manifest in the flesh (1 Tim. 3:16). Overhead a star out of the east bore witness to the spot for only those who were seeking Him (Matt. 2:2-10). Heaven sent her angels to announce what earth dare not speak (Luke 2:9-14).

Would no man recognize the arrival of the Saviour? The unborn child of Elizabeth leaped in the womb at the announcement (Luke 1:41, 44). Simeon rejoiced when his eyes had seen the long awaited child (Luke 2:29). Anna recognized the appearance of the One who would bring redemption to Israel (Luke 2:38).

Men for the most part didn't recognize the One who had come to dwell in their midst. Learned doc-

tors were astonished at the answers the Boy for three days gave in the Temple, until His mother took Him back to the caravan headed for Galilee (Luke 2:46-47). Sabbath worshipers in the synagogue at Nazareth rose up in wrath at the usurped testimony read from the Prophet Isaiah (Luke 4:16). Scribes and Pharisees maliciously communed to plot the death of the One who healed withered hands and opened the eyes of the blind. Only to those who received His testimony was He the One full of grace and truth (John 1:15).

But the creation was ready to recognize the Maker when self-willed men rejected Him. The fish obeyed the authority of the Last Adam (Luke 5:6). The fig tree withered at the command of the Author of Life (Mark 11:14, 20). Wind and water quieted at the voice that could speak worlds into being (Luke 8:24). The very stones of earth lay ready to cry out if men should fail to welcome the King (Luke 19:40).

When followers denied Him and wicked men railled on Him in the

hour of His death, the earth shuddered, rended the rocks and darkened the sky (Matt. 27:51; Luke 23:44). In its bondage earth could not offer its original glory to the visiting Creator. The desolated creation could offer only a bed of straw, a crown of thorns, and a tomb of stone.

Today the earth awaits its redemption. Still anticipating the further unfolding of God's completion of His plan, it "groaneth and travaileth in pain together until now" (Rom. 8:22). The renewing process that began with the earthquake at His resurrection will be finished at the manifestation of the sons of God, when He reappears in the clouds of glory. Only with the restoration of the glory of man in the intended image of His maker can the subjected earth break forth in new life and liberty. Redeemed men and bonded earth together plead: "Even so, come, Lord Jesus."



The BRETHREN MISSIONARY HERALD



HOME MISSION NUMBER

DECEMBER 28, 1957

Final '57 Features

Palmyra (Pa.) church goes self-supporting Oct. 1

: Cheyenne (Wyo.) dedicates new church Nov. 3



What God Hath Wrought

By Mark E. Malles, Pastor
First Brethren Church
Fort Wayne, Ind.

(Ed. The following article by Rev. Mark Malles, pastor of the First Brethren Church, Fort Wayne, Ind., was held over from last month due to shortage of space, but we believe this was of the Lord. Just this last week we received the accompanying letter from the Grace Brethren Church which is a letter of "Thanksgiving" for "What God Hath Wrought.")

The pastor was overloaded with work, and his health was not very good at the time, so the First Brethren Church, of Fort Wayne, Ind., decided to call a part-time assistant to the pastor. This was just two years ago. Thomas Julien, then a middler at Grace Seminary, accepted a call to spend his weekends in this work. The First Brethren Church was Tom's home church by "marriage." His wife, Doris (Briner), had been a member of the church for some years.

Brother Julien had previously expressed a concern for the city of Fort Wayne, and for the establishment of another testimony in the city. It was natural that he and the pastor began immediately to talk of a branch Sunday school. God, in His

providence, had led definitely to this point, and saw to it that the rapid development of another gospel testimony followed.

Prayer meetings of interested people of the First Church led to plans for the opening of a branch Sunday school. But the plans were hardly formed until it became evident that this would not meet the need. There must be a second Brethren church with a full schedule of services. Within three months the newly-called assistant pastor of the First Brethren Church resigned to accept the pastorate of the newly-organized Grace Brethren Church, of Fort Wayne!

How we have rejoiced as some of our dearly beloved people have prayed and planned and worked under the leadership of their consecrated pastor in the months that followed, until now their beautiful meeting place has been completed. In the fastest growing section of Fort Wayne, in a building that is a credit to the community, the church

is now meeting regularly to worship the Lord, study His Word, and proclaim the Gospel of His saving grace! What God hath wrought! In 22 months we have gone from one Brethren testimony in this city to two fully established and equipped churches!

Of course, no reader will fail to realize that, from the human standpoint, such progress would be utterly impossible without the Brethren Home Missions Council. For the development and progress of this great missionary agency we here in Fort Wayne have ever-increasing reason to praise the Lord. How difficult and slow would be the process of providing suitable meeting places for these new gospel testimonies if it were not for the Brethren Investment Foundation!

As I stand in the pulpit week by week, believe me it is a thrill to realize that another Brethren pastor is preaching the old-fashioned Gospel in another Brethren church in our city!

Christmas Greetings

The entire home-mission staff, our missionaries, and churches wish all of you a joyous Christmas season and the Lord's richest blessings for this coming new year.

Grace College and Seminary Offering

The operational and building needs of our school are being presented to us during this period. Christian training of the fine caliber offered at Grace is a necessity for a growing church. The increase in our population, particularly in the next few years, provides a great challenge and opportunity. We must be able to provide educational facilities for our youth.

We urge the supporters of The Brethren Home Missions Council to pray that the operational needs of our school will be met with a generous offering. Pray that the present building campaign may be cared for financially as construction proceeds.
—Lester E. Pifer.

4619 Stelhorn Road
Fort Wayne, Indiana
Thanksgiving, 1957

Board of Directors
The Brethren Home Missions
Council, Inc.
Winona Lake, Indiana

Gentlemen:

"Thanks be unto God for His unspeakable gift" (II Cor. 9:15).

As another Thanksgiving season approaches, we, the members and friends of the Grace Brethren Church, rejoice in the multitude of blessings which God has showered upon us during the past year. These blessings have been both spiritual and material.

Among the greatest of these blessings has been the completion of our new church building. Thanksgiving a year ago, the site of this church

was nothing but a vacant field. Our services were being held in the home of one of our faithful families. This past year has witnessed the erection of a beautiful new structure which is not only a credit to the community but most of all an adequate house of worship for our congregation.

We realize that this structure has been made possible through the work of Brethren home-missions. It is therefore fitting that Thanksgiving Sunday should be Home-Missions Day in our church. In view of this, we wish to direct our thanks not only to God, who is the Giver of all things, but also to the Home Missions Council, which He has used as the instrument for allowing this building to come to us.

We thank the Council, first, for its financial support and guidance during this past year. Secondly, we

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

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thank the members of the construction crew for their excellent and money-saving work in the erection of this building. Finally, we thank the many investors in the Brethren Investment Foundation for their part in causing the dreams of our people to become a reality.

And so, along with our Thanksgiving offering, we send this letter, which is being read publicly to the congregation on Thanksgiving Sunday, and is being signed by those members and friends who are in attendance. May God's richest blessings be upon the Home Missions Council in the years to come until our Lord returns.

On behalf of those for whom He died,
The members and friends of the
Grace Brethren Church

Ralph D. Keller
Bill Snyder
Kathleen Andrews
Mark Jury and family
George B. Lord, Jr. and family
Mr. and Mrs. Albert C. Ervin and
Leaone
Mrs. A. L. Igney
Mrs. B. L. Burch
Mr. Bert Leiter and family
Mr. and Mrs. George B. Lord, Sr.
Rev. Thomas Julien and family

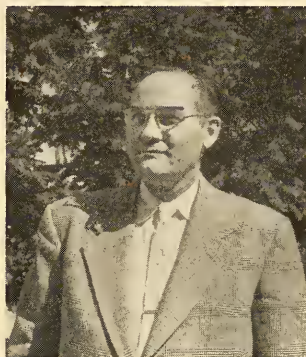
FINAL '57 VICTORIES

The final edition of the Brethren Missionary Herald for 1957 brings news of two more home-mission victories. One, the dedication of the new First Brethren Church, Cheyenne, Wyo., and the other, the Grace Brethren Church, Palmyra, Pa., going self-supporting. These bring to a total five new churches dedicated and four churches going self-supporting in the year of 1957. Four more new churches are nearing completion and at least a half dozen more will be going self-supporting beginning January 1, 1958.

We give thanks to God for each one of these victories. They have been made possible through your prayers, gifts, and investments. The directors and entire home-missions family take this means of saying "Thank you," Brethren.

Should our Lord tarry, may 1958 see more victories, more dedicated lives, more decisions for Christ, and more cities with gospel testimonies through the arm of Brethren Home Missions. Will you pray to this end?
—Frank J. Poland.

New Church Dedicated



Russell L. Williams, pastor

Rev. Harold H. Etling, director of the National Sunday School Board of The Brethren Church, Winona Lake, Ind., was the speaker, November 3, at the dedication of the new edifice of the First Brethren Church, Cheyenne, Wyo. Dr. L. L. Grubb, represented The Brethren Home Missions Council and Rev. Thomas Inman, Denver, Colo., represented the Midwest District of Churches. A number of local pastors were present and had a part in the dedication program.

When plans were being considered for building a larger church building, it was decided to relocate in the east part of town and six lots were purchased on Walnut Drive. The property is divided by Forrest Drive and extends to Highway 30.

Morris D. Kemper was chosen by the building committee as architect in the fall of 1955. In August of 1956 the construction crew, an arm of the Brethren Home Mission program for the building of new home-mission-church buildings, moved to Cheyenne to begin work on the building. There were four members in the crew. Later a fifth joined the crew. While they were here they, with their families, fitted into the

work of the local church, and helped spiritually in the church and in the community. Part of the crew left in May 1957 and the others joined them in Lansing, Mich., in August. There was still a great amount of finish work to be done by the local people, and they have been faithful in coming out each week to complete the building.

The two-story building is 66x72 feet. The basement includes a large assembly room in the center. On the north side is a large room which will be divided by curtains and will be used for Sunday-school departments and for our communion service.

The main auditorium will seat approximately 250 people. There is provision for overflow which would make it possible to seat up to 500 if necessary. The space along the north side and under the balcony will be separated from the main auditorium by curtains and will be used for Sunday-school classes. The south side includes the pastor's study, office and church library. The balcony will be our nursery, and we have located the control room there.



Harold Etling, dedication speaker

Personal Testimonies of Cheyenne Brethren

FIRST BRETHREN INTEREST BEGAN IN WMC

When asked what the First Brethren Church, of Cheyenne, has meant to me, many thoughts come to mind—the good times we have had at the WMC work meetings and the fine fellowship at the regular meetings. This is one of my first memories, for I was a member of the WMC for a long time before I was a member of the church. Another memory—big, busy, well-organized vacation Bible schools and my going home exhausted after a morning with a group of giggly, wiggly, noisy juniors or junior highs. It has meant teaching a class steadily for two and a half years, first as a supply and later as a regular teacher.

Through the last summer and fall it has meant hard work to help finish the church building, whenever we could find time, and have it ready for dedication. As dear as all these are to me, they are only an evidence of what the church has really meant to me.

The First Brethren Church is a church where my children are taught the Bible from the two-three-year class on up, and they are taught Christian living—not compromise. It is where I have been privileged to serve my Lord, particularly in teaching, and to fellowship with some of the finest Christian people I know. It is where I come away from every service wanting to serve my Lord better from that time forth. Most important of all to me it is the place where the Lord and I have fought many battles with self and the Devil, and by His grace He has won. I do thank God for the First Brethren Church, of Cheyenne, and my own spiritual growth since coming here.—(Mrs.) Shirley Lynn.

FIRST BRETHREN INFLUENCE ON MY LIFE

The First Brethren Church has had a lot to do with my life. As a small girl I knew the Lord as my Saviour, and that was all.

Then our family started going to The Brethren Church. The first time we went we felt like we were wanted, and found the people of the church friendly. We have been going now

for more than eight years, and in that time we have really gotten to know our Lord and Saviour.

Through the Word I have learned to know that a church can build or crush a person's life. A church must have sound doctrine. The Brethren Church has built my life, and I am proud to be a part of it and to know the people here. The most important thing is that I have gotten to know and love my Lord and Saviour better.—Miss Marilyn Gravelle.

FIRST BRETHREN TURNED BLIGHT TO BLESSING

From the day our baby was born we knew something was wrong with him. The doctor contacted a heart surgeon in Denver and made an appointment for us to take the baby there to be checked.

Our hopes were built up some as we thought maybe through surgery he would be all right. But when we went back in three days we were told he was a "mongoloid" baby and had only three to four years at the most to live. What a blow! Why did my baby have to be like this? I gradually grew more bitter. How could God be so cruel to a poor little baby to make him suffer so?

Although I had attended church a few times after the baby's birth, the day came when I decided I wanted no part of church or anything connected with it. I kept growing more nervous and bitter until one day the doctor said I was on the verge of a nervous breakdown and had to have a rest. This really scared me. At that time our baby, Sidney Lee, was very sick again.

I will always thank God for the day when my husband, Bill, insisted that I go to The Brethren Church with him. He had gone a few times and taken the children, but I would not go. This time he said: "Either we all go or none of us go," and I went. Here I learned to truly love and trust my Lord. Here I found peace.

The night my baby went to be with the Lord I knew that God was good to him to take Him. What more could I ask, for my baby was at rest

for the first time since he was born. I know I'll meet my precious baby up there.

When I get to feeling blue, I stop and think of all the blessings the Lord has given us each day. What a wonderful Lord! I know that whatever may come in life, I can face it with the knowledge that the Lord is with me and will give me the strength to go on. I am glad that through the church, the preaching of the Word, and Christian friends I now realize what I couldn't or wouldn't let myself do before. Each day the Lord provides us with strength anew for that day, and no good thing will He withhold from those that love Him.—Mrs. William Cloonan.

APPRECIATION

I am thankful today for what a wonderful Saviour, and the First Brethren Church, of Cheyenne, have done for my family and myself.

I feel that not only having the motto: "The Bible, the whole Bible and nothing but the Bible" but also the faithful preaching of our pastors has done much for my spiritual growth. I would not forget the prayers of our faithful people for me also.

Before I started attending church services here, I could not pray in public. In this the Lord has blessed, and I never miss the opportunity now to speak a word of testimony for Him. I have also enjoyed having a part in watching the spiritual growth of our people—young and old.

It has been a joy also to have had a part in the building of the new building. I want to thank the Brethren Home Missions Council, the Brethren Construction Company, the Brethren Investment Foundation, and the Brethren people everywhere for making this possible.

I received special blessings from our midweek prayer meetings, and the way our Lord answers our prayers. I feel that with our Saviour and the people working together as they have in the past, we will have even a greater testimony in Cheyenne.—Ralph B. Peterson, Sunday-school superintendent.

Another Home Mission Church Dedicated



Dedication Day—Cheyenne, Wyo.



Left to right seated: Rev. G. W. Berglund, Rev. Russell L. Williams, Rev. Leslie Deinstadt, president of the Ministerial Association; Rev. Harold Etling, Rev. Thomas Inman, and Dr. George White, pastor of the First Baptist Church, reading the Scripture.

To God Be the Glory

By Robert Wm. Markley

"To God be the glory, great things He hath done." Truly His work is marvelous in our eyes as we behold it through faith, and also through visible substance when it is done. There is none like unto our wonderful Lord in all the earth, and He deserves all the praise and honor these tongues of clay can render.

Some time ago a speaker referred to the Grace Brethren Church, of Palmyra, as a "miracle" church. There is "more truth than politics" in that statement, for it is only by a miracle of God's matchless grace that the Grace Brethren Church, of Palmyra, is in existence. Our eyes have beheld other miracles also. There is the unbelievable miracle of the transformed life of every man and woman who comes to Christ for salvation. Palmyra has these. There is the miracle of an answer to our prayers. How often we have stood agape at the answer when God sends it, as though it were a miracle. The miracle is not in the answer, but in the fact that a God of perfect holiness hears us all. Palmyra has these. Then there is the miracle of the human heart: how is it that it is moved with compassion for the needs of the work of Jesus Christ? Palmyra has seen God's people shoulder a debt of \$44,000 and at the same time begin a heavy program of missionary giving. God has opened the windows of heaven and poured out a blessing that there is not room to contain it. What is this miracle of power that moves some human hearts and at the same time passes others by? To God be the glory, for this is His work. Every human heart can know of His working if it is willing to humble itself, turn from its wicked ways, seek God's face, and pray.

Just fifteen months old at the time of its first steps to become independent of the Home Missions Council, the Grace Brethren Church, of Palmyra, had a membership of 89. We had 92 members, but two of them have already been promoted to heaven, and one has married another home-mission pastor, Rev. Emlyn Jones. This total membership needs just an additional ten to be double the number of members who

formed the nucleus of the group from Melrose Gardens Grace Brethren Church. There are a few awaiting baptism at the present time, for which we praise the Lord. In the current year, the mortgage principle has been decreased by \$3,000, and there is yet to be another \$1,000 paid. In addition to this, the college and seminary, the Foreign Missionary Society, and the Home Missions Council offering goals have been \$1,000 each. The first two were surpassed and we are confident in the Lord regarding the home-missions offering. We are not boasting, save in our wonderful Lord, for He it is who opens hearts and pocketbooks. There are no wealthy people in Palmyra church; that is, in the sense of being wealthy in this world's goods, but they are all wealthy in the bank of heaven. Everyone works hard and give sacrificially to the work of the Lord. It is here that we would like to pay tribute to whom tribute is due: Without the vision of the lost in the hearts of the people, the church could not have been started. Without the vision of

the harvest field in the heart of Pastor Conard Sandy, the people would have lacked encouragement to launch out on faith to begin a new work. Without someone to put up the money, the work **would not** have been started. All three of these were necessary. How often someone has a vision and a burden for the lost, but no one encourages or finances the venture, and the vision is lost. Home-mission points are in need of help today. Someone has the vision and there are those to encourage, but funds to do the task are lacking. May God move the hearts of His people that there may be more "miracle" churches across the nation. We praise God for the help of the Atlantic District Mission Board and for the help of the Brethren Home Missions Council in the first crucial months.

Now, let us tell you about one specific miracle who stands as a trophy of the grace of God because Grace Brethren Church stands on West Main Street, Palmyra, Pa.,

(Continued on page 808)

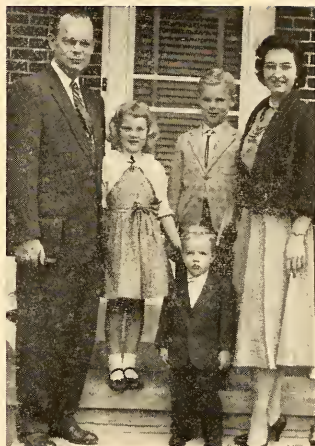
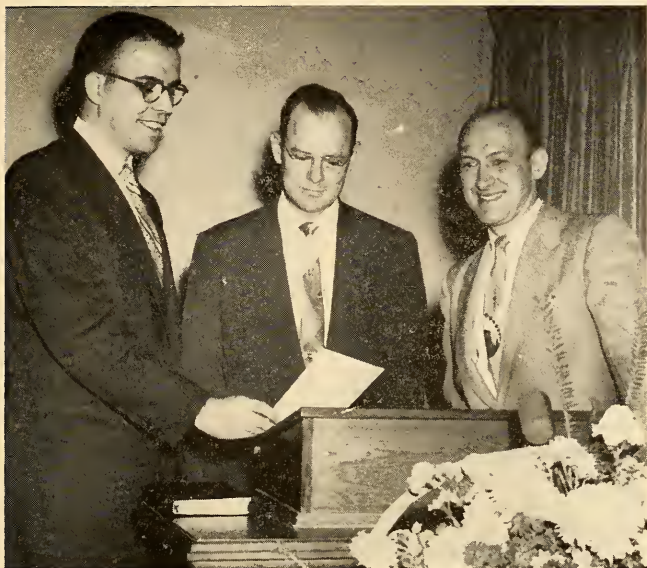
MORE CLASSROOMS NEEDED!



Left to right: Samuel Grubb, Faber Walters, Alva Saufley, and Clarence Nye building a petition for more classrooms.

A Self-Supporting Church in 15 Months

(Palmyra [Pa.] Brethren set this record)



Pastor Robert Markley and family

Left to right: Richard McCarthy, church secretary; Robert Markley, pastor; and Harold Hoffsmith, financial secretary, present the recommendation to become self-supporting.



First anniversary Sunday-school attendance. (Inset) Record VBS

God Is Good

By Allen F. Zook, Superintendent of Sunday School

Is the Lord partial when it comes to handing out blessings? The way He has blessed our Sunday school, I sometimes think we have received an extra share of blessing. On the other hand, when I read about many other Sunday schools who have received rich blessings from the Lord, I have to repeat over, and over again, "The Lord is good."

July 8, 1956 was a real question mark in the minds of the 51 members of the Harrisburg church who planned to begin a new work in Palmyra. It was Sunday morning, our first Sunday morning. We had scrubbed and painted and cleaned to make the inside of the building presentable. Besides the work and sweat, there were many prayers for courage and guidance. We had 78 present. The offering was \$92.66. It was a real answer to prayer. Rev. Harold Etling taught the adult class which included quite a number of young people and some juniors.

The attendance increased until we had 100. It wasn't long until the record was 125. Our record to date is 140. Our attendance dropped 20 percent during the flu epidemic, but there isn't much sickness at the present time, and we are asking the Lord to continue an increase in the Sunday-school attendance until we can break another record. Our first year's average is 101. We do praise the Lord for this fine record.

Our Sunday-school sponsors the Missionary Herald in every home. It supplies the pastor with petty cash for postage and office materials. It is giving \$200 a year to the young people's department to help them with their expenses. One offering each month goes toward the indebtedness of our building and another helps the current expense fund of the church. It gave \$56.44 to Grace Seminary, \$200 to foreign missions, \$63.60 to the Missionary Herald, and \$33.26 to home missions.

Another real thrill was our first vacation Bible school. We had no idea how many youngsters to expect. The guess was from 60 to 80, so we ventured forth and bought material for 100 pupils. The first day we had 131. A hurried phone call

brought materials for 50 more pupils. Our highest attendance was 162. Where they put them all is still a mystery to me! The Lord blessed again in giving 50 decisions.

Our cradle roll and nursery class began with six children. Four months later there were 18. We put a partition in one of the large rooms to make two extra classrooms, then divided this group of children into three classes. We began with three classes and now we have eight. We plan to start two more classes which will meet in the parsonage basement. Truly we have the finest group of Sunday-school teachers and officers you will find anywhere. As their superintendent, I have never had anyone refuse a job unless they had a very good reason. We praise the Lord, too, for a pastor who is interested in the work of the Sunday school. He has been a real help and blessing to me as the superintendent, as well as to the entire Sunday school. The Lord has no trouble blessing a Sunday school where all the workers know and love the Lord, and are dedicated to doing the will of the Lord.

TO GOD BE THE GLORY

(Continued from page 806)

USA. On the first cold Sunday night in October the heat in the church felt especially good to all as the crowd gathered for the closing message of an eight-day Bible conference with Brother R. I. Humbert. Among those early comers was a man of 75 years who sought not only the warmth of the building, but the warmth of the love of God as well. Alone in the world, he had spent his days traveling about with no one to lead him, nowhere to go, and nothing but emptiness in his heart. He admitted being cold and wanted to get inside, but also said that he was afraid to go on, for the Spirit of God was speaking to him regarding his soul. When Brother Humbert gave the invitation, the old man came forward and accepted Christ as Saviour. Recently a card from him read: "Dear Friends, I am still saved. Please pray for me."

Spiritual Blessings At Palmyra

By Jeremiah Kauffman, Deacon

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

Truly this has been our experience here at Palmyra Grace Brethren Church since our beginning, July 8, 1956. This congregation began with a membership of 51, and 16 months later the membership totals 89. Eight of our young people have gone to college and seminary for Christian training. Three of these are preparing for the ministry, one is a home-missions pastor's wife, one is a wife of a minister attending Grace Seminary, and one, who has graduated from Grace Seminary, is a medical student at Temple University.

Approximately eight of our youth presented their lives to the Lord for full-time service at one of our services sometime ago. We are praising the Lord as we behold these young lives growing in the grace of our Lord and Saviour, Jesus Christ.

During these 16 months we have seen souls coming to Christ for salvation, for rededication, for victory in their lives, and for a greater passion for soul-winning. The attendance at the morning services averaged 110 for the third quarter 1957; the evening services averaged 90; and the midweek services averaged 49. The Lord has blessed us with a pastor who has a passion for souls, who loves his flock and preaches the Gospel faithfully.

The congregation has voted unanimously to go self-supporting as of October 1, 1957. Nevertheless, we have not lost our missionary vision. We are endeavoring by the grace of God to help establish more home-mission churches.

We are eternally grateful to the Home Missions Council for their financial assistance, and for the ministry of Brother L. L. Grubb and Brother Lester Pifer, and to all of the brethren of the National Fellowship of Brethren Churches. We wish to take this opportunity to thank you for your many prayers in our behalf. The Lord bless you.

ISRAEL CALLS!

IDLE WORDS

By Bruce L. Button

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words shalt thou be condemned" (Matt. 12:36-37).

We live in an age of words! "Words" occupy most of our conscious moments. Either we are listening to the words of someone or we are speaking words to someone. Words are very important. Through words we convey our ideas and ideals to other people. Without this means of intelligently expressing ourselves we would be little better than beasts. Perhaps this is the reason the Lord attaches such importance to the idle use of this gift of words.

As I have said, we live in an age of words. The radio, television, theater, worldly books, and magazines, as well as ordinary everyday conversations, employ words. In the final analysis most of the words employed by these mediums are used as "idle words," and someone will "give an account thereof" for their idle use.

Idle words are the curse of the Jewish evangelistic effort. Satan's most efficient tool against this effort is "idle words." With the wrecking bar of "idle words," Satan is able to rip the attention of the Jewish person away from the framework of God's plan of salvation, or he can seemingly knock apart the logical structure which you are using to point a lost soul to Christ. Two contacts will suffice to illustrate what I have in mind.

Mr. C— lives in an apartment district. He is a Jewish man, about forty years of age, intelligent and energetic. I have dealt with him for about two years. The contact was established through literature which I left at his home. He read the literature and requested a copy of the free New Testament. I sent him the New Testament via US mail. Two weeks later I contacted him personally at his home. It was an evening call and Mr. C— was home.

Soon we were deep in a discussion

which centered around the reason for Messiah's death and why Messiah must have a divine nature if He was to pay for the sin of men. I had just pointed out that the Old Testament also taught this truth and had cited several passages which had bearing upon this. I opened my Bible to the first of these pages. Before I was able to read the passage Mr. C— got up from his chair and went over to the television set, turned it on, and said, "Hold that for a few minutes. Here is something you shouldn't miss." And with that the television set took over and for the next thirty minutes the words of a "big money" quiz program ripped Mr. C—'s attention away from God's plan of salvation. Certainly you should be able to guess what happened during the rest of that contact. That's right; once the television was turned on it stayed on. Any talking which we did was done in competition to the blaring of the loudspeaker. Passages of Scripture that were read were counteracted by some giddy vocalist.

Shortly after the quiz program was over, I took my leave of Mr. C—. I was invited to come again. I have been back. In the intervening months we have had some wonderful conversations concerning the Lord and His Word. But many times the idle words of Mr. C—, or his television, or his children, or his wife, or his friends will occupy his attention rather than the Words of God as found in His printed and living Word. How sad it is to see this man let Satan use idle words to keep him from a full understanding and acceptance of salvation.

The second contact I have in mind usually occurs over the phone or in our home. It involves a friend of my wife. She is a dear Jewish woman. She is intelligent. She is logical. But like most of us she likes to hear herself talk. Again, it is a case of idle words. A contact with her can involve a multitude of words concerning her husband's business, the children's grades in school, how to prepare chopped liver, the best way to roast a turkey, how many servings she gets from

a five-pound beef roast, a book review, and how she would operate if she had enough money to play the stock market. But always in the background you sense the real reason for her endless flow of words. She does not want to consider any spiritual problem wherein her pet theological theories might be destroyed. In other words, she does not want to face the fact she is a sinner without a sacrifice for her sin.

From time to time as we talk with this Jewish lady the Messianic problem is discussed. On all other problems, she is willing to accept proved authorities. On the problem of Messiah she is her own authority. How does she prove her points? It is by using idle words, and using them in such profusion that the very physical weight (if words can have physical weight) seems to crush any logical structure you are building to cause her to see Christ in all His beauty. That which this lady lacks in logic she more than makes up in loudness. That which she lacks in sense she more than makes up in the quantity of words used. In fact, there are many times when I would like to say to her: "Be quiet! You talk too much." Of course this cannot be done. All that we can do is witness, and witness, and witness . . .

This is the point where discouragement can take over if you permit it to. However we have a stronger weapon than Satan's idle words. We have the Living Word of God! God declares by the mouth of Isaiah, the prophet: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (55: 11).

And so we can go out with joy, and be led forth with peace, knowing the God of Israel will accomplish all that He sets His hand to do.

Will you not pray that your missionaries will be kept from entering into discussions concerning vain philosophies and be encouraged and strengthened to present the living Word about God's living Word, the Lord Jesus Christ?

AKRON, OHIO. Mrs. Russell Ogden, wife of Russell Ogden, pastor of the First Brethren Church here, was seriously injured in an automobile accident on Dec. 11. Mrs. Ogden was driving at the time her car was hit from the rear. She had nine ribs fractured, and a lung punctured. Three blood transfusions were administered.

DALLAS CENTER, IOWA. The First Brethren Church was host to the Iowa District youth rally Nov. 29-30. More than 150 were present to hear Rev. Paul Unruh, of Sioux City, present the Gospel through the use of magic. "Angel in Ebony," a Christian film, was shown. Forrest Jackson was host pastor.

SIoux CITY, IOWA. Forrest Jackson, pastor of the First Brethren Church, of Dallas Center, was guest speaker at the Sioux City Youth for Christ on Dec. 14.

CHICAGO. To meet the rising need for good, wholesome TV programs for children, a new series of Bible and science adventure films produced by Moody Bible Institute's film division, Moody Institute of Science, is now being released to television stations.

"This is our answer," said John H. Raymond, director of MBI's promotion department, "to the problems created by the gangster-type westerns and crime shows which create wrong impressions in the minds of our youngsters."

This 13-program series of films will be offered to TV stations on a sustaining basis as the "Sermons from Science" films were. That series was used on more than 100 stations across the country and reached a large percentage of the nation's potential TV audience. Many wrote to indicate that they had been converted through seeing the "Sermons from Science" films.

PHILADELPHIA, PA. The Free Library of this city has acquired a Bible inscribed by William Penn in 1705 for presentation to his son, John.

C. Barton Brewster, president of the library's board of trustees, announced the gift when the Friends of the Library, a newly-formed organization, met for the first time last Oct. 26.

The Bible, which has black and gilt binding, was acquired from the family of the late Judge John M.



Patterson, of Philadelphia, who bought it at auction in England in 1916. It measures seven-and-a-half by ten-and-a-half inches. It was given by Penn to the only one of his 13 children to be born in the new world. John was five years old when he received the gift.

WASHINGTON, D. C. President Eisenhower told a New York pastor that he was "astonished to find, upon going to my own church at 8:30 that morning (last Oct. 2), that only a handful of people were present." The nationwide ignominy of the presidential proclamation had been noted by many preachers and newspaper editors, most of whom were honest enough to place the blame where it belongs—on their own doorstep—since they had neglected to provide adequate publicity.

The President's reaction came in a personal letter to Pastor Henry H. Heins of St. Paul's Lutheran church, Liberty, N. Y., who reported that only six persons came to his church to pray. In answer to Mr. Heins' appeal that something be done next year to make people more fully aware of the observance, the President replied that things had not been much better in Washington. As a result there will be wider publicity given to the national day of prayer next year.

DENVER, COLO. Directors of the Denver Board of Realtors voted unanimously to end the open-house showing of homes on Sundays, effective Dec. 1. Norman La Selle, secretary of the board, said: "From the remarks I've heard from the

salespeople, cooperation will be close to 100 percent. The action was asked by the brokers themselves, and if they request it, it stands to reason that it will be followed."

The move was made without any pressure from religious groups, he said. "But many salesmen have told me, 'Thank goodness we can finally get to church on Sunday.'"

One Denver realtor, Max Moore, said: "We plan to run pictures of churches in the Sunday paper, saying, 'This is our open house today.'"

CHICAGO. A well-known Scottish preacher and evangelist, the Rev. Walter J. Main, has joined the staff of Moody Bible Institute's extension department. He comes to this position from the pastorate of the New Prestwick Baptist Church, Prestwick, Scotland.

ECUADOR. A graphic report of the hostile spirit of the savage Aucas Indians of Ecuador, who killed five missionaries last year and more recently destroyed a new mission building erected in a second attempt to reach them, has been reported by Hoby Lawrence, Missionary Aviation Fellowship pilot.

Lawrence's report:

"Dr. Wilfred Tidmarsh has built a little house down on the Curaray River, just below the River Ogland. He stays there most of the week and returns to his mission base at Arajuno each weekend. While tramping the ugly trail leading to the outpost near the Auca territory he fell and dislocated his shoulder and so returned home to Arajuno. No doubt this was the Lord's doings. For a few days later while he was recovering word came that a group of Aucas had attacked his house on the Curaray. Dr. Tidmarsh went to check the story. Here it is: A group of Aucas, estimated to be about 20 in number attacked the house, storming it with all ferocity from every direction. They broke the doors, smashed everything in sight except what they stole, and scattered stuff all over the place. They took machetes, axes, clothing, bedding, pots, pans and all foodstuffs. They left two lances in a crossed position before the doorway and one sticking in each window. The lances they left were very old ones—wrapped around them were pages from an English Bible. No doubt these were from a Bible they got from the five fellows when they were killed."

Personal Evangelism

By Evangelist Dean Fetterhoff

(Article I)

There has never been an hour in the history of the world when there has been a greater need for personal evangelism than today. World conditions cause the hearts of even the most optimistic individuals to hang heavy with gloom and dejection. The launching of the Russian satellites has shocked America to the realization that the Russian scientists aren't a bunch of "dumbbells" after all, and that the doom of America may be near. For the past few years government officials have talked of our leadership in the nuclear-science race. Now we are told that more money is needed for defense research in order to "keep up" with Russia in the race of the atoms.

Inside America the picture, too, is very dark. At a recent meeting of Christian economists in Pittsburgh, a frantic plea was made to the Christian people of America as our only hope of maintaining our nation's system of free enterprise. Economic conditions of America today were pictured as paralleling those of Rome immediately before her fall. As we look into the Word of God and as we look at world conditions, only one conclusion can be drawn—we stand at the very closing hours of the history of the world. If ever there was a need for every child of God to sacrifice everything for the spread of the Gospel, if ever there was a need for every Christian to be a Spirit-filled soul-winner, it is now!

Personal evangelism is God's method of winning a lost world to Christ; it is God's will for every Christian to be a soul-winner. Today Satan is using this very plan to win the world to his atheistic, political religion called "communism." In less than fifty years, communism has engulfed more of the globe than have the people of God in nearly two thousand years. What has been its method? It has been the very method

by which our Lord Jesus Christ aimed for a world to be won to himself—personal evangelism! The Communist party owns the very soul of the individual who belongs to the party. Every Communist is a missionary! A former member of the Communist central committee in America (one of the top fifteen Communists in the USA) said: "Only when Jesus Christ means more to Christian people than houses, big cars, TV sets, or anything else can we hope to stop communism in America!" This individual once sacrificed everything for communism and now realizes that if this terrible plague is ever to be stopped, it will be only when God's people are ready to make the same kind of sacrifice for Jesus Christ.

The last plea Jesus ever made before His return to glory was for personal evangelism. He said: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). If every Christian had sought to carry out this command, the world would have been evangelized long ago.

The greatest hindrance to the spread of the Gospel is the attitude on the part of many of God's people that it is "the preacher's job to win souls." Yes; it is the preacher's job to win souls—the same as it is the job of every other born-again child of God! Dear reader, if you are a Christian, God has saved you and left you here in this world for one reason—to win others to Jesus Christ. Jesus said in John 17:24: "Father, I will that they also, whom thou hast given me, be with me where I am." Child of God, Jesus wants you in heaven with Him. He is homesick for you, but He has left you and me here for one reason—to be soul-winners and bring others

to himself. As long as God keeps life in your body He aims for you to be a soul-winner, and the moment your soul-winning ministry is done, He'll call you home to heaven.

Jesus said in John 15:16: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." These words were not spoken at a missionary rally or pastor's conference but to a group of His disciples—average men who had been fishermen, tax collectors, doctors, et cetera. Jesus Christ chose and ordained every one of us for one primary work—soul-winning.

In closing let me ask you something. How long has it been since you won a soul to Jesus Christ? How long has it been since you tried—a week, six months, ten years? Your primary responsibility to God and man is soul-winning. I have never known a Christian, no matter what the physical limitations or handicaps have been, to whom God has not given some avenue of testimony. Whether you are pastor, missionary, farmer, businessman, or housewife, if you are not seeking to win souls you are out of God's will and sinning against Him. I realize this is strong language, but these are not days for beating around the bush and mincing words! The fate of America hangs on the dedication of God's people to lives of soul-winning.

If you are not a soul-winner, you have no reasons, only excuses. May God help us to repent and give our lives to God's plan for world evangelization—personal soul-winning. There are certain things which will make your life one of success or failure in soul-winning; these will be pointed out next week. However, the great need today is not better methods, but dedicated men. God make us that kind of men and women for Christ!

Youth Problems

By Russell Ogden, Pastor

First Brethren Church
Akron, Ohio

(Last of a series)

IV. The Problem of Security

Much of the restlessness of youth today is attributed to the fact that they are uncertain of the future, that they lack a sense of security. Psychologists have played heavily upon this theme. The growing divorce rate leaves countless children without the comfort and assurance of a stable home. The threat of global atomic war makes survival itself a matter of mere speculation. Our rapid scientific advancement in technology, and modes of travel, and communication, make any connection with the past or with the future seem only remote.

In a limited measure, some of this explanation is found to be true. There are young folks who, confused by the flurry of change and uncertainty, are liable to strike out in any unconventional direction. Some take the attitude of soldiers going to war—that they may not come this way again, so they will take their pleasure now, and in any way they can get it. Many, of course, merely use this argument as an excuse for becoming moral libertines. They are not insecure at all but are glad for a plausible reason to live as the rascals they are.

What is their private opinion concerning their security as expressed in our "Youth Opinion Poll"?

Eighty-eight percent of the high-school seniors polled confess to worrying about the future. This worry, though, is probably no more than the same concern which is shared with the rest of the human race. Their concern has not hindered their optimism in that 91 percent of them feel that there are sufficient opportunities for them to reach their personal goals in life. There could not be a very deep-seated insecurity in a group like this, where nine out of ten fully expect to realize their ambitions.

Two-thirds of the 661 students feel that the world is getting steadily better. The other third agree with Christian theologians that it is getting worse. Still, 92 percent of them

are planning to marry and raise a family: Seventy-three percent are planning a definite occupation. Only 19 percent feel it is useless to make definite plans. Eighty-one percent are going ahead with happy expectations.

We asked: "Do you think that your future happiness will be affected by the way you live now?" Eighty-three percent could see that it would; 16 percent thought that it would not. The latter group face a moral problem if they do not realize that the goal they reach depends on the route that they take.

Some interesting speculations were raised by the query: "Do you think we will have a third World War? If so, how soon?" Sixty-three thought that we would, and the average guess as to the time was nine years. One rabid 17-year-old partisan declared: "As soon as the democrats get into office!" Still, 87 percent expect to live to be 65, and to collect on their old-age pensions.

The most revealing question of the entire poll was the last one. If the majority of young people feel secure for this life, they are certainly insecure about the life to come. The final question was: "What do you think will happen to you after death?"

The following answers are samples of the type received from scores of high-school boys:

"I will be buried [there is no fiery hell] and forgotten after awhile."

"It beats me."

"Get cold."

"Don't have any idea, and don't care what happens."

"I will be put in a coffin and then lowered into the earth, and six feet under the earth I will stay until I rot."

"Slowly decompose. Nothing supernatural like going to heaven, hell, or reincarnation will happen."

"After death I think you will answer to God, and if a good life has been lived, you will live again."

"If I don't change my ways, I think I can expect the worst."

"Shovel coal."

"I'm not sure—and measuring by the Bible I hate to think."

"God, I wish I knew! I can lay awake night after night thinking and worrying about it, but it just does no good! I wish I knew."

The answers of many of the girls are very much the same. These students range in age from 16 to 18 years:

"I don't know, I don't usually think about death."

"I don't think I'll go to hell, but I'm not just sure if I'll get to heaven either."

"My body is a shell, in which I live and when I die, my body will be buried, but my soul shall have everlasting life."

"If there is a hell, that is where I will be unless I change my way of living."

"I don't know, and neither does anyone else."

"I really don't know. I have often wondered."

"I don't know. It's up to the good Lord."

"I don't know, I'm not an angel, but really not a Devil."

"Undecided. I wonder about it off and on."

"Really don't know, wish I did."

"I can't say because I'm confused on that situation. I wish I did know."

"I don't know—I don't think life just ends—and yet—"

Our hearts could not help but be moved as we read these tragic indifferences, and these pathetic yearnings. Contrast with them these ringing testimonies of those who have a personal faith in Jesus Christ:

"I believe that I will meet my Saviour beyond the gates of heaven."

"I'll meet the Lord Jesus Christ face to face."

"I'm on my way to the gloryland!"

"I'm going to heaven, Brother!"

The audacious joy of a Christian faith contrasts with the gloom of unbelief as the noonday sun contrasts with blackest midnight.

If our youth feel insecure about the future, it is not because of the uncertainties of this present life, but because of their doubts about the next. The best service we can render them is not a world at peace, nor education and job opportunities, nor luxurious homes and money in the bank. All of these things do nothing to meet their most obvious and basic need: they need to know

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AIM FOR PERFECT RECORD

One of the conditions of membership in this church is: To support the work of this church by our presence at its regular services. No person should expect to be a member in good standing in this church, who is not sufficiently interested to attend its services, unless sickness, distance, or some such reason makes his presence impossible.

C. H. Spurgeon on "IDLENESS"

A man who wastes his time and his strength in sloth offers himself to be a target for the Devil, who is a wonderfully good rifleman, and will riddle the idler with his shots: in other words, idle men tempt the Devil to tempt them . . .

If the Devil catch a man idle, he will set him to work, find him tools, and before long pay him wages. Is not this where the drunkenness comes from which fills our towns and villages with misery? Idleness is the key to beggary, and the root of all evil. Fellows have two stomachs for eating and drinking when they have no stomach for work . . . We have God's Word for it, that "the drunkard and the glutton shall come to poverty."

Idle folks never know what leisure means; they are always in a hurry and a mess, and by neglecting to work in the proper time, they always have a lot to do . . .

However, it is not much ease that lazy people get by all their scheming, for they always take the most pains in the end; they will not mend the thatch, and so they have to build a new cottage; they will not put the horse in the cart, and so have to drag it themselves. If they were

wise, they would do their work well, so as to save doing it twice; and tug hard while they are in harness, so as to get the work out of the way. My advice is, if you don't like hard work, just pitch into it, settle it off, and have your turn at rest . . .

I think a godly ploughman ought to be the best man in the field, and let no team beat him. When we are at work, we ought to be at it, and not stop the plough to talk, even though the talk may be about religion; for then we not only rob our employers of our own time, but of the time of our horses too.

I used to hear people say, "Never stop the plough to catch a mouse," and it's quite as silly to stop for idle chat; besides, the man who loiters when the master is away is an eyeserver, which, I take it, is the very opposite of a Christian.

Every sluggard, when he finds himself enlisted in the ragged regiment, blames his luck; and some churches have learned the same wicked trick. I believe that when Paul plants and Apollos waters, God gives the increase, and I have no patience with those who throw the blame on God when it belongs on themselves—Compass.

YOUTH PROBLEMS

(Continued from page 812)

Jesus Christ as the Saviour from sin, and as the giver of everlasting life.

We may forget everything else this poll has revealed, but we can never forget the distressing pleas of these high-school boys and girls, and wonder how many like them across our land are saying as they look beyond the grave: "I don't know . . . I'm not sure . . . I have often wondered . . . I think about it off and on . . . I can lay awake night after night worrying about it . . . I wish I knew."

Somebody must tell them!

RELIGIOUS SPOTLIGHT



HARRIET BEECHER STOWE,
WHO WROTE THE FAMOUS
UNCLE TOM'S CABIN,
ALSO COMPOSED MANY
RELIGIOUS HYMNS.

November 6 marked an important anniversary for the First Brethren Church. It was the beginning of the 11th year of continuous daily broadcasting of "Your Daily Devotions" from WWST AM, and FM, local Wooster station. During the past ten years over 3,650 broadcasts have been presented. Not a single day has been missed during that ten-year period. Over 10,000 letters and cards have been received and answered since the broadcast was inaugurated, Nov. 6, 1947. Pastor Kenneth Ashman has presented "the Gospel in Word and in song" personally each day. Recorded programs have only been used when it was necessary for the pastor to be out of the city. The broadcast is for 15 minutes each week day and 30 minutes on Sunday. The First Brethren Church, of Rittman, has assisted in presenting each Thursday's program. For a time, the First Brethren Church, of Sterling, was also represented with a weekly broadcast. The West Homer Brethren Church has assisted with a monthly radio offering.

On November 3 the program assumed a missionary aspect in that daily broadcasts were inaugurated over Station WIVV, Vieques, Puerto Rico. This station in the Caribbean, reaches into hundreds of homes on the islands. The station claims to have 250,000 daily listeners. The regular daily programs are tape recorded and presented one month later from WIVV. Currently, negotiations are under way to branch out with the broadcast to a station in the Hawaiian Islands.

During the past ten years the First Brethren Church has expended over \$40,000 in presenting this daily broadcast. Never has there been an appeal over the air for funds. The church has assumed full sponsorship of the broadcast. Numerous voluntary gifts have come from the listening audience as expressions of thankfulness for the consistent, fundamental testimony presented.

The First Brethren Church, of Wooster, looks upon this daily radio ministry as a missionary service at home, and now abroad.







